

A LEADER'S GUIDE

A WELL-BUILT FAITH

JOE PAPROCKI



A CATHOLIC'S GUIDE TO
KNOWING AND SHARING
WHAT WE BELIEVE

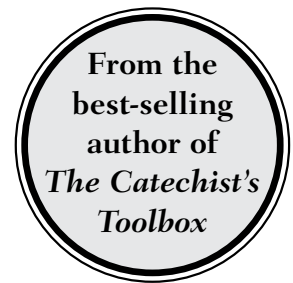
From the
best-selling
author of
*The Catechist's
Toolbox*

A
WELL-BUILT
FAITH
A LEADER'S GUIDE

JOE PAPROCKI

A
WELL-BUILT
FAITH
A LEADER'S GUIDE

A CATHOLIC'S GUIDE TO KNOWING
AND SHARING WHAT WE BELIEVE



LOYOLAPRESS.
A JESUIT MINISTRY
Chicago

LOYOLAPRESS.

A JESUIT MINISTRY

3441 N. Ashland Avenue
Chicago, Illinois 60657
(800) 621-1008
www.loyolapress.com

© 2008 by Joe Paprocki.
All rights reserved.

Cover design by Mia McGloin
Interior design by Maggie Hong

ISBN-13: 978-0-8294-2816-2
ISBN-10: 0-8294-2816-X

Printed in the United States of America

08 09 10 11 12 13 Versa 10 9 8 7 6 5 4 3 2 1

CONTENTS

How to Use This Guide vii

Introduction A Little H.E.L.P. 1

PART ONE—THE CREED: HOLDING ON TO FAITH

Chapter 1 Laying a Firm Foundation: Transmitting Faith 5

Chapter 2 Assembly-Line Construction:
Human Desire, Revelation, and Faith 8

Chapter 3 Who's the Boss?: Scripture and Tradition 11

Chapter 4 Using Brand-Name Equipment: The Trinity 14

Chapter 5 The Bulldozer: Sin, Salvation,
and the Cross of Jesus 17

Chapter 6 Union Workers: The Church,
Mary, the Saints, and Eternity 20

PART TWO—THE SACRAMENTS: EXPRESSING FAITH

Chapter 7 Using a Laser Level for Alignment:
Worship and Liturgy 23

Chapter 8 Construction Safety Signs:
Mystery and Sacramentality 26

Chapter 9 The Welding Process: Sacraments of Initiation 29

Chapter 10 Steamrollers: Sacraments of Healing 32

Chapter 11 Installing New Windows:
Sacraments at the Service of Communion 35

PART THREE—THE MORAL LIFE: LIVING FAITH

Chapter 12	Handle with Care: Human Dignity, Sin, and Mercy	38
Chapter 13	Building according to Code: The Commandments, Beatitudes, and Virtues.	41
Chapter 14	Tuck-Pointing, Painting, and Siding: Works of Mercy and Social Justice.	44
Chapter 15	Measure Twice, Cut Once: Conscience and Moral Decision Making.	47

PART FOUR—PRAYER: PRAYING FAITH

Chapter 16	Excavators and Cranes: Prayer	50
Chapter 17	Walkie-Talkies: Forms of Prayer.	53
Chapter 18	Access to Restricted Areas: The Lord's Prayer and How Prayer Works.	56
Conclusion	One More Word to Learn.	59

HOW TO USE THIS GUIDE

A Well-Built Faith: A Catholic's Guide to Knowing and Sharing What We Believe

We Catholics seek to be people who have the right tools and a firm foundation to serve God and others. *A Well-Built Faith: A Catholic's Guide to Knowing and Sharing What We Believe* is designed to give Catholics—and those seeking to become Catholic—a firm foundation to get started in a lifelong process of developing a faith that is indeed well-built. The book is designed for catechists, liturgical ministers, parish pastoral council members, catechumens or candidates in the RCIA, and everyday Catholics trying to remain faithful to their baptismal call and grow closer to the Lord. *A Well-Built Faith* follows the structure of the *Catechism of the Catholic Church*, which is arranged according to the four pillars of the Catholic faith:

1. The Creed

2. The Sacraments

3. The Moral Life

4. A Life of Prayer

When it comes to talking about our faith, these four pillars provide us with all of the H.E.L.P. that we need:

H = We **Hold** on to our faith, which is revealed to us through Scripture and Tradition and is summarized in the *Creed*.

E = We **Express** our faith in the liturgy and *sacraments* of the Church.

L = We **Live** our faith according to Catholic *morality*.

P = We **Pray** our faith by maintaining a healthy *prayer* life.

A Well-Built Faith: A Leader's Guide

As a pastor, catechetical leader, RCIA coordinator, youth minister, adult faith formation coordinator, or diocesan faith formation director, you can use *A Well-Built Faith: A Catholic's Guide to Knowing and Sharing What We Believe* in a variety of ways. To assist you in your efforts, this Leader's Guide provides you with twenty faith formation sessions—one for each of

the eighteen chapters, as well as the introduction and conclusion, of *A Well-Built Faith*. Each formation session includes the following features:

- ⊕ **Focus**—A clear statement of the theme of the session.
- ⊕ **Learning Outcome**—A description of what participants should be able to know and do as a result of the session.
- ⊕ **Plan**—A step-by-step process for facilitating the formation session in conjunction with *A Well-Built Faith*. Each session includes
 - › an engaging opening activity
 - › scripting to assist the facilitator
 - › adult methodology that invites participants to interact in small groups
 - › references to the corresponding pages of *A Well-Built Faith*
 - › discussion questions for use in small groups or as a large group
 - › a closing prayer and Scripture reading
- ⊕ **Option**—Teaching through Hymns is a list of suggested hymns that reinforce the theme of the session.
 - › This option invites you to link catechesis to liturgy by introducing participants to sacred hymns (traditional and contemporary) whose lyrics echo the teaching taking place in the session.
 - › Hymns may be sung by the group, by a cantor, or—if you have recordings of the various songs—may be played on CD or audiotope.
 - › The hymns may be included as part of the introduction or conclusion of each session or they may be inserted at any point in the session to reinforce the content being taught.

Suggested Uses for *A Well-Built Faith* and the Leader's Guide

Consider facilitating faith formation sessions using *A Well-Built Faith: A Catholic's Guide to Knowing and Sharing What We Believe* and the Leader's Guide for the following:

- + **Diocesan catechist formation programs**
- + **Parish catechist meetings and formation programs**
- + **Parish book clubs**
- + **Lay ministry formation programs**
- + **RCIA (Rite of Christian Initiation for Adults)**
- + **Youth ministry**
- + **Liturgical ministers**
- + **Music ministers (musicians, cantors, choir members)**
- + **Parish pastoral council**
- + **Adult faith formation**
- + **Small faith communities**
- + **Follow-up to RENEW and Christ Renews His Parish**
- + **And more . . .**

Introductory Formation Session

Introduction—A Little H.E.L.P.

(pp. xi–xiv)

Focus

Because God is so loving and blesses us so abundantly, we strive to know him more intimately.

Learning Outcome

As a result of this session, participants will be able to identify the four pillars of the *Catechism of the Catholic Church* using the acronym H.E.L.P.

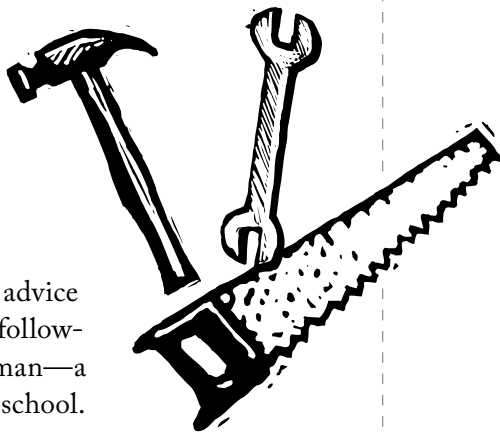
Plan

1. Invite the participants to imagine that they are advice columnists for a newspaper. Tell them that the following letter has come in to them from a young man—a teenager—who is attracted to a young lady at school.

Dear –N–,

I think I'm in love with the most beautiful girl in the world. The only problem is that I haven't met her yet! I'm afraid that she'll reject me. Besides that, I'm shy. . . . I don't know what to say and I don't know how to approach her. What advice can you give me to help me get to know her better?

—Tongue-twisted



2. Arrange the participants in pairs or groups of three or four and invite them to make a list of what they would include in their advice to the young letter-writer. Then invite participants to share with the large group. Record a list on the board or on a flip chart.
3. After reviewing their list of advice, ask them to identify which pieces of advice could be applied to our relationship with God (e.g., get to know him better, listen to him, ask questions, spend time together, be yourself).
4. Say: **Whenever we want to develop a relationship with someone, we seek to get to know and understand him or her better. The same is true of our relationship with God. Because God is so good to us and blesses us in so many ways, we are attracted to him and we seek to know him better so as to deepen our relationship with him. When we do have a deep relationship with someone, we can usually talk effortlessly about that person, describing what he or she is like. I wonder how effortless it is for some of us to be able to talk about God.**
5. Tell the story (*A Well-Built Faith*, pp. xii–xiii) of the Muslim owner of a video store who effortlessly explained the Islamic faith to a group of Catholic directors of religious education. Ask the participants to describe how comfortable they would be if asked by their pastor to explain the Catholic faith to a group of non-Catholics.
6. As a group, brainstorm a list of what they feel would need to be included in such a presentation/overview of the Catholic faith. Record the list on the board or on a flip chart. Point out that it may seem intimidating, especially when looking at the lists posted, for anyone to be able to explain the Catholic faith concisely. Explain that the Church provides us with guidance—the *Catechism of the Catholic Church*.
7. Show a copy of the *Catechism of the Catholic Church* and ask participants if any have had experience with it. Point out that although the *Catechism* is over 900 pages, it is conveniently arranged in four parts. Write the parts on the board or flip chart.

⊕ **The Creed**

⊕ **The Sacraments**

⊕ **The Moral Life**

⊕ **A Life of Prayer**

8. Show a copy of the *United States Catholic Catechism for Adults* and point out that this book conveys the content of the *Catechism* in a user-friendly format while still following the pattern of the four parts.
9. Introduce the idea that, when it comes to understanding and explaining the Catholic faith to others, all we need is “a little H.E.L.P.” Using pp. xii–xiv of *A Well-Built Faith*, explain how the acronym H.E.L.P. will enable them to remember the four pillars of the *Catechism of the Catholic Church*.

H = We **Hold** on to our faith that is revealed to us through Scripture and Tradition and is summarized in the *Creed*.

E = We **Express** our faith in the liturgy and *sacraments* of the Church.

L = We **Live** our faith according to Catholic *morality*.

P = We **Pray** our faith by maintaining a healthy *prayer* life.
10. Invite the participants to write on index cards which of these four pillars of the Catholic faith they would most like to improve their knowledge of. Invite volunteers to share. Collect the cards for help in the future determining how much time and attention to give to specific topics.
11. Discussion:
 - + **Who is someone you know who has a “well-built faith” and what do you attribute that to?**
 - + **What have you been doing/could you be doing to deepen your understanding of the Catholic faith?**
 - + **Who has been a “pillar of faith” in your life?**
12. Conclude by inviting a volunteer to read aloud 1 Peter 3:13–17. Then say: In his Letter, St. Peter tells us to “always be ready to give an explanation to anyone who asks you for a reason for your hope.” (1 Peter 3:15) Let us pray that each of us will have a faith that is well-built, so that we can explain to others why we hope in Jesus Christ. (Pause) Let’s close this time together by praying in confidence with the words that Jesus himself gave us. Guide the participants in reciting the Lord’s Prayer.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ We Walk By Faith
- ⊕ I Have Loved You
- ⊕ Here I Am Lord
- ⊕ I Say Yes

Formation Session One

Laying a Firm Foundation: Transmitting Faith

(pp. 3–9)

Focus

We receive the Catholic faith as though receiving a family heirloom, passed on from one generation to the next—to be treasured, protected, and passed on again.

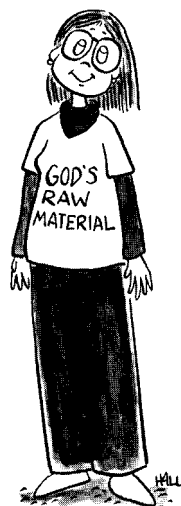
Learning Outcome

As a result of this session, the participants will be able to briefly summarize the four pillars of the *Catechism of the Catholic Church*—Creed, Sacraments, Morality, and Prayer.

Plan

1. Bring in some modeling clay (if possible, enough for each participant). Invite the participants (if you have a large group, four or five volunteers will suffice) to sculpt/shape something using the modeling clay. Allow a few minutes for the sculptors to do their work, then have a show-and-tell, inviting each of them to describe what they have formed out of the clay.
2. Tell the group that one ancient image of God is of a potter. Read aloud Isaiah 64:7.

Yet, O LORD, you are our father; we are the clay and you the potter: we are all the work of your hands.



3. Emphasize that the clay is formed by the potter, and not the other way around—meaning that we are called to be receptive to how God is continuing to shape us today.
4. Say: Each of us is being formed into a disciple of Christ. One of the Fathers of the Church, Tertullian, said that “Christians are made, not born.” Being made into disciples and making disciples is our most important responsibility. So, just how is a Christian—a disciple of Christ—made? Let’s take a closer look at this idea.
5. Show a cookbook that has pictures in it of what the finished dishes or meals are supposed to look like. Emphasize that it is helpful to have a picture—an image—of what our finished product is supposed to look like so that we go about our task with the end in mind. Say: In the Acts of the Apostles, we have a verbal description of the early Christian community, which gives us a glimpse of what a Christian—a disciple of Christ—is supposed to look like.
6. Read Acts of the Apostles 2:42.
They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.
7. Say: We are told in this passage that the Christian life is based on four things: the teaching of the apostles (the Creed), the communal life (moral living), the breaking of the bread (sacraments) and the prayers (prayer). We identified these in our last session as the four pillars of the Catholic faith and said that we can recall them through the acronym H.E.L.P. Let’s recall what those letters stand for.
H = We **Hold** on to our faith that is revealed to us through Scripture and Tradition and is summarized in the *Creed*.
E = We **Express** our faith in the liturgy and *sacraments* of the Church.
L = We **Live** our faith according to Catholic *morality*.
P = We **Pray** our faith by maintaining a healthy *prayer* life.
8. Using the notes on page 5 of *A Well-Built Faith* (The Four Pillars of Every Relationship), point out how these four elements can be found in every healthy relationship.

9. Using the notes on pages 6–8 of *A Well-Built Faith*, describe each of the four pillars of the Catholic faith—Creed, Sacraments, Morality, Prayer.
10. Ask volunteers to describe their understanding of one of the pillars of the Catholic faith—Creed, Sacraments, Morality, Prayer.
11. Have a volunteer read aloud the So What? feature on page 9 of *A Well-Built Faith*. Invite participants to comment, ask questions, or share their own insights with the group.
12. **Discussion**—discuss the following questions, either as a large group or in small groups.
 - + What event(s) in your life have most significantly shaped you into the person you are today?
 - + Creed: What is the difference between an idea and a belief? What role does trust play in believing?
 - + Sacraments: When was a time you felt compelled to express yourself without using words?
 - + Morality: Why do you think it is so difficult for us as God's own people to live moral lives?
 - + Prayer: With whom do you have the best communication? What makes that communication so effective? How good is your communication with God?
13. Conclude with the Scripture and Prayer from page 9 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- + Abba! Father
- + We Walk By Faith
- + I Have Loved You
- + Here I Am Lord
- + I Say Yes

Formation Session Two

Assembly-Line Construction: Human Desire, Revelation, and Faith

(pp. 11–16)

Focus

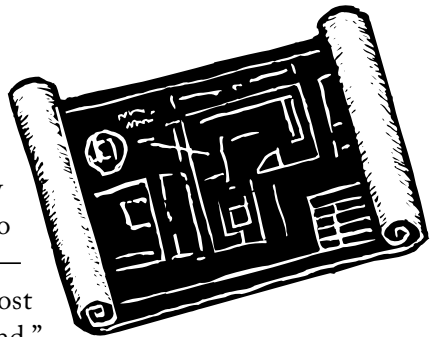
We believe in *revelation*, meaning that God has taken the first step in this relationship and our role is to be aware and responsive.

Learning Outcome

As a result of this session, participants will be able to describe *revelation* as the act of God revealing himself to us in order to enter into relationship with us.

Plan

1. Invite the participants to think about how they will complete the following statement: “Most people don’t know that I . . .” Assure them that they do not have to reveal anything dramatic—it could be something as simple as “Most people don’t know that I’m colorblind,” or “Most people don’t know that I have ten brothers and sisters.”
2. When people are ready, ask a few volunteers to reveal something about themselves by completing the sentence. When they are done, thank them for their willingness to share.
3. Say: It’s always interesting to learn new things about people. We can only get to know people, however, if they choose to reveal themselves



to us. Luckily, God is not shy about revealing himself to us! That's what we mean when we talk about revelation—it is the act of God revealing himself to us so as to enter into a deeper relationship with us. We summarize this revelation in our Creed, which is the first pillar of the *Catechism of the Catholic Church*. In our acronym H.E.L.P., the *H* stands for “Holding on to our faith.”

4. Point out that the *Catholic Catechism for Adults* tells us that *revelation* is “the self-disclosure of the living God.” (*USCC for Adults*, p. 13) Invite the participants to engage in some self-disclosure. Arrange them in pairs or groups of three and have them share a thumbnail summary of who they are. If the participants do not know each other well, encourage them to share basic information, such as where they grew up, where they went to school, what their career is, and so on. If they know each other well, encourage them to complete the sentence “Most people don’t know that I . . . ,” as a way of disclosing something about themselves.
5. When this activity is finished, invite volunteers to describe what another person disclosed to them. Then say: **Let’s take a look at some examples in the Bible of when God took the initiative to reveal himself to his people.** Have volunteers read some or all of the Scripture examples listed on page 14 of *A Well-Built Faith* (God Started It—And They Responded). Then invite participants to comment on them and to share which, if any, resonated with them and why.
 - + **Genesis 12:1-9 (the call of Abram)**
 - + **Exodus 3:1-14 (the call of Moses)**
 - + **Isaiah 6:1-10 (the call of Isaiah)**
 - + **Jeremiah 1:4-10 (the call of Jeremiah)**
 - + **Matthew 5:18-22 (the call of the first disciples)**
 - + **Luke 1:26-38 (the call of Mary)**
 - + **Acts of the Apostles 9:1-9 (the call of Paul)**
6. Write on the board or flip chart the name *Copernicus*. Ask if anyone can explain why Copernicus is famous. (Copernicus was the Polish astronomer and mathematician who proposed that the earth revolved around the sun and not the other way around). Say: **In terms of our relationship**

with God, some of us may need to undergo what we call a “Copernican revolution”—meaning that we need to recognize that our lives revolve around God and not the other way around. When we recognize that it’s not all about us, we begin to develop a spirit of *humility*.

7. Use the notes from pages 15–16 of *A Well-Built Faith* to describe the nature of *humility*. Invite volunteers to read aloud from pages 15–16 the examples of humility expressed by several well-known saints.
8. Have a volunteer read aloud the So What? feature on page 16 of *A Well-Built Faith*. Invite participants to comment, ask questions, or share their own insights with the large group
9. **Discussion**—discuss the following questions either as a large group or in small groups.
 - ⊕ **How easy or hard is it for you to reveal yourself to others? How does it make you feel to know that God eagerly reveals himself to us?**
 - ⊕ **Why is it impossible to be spiritually proactive?**
 - ⊕ **In what ways did the following people strive to be spiritually proactive? Adam and Eve, the people who built the Tower of Babel, Judas. How did things turn out for them?**
 - ⊕ **Has there been a time in your life when you were able to say, “thy will be done” to God?**
10. Summarize by saying, Workers on an assembly line are always working with what someone else before them has passed along to them. The same is true in our faith lives. God has begun the process and now invites us to share and participate in his creation.
11. Conclude with the Scripture and Prayer found on page 16 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- | | |
|-----------------------------|--|
| ⊕ How Great Thou Art | ⊕ Your Word is My Light |
| ⊕ Morning Has Broken | ⊕ All Creatures of Our God and King |

Formation Session Three

Who's the Boss?: Scripture and Tradition

(pp. 17–24)

Focus

When we seek guidance from God's Word, we can turn to Sacred Scripture and Church Tradition.

Learning Outcome

As a result of this session, participants will be able to identify Scripture and Tradition as one single deposit of God's revelation.

Plan

1. Ask whether anyone has an I.D. other than a driver's license that proves they have some authority or credentials. Invite volunteers to share. Then brainstorm as a group a list of people whose credentials we might question before entrusting them with an important task, such as doctors, lawyers, airline pilots, gas company inspectors, police officers, and so on.
2. Say: If someone claims to have authority to perform a very important task, we want to know that we can trust that individual. If someone pounds on your door and says, "Open up! Police!" you certainly want to verify that they have a badge before you let them in. Authority and trust go hand in hand.
3. Explain that the question of authority is very crucial when it comes to spiritual matters. Say: We want and need to know that we can trust those who speak to us about how we are to live our lives in



relationship with God and one another. Let's take a closer look at this issue of authority and trust in terms of our Catholic faith.

4. Ask the participants to think of a person that they trust implicitly. Invite the participants to share their examples in pairs. Then invite volunteers to read aloud the following brief Scripture passages (NAB) that speak of trust:

⊕ **Psalm 9:11**

⊕ **Psalm 22:5-6**

⊕ **Psalm 25:2**

⊕ **Psalm 37:3**

⊕ **Psalm 56:4-5**

⊕ **Psalm 62:8-9**

5. Say: We place our trust in God because God has full authority—God is, after all, the author of life! God, in turn, has given full authority to his Son, Jesus Christ. Jesus himself said, "All authority in heaven and on earth has been given to me." (Matthew 28:18, RSV). Jesus, in turn, gave full authority to Peter and the Apostles when he told Peter that he would build his church upon him and gave him the keys to the kingdom. (Matthew 16:18-19). This means that we are called to place our trust in Church leadership, which speaks and acts with the authority that comes from God through Jesus Christ and the Apostles.
6. Use the notes on page 18 of *A Well-Built Faith* to explain how Catholics and Protestants differ when it comes to the question of authority (for Protestants, Scripture alone; for Catholics, Scripture and Tradition).
7. Use the notes on pages 18–20 to introduce the terms *Tradition* and *Magisterium*.
8. Use the notes on pages 19–22 to go over some basic information on Scripture.
 - ⊕ **Number of books in the Bible (Protestant/Catholic versions)**
 - ⊕ **Old Testament**
 - ⊕ **New Testament**
 - ⊕ **Catholic interpretation of Scripture**
9. Use the notes on page 23 to show how Catholics rely on both Scripture and Tradition to help in decision-making. Say: We face many challenges today that the Bible did not explicitly speak to. For example, if we are looking for guidance in the area of medical ethics and genetic

engineering, we are exploring a challenge that did not exist in biblical times. To rely on Scripture alone to guide us in such an area severely limits us. The Magisterium, which is part of the Church's Tradition, can provide us with the guidance we need to make informed decisions that are grounded in God's revealed Word.

10. Have a volunteer read aloud the So What? feature on page 23 of *A Well-Built Faith*. Invite participants to comment, ask questions, or share their own insights with the large group.
11. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ **What is your understanding of Church *Tradition*, as opposed to Church *traditions*?**
 - ⊕ **What advantage does having a Magisterium—an official teaching office—give to the Catholic Church?**
 - ⊕ **If the Bible is not an “answer book” to all of life’s challenges, just what is it? What is the purpose of the Bible?**
 - ⊕ **What is your personal experience with Scripture? How familiar are you with the Bible? What is your biggest obstacle when it comes to deepening your familiarity with the Bible?**
 - ⊕ **What does it mean to you to say that everything in the Bible is *true* but not necessarily *fact*?**
12. Conclude with the Scripture and Prayer on page 24 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ **Sow the Word**
- ⊕ **Your Word Is My Light**
- ⊕ **The Church's One Foundation**
- ⊕ **We Walk By Faith**

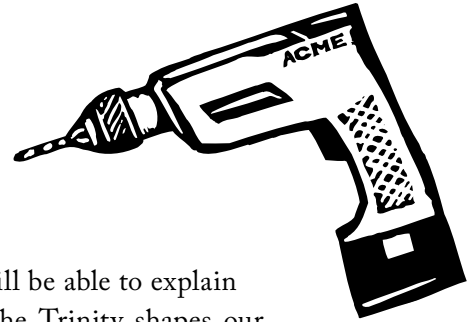
Formation Session Four

Using Brand-Name Equipment: The Trinity

(pp. 25–30)

Focus

Our belief in the Trinity—Father, Son, and Holy Spirit—has profound implications for our daily living.



Learning Outcome

As a result of this session, participants will be able to explain how our knowledge and experience of the Trinity shapes our lives and our relationships.

Plan

1. Arrange the participants in small groups and invite them to share with one another to whom in their families they bear a resemblance, either physically or through some personality trait. Invite them to share the same thing about children that they may have.
2. Then invite volunteers to share with the large group their descriptions of family resemblances.
3. Say: It's not unusual for us to identify someone as a member of a certain family because of the resemblance they share with their parents and/or siblings. As baptized Catholics, we are members of God's family. We are made in the image and likeness of God. The question for us today is, "do we bear a family resemblance to our Creator?" Of course, we are not talking about a physical resemblance, because God is invisible. However, if we are indeed to bear a resemblance to God, it

is important for us to know something about him! As Christians, the single most important thing that we know about God is that God is Father, Son, and Holy Spirit—the Trinity. Today, we'll take a closer look at just what this means.

4. Write the word *mystery* on the board. As a large group, brainstorm a list of mystery movies, mystery TV shows, and mystery novels. Then say: Our contemporary understanding of a mystery is very different than the biblical understanding of mystery. Today, we think of a mystery as something to solve. In the Bible, a mystery is not something to be solved, but something to enter into. We may not fully understand a mystery, but we can know a mystery.
5. Use the notes on pages 26–27 of *A Well-Built Faith* to describe the Trinity as a community of love—a loving relationship.
6. Use the notes on pages 28–29 to describe the implications that our understanding and experience of the Trinity have on our daily living.
7. Invite a volunteer to read aloud the list on page 30 of *A Well-Built Faith* (Self-Giving Love) that describes moments in life that are profoundly Trinitarian because they are examples of self-giving love. As a group, brainstorm more examples from the lives of participants, including actions of others who have shown them self-giving love.
8. Have a volunteer read aloud the So What? feature on pages 29–30 of *A Well-Built Faith*. Invite participants to comment, ask questions, or share their own insights with the large group.
9. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ How would you describe the concept of the Trinity to a non-Christian? To a Christian child?
 - ⊕ What does it mean for us to bear a family resemblance to our God?
 - ⊕ What does it mean that Catholics do not believe in a supreme being?

- ⊕ What would you say to someone who claims that they can be spiritual but not religious (meaning that they feel they do not need to belong to a worshipping congregation)?
- ⊕ What does it mean to live as a people “in communion with” one another?
- ⊕ Explain the following statement: “Our belief in the Trinity is not an intellectual exercise—it is a relationship.”

10. Conclude with the Scripture and Prayer on page 30 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ Holy God, We Praise Thy Name
- ⊕ O God, Almighty Father
- ⊕ All Hail, Adored Trinity
- ⊕ All Creatures of Our God and King
- ⊕ Jesus, the Lord
- ⊕ To Jesus Christ Our Sovereign King
- ⊕ Come Holy Ghost
- ⊕ Veni Sancti Spiritus
- ⊕ O Holy Spirit by Whose Breath

Formation Session Five

The Bulldozer: Sin, Salvation, and the Cross of Jesus (pp. 31–36)

Focus

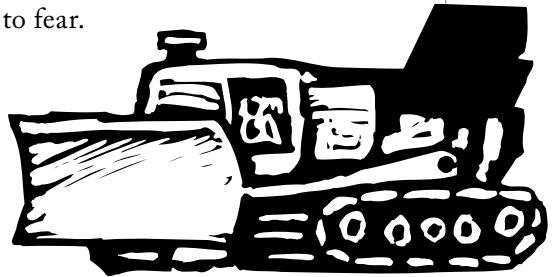
Our belief in the Cross and Resurrection of Jesus is our source of hope.

Learning Outcome

As a result of this session, participants will be able to explain that, because Christ has conquered death, we have nothing to fear.

Plan

1. Arrange the participants in small groups and have each group brainstorm a list of what they think are the most common fears that people have.
2. Have the groups share their lists. Invite any volunteers to share their greatest fears.
3. Have a volunteer read aloud the list on page 35 of *A Well-Built Faith* (What Do You Fear?) that summarizes the most common fears for most people.
4. Say: Fear is a natural human emotion. It often seems as though we have many things to fear. Perhaps this is why one of the most commonly used phrases in the Bible is the phrase, "Do not fear" or variations such as "do not be afraid," "fear not," "be not afraid." A search of the Revised Standard Version of the Bible reveals how many times these phrases appear in the Bible.



+ Do not fear: 44	+ Fear not: 44
+ Do not be afraid: 29	+ Have no fear: 8
+ Be not afraid: 7	+ Be at peace: 7
+ Peace be with you: 5	+ Do not be alarmed: 2
+ See that you are not alarmed: 1	+ Be not frightened: 1
+ Do not be troubled: 1	+ Be not fearful: 1

5. Say: That's a total of 150 times! This should give us a clue that we are on to something, that the role of fear in the story of our salvation is very important. The ultimate human fear, of course, is our fear of death. We all know it's going to happen to us some day but we still have great fear. Yet the central message of our faith is that Jesus Christ has conquered death! Let's take a closer look at what this means for us.
6. Use the notes on pages 33–34 of *A Well-Built Faith* to explain how, through his death and Resurrection, Jesus has overcome our greatest fear.
7. Display a trophy to the group. Ask volunteers to describe trophies that they or their children have. Say: **Trophies, of course, are symbols of victory. For Christians, then, the Cross of Jesus can be thought of as God's trophy given to us. It is through the Cross of Jesus that death is conquered.** Display a crucifix. Say: **This certainly does not look like a trophy. In fact, it appears to be a symbol of defeat. What is it that caused this to be transformed from a symbol of defeat to a symbol of victory? (the Resurrection)**
8. Draw attention to the words of the hymn "Lift High the Cross" on page 34 of *A Well-Built Faith* and have volunteers read them aloud or have the entire group do a choral reading. If possible, sing the hymn as a group or invite a volunteer to sing it for the group.
9. Use the notes on pages 34–35 to talk about the Cross and despair, as well as what it means for Catholics to claim that we are "born again."

10. Have a volunteer read aloud the So What? feature on page 36 of *A Well-Built Faith*. Invite participants to comment, ask questions, or share their own insights with the large group.
11. **Discussion**—Discuss the following questions either as a large group or in small groups.
- ⊕ **What is a fear that you have overcome? How did that happen?**
 - ⊕ **Why do you think people are afraid of death?**
 - ⊕ **How does the Resurrection of Jesus Christ take away our greatest fear?**
 - ⊕ **Look at the words of the song “We Shall Overcome” on page 34 of *A Well-Built Faith*. How is this song related to the death and Resurrection of Jesus?**
 - ⊕ **What does it mean to compare the Cross of Jesus to a trophy?**
 - ⊕ **How can faith in the Resurrection of Jesus Christ help us to battle despair?**
12. Conclude with the Scripture and Prayer on page 36 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ **Were You There?**
- ⊕ **O Sacred Head Surrounded**
- ⊕ **Behold the Wood**
- ⊕ **Lift High the Cross**
- ⊕ **Sing My Tongue**
- ⊕ **Ye Sons and Daughters**
- ⊕ **Jesus Christ is Risen Today**
- ⊕ **We Shall Overcome**

Formation Session Six

Union Workers: The Church, Mary, the Saints, and Eternity

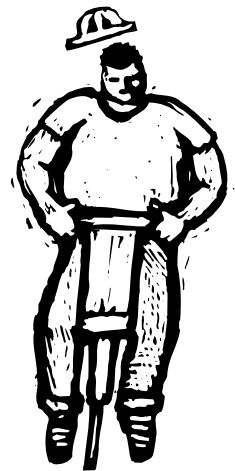
(pp. 37–46)

Focus

We do not so much *belong* to the Church as we *become* Church.

Learning Outcome

As a result of this session, participants will be able to describe what it means to be Church, the role of Mary and the saints within the Church, and the Church's teachings on the afterlife.



Plan

1. Share with the group a sample pie chart that you have prepared using the categories below. Then provide each of the participants with a sheet of paper and a pen or marker. Invite them to draw a pie chart of their own lives, dividing the pie into segments that show how much time they devote to the following aspects:

⊕ Work/school	⊕ Sleep
⊕ Family	⊕ Play/recreation
⊕ Exercise	⊕ Rest
⊕ Eating	⊕ Spirituality
2. When they are done, arrange the participants in pairs and have them share their pie charts with one another. Then invite volunteers to share their charts with the entire group.

3. Say: Chances are that for many of you, the *spirituality* slice was the smallest slice in your pie. Why is this? It's not because you aren't spiritual. It means that you need to expand your understanding of what it means to be spiritual. For many of us, we equate spirituality with those experiences that take place in church, at a church-related activity, or at prayer. With that as our criteria, our spirituality slice of the pie will always be hopelessly small compared to the other slices. In reality, our spiritual life is not a slice of the pie at all. It is the whole pie!
4. Use the notes on page 37–39 of *A Well-Built Faith* to explain how, through baptism, we entered into the Church and into the divine life and to explain the concept of *stewardship*.
5. As an introduction to the concept of Church, ask volunteers to share with the group some distinguishing characteristic that they have, such as a booming voice, curly hair, unusual height, or a birthmark. Say: **We all have distinguishing characteristics that serve to identify us.** In a similar way, the Catholic Church has four very important distinguishing characteristics that we name each time we recite the Nicene Creed—we say that the Church is *one, holy, catholic, and apostolic*.
6. Use the notes on page 40–41 of *A Well-Built Faith* to describe the marks of the Church: one, holy, catholic, and apostolic.
7. Ask volunteers to identify and describe someone in their life whom they have tried to emulate and why. Then say: **We all learn through imitation.** It's no surprise, then, that as we seek to grow spiritually, we look to others—parents, godparents, sponsors, and others—who, by their example, show us how to follow Jesus. We're blessed that the Church offers us such role models in the saints.
8. Use the notes on pages 41–43 of *A Well-Built Faith* to describe the role of Mary and the saints in the life of the Church.
9. Use the notes on pages 43–44 of *A Well-Built Faith* to describe the Communion of Saints and the afterlife, with an emphasis on the Catholic understanding of heaven, hell, and purgatory.
10. Have a volunteer read aloud the So What? feature on page 45 of *A Well-Built Faith* and then invite volunteers to comment, ask questions, or share insights with the large group.

11. Discussion—Discuss the following questions either as a large group or in small groups.

- ⊕ **What does it mean to say that spirituality is not just a slice of the pie that represents our life, but is the whole pie?**
- ⊕ **What's the difference between *belonging* to the Church and *being* Church?**
- ⊕ **What does the concept of stewardship have to do with spirituality and Church?**
- ⊕ **What does it mean to say that the Church is one, holy, catholic, and apostolic?**
- ⊕ **Why do Catholics place such great emphasis on Mary and the saints? Explain our understanding of the Communion of Saints.**
- ⊕ **How would you summarize the Catholic understanding of the afterlife?**

12. Conclude with the Scripture and Prayer on page 46 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ **Gather Us In**
- ⊕ **All Are Welcome**
- ⊕ **One Bread, One Body**
- ⊕ **The Church's One Foundation**
- ⊕ **We Are Many Parts**
- ⊕ **Sing of Mary**
- ⊕ **Immaculate Mary**
- ⊕ **Hail, Holy Queen**
- ⊕ **Ave Maria**
- ⊕ **Salve Regina**
- ⊕ **Hail Mary, Gentle Woman**
- ⊕ **For All the Saints**

Formation Session Seven

Using a Laser Level for Alignment: Worship and Liturgy

(pp. 49–56)

Focus

We align ourselves with God through worship and liturgy.



Learning Outcome

As a result of this session, participants will be able to explain who celebrates the sacraments and how, when, and where we celebrate them.

Plan

1. Begin by playing a game of Pin the Tail on the Donkey (or some variation). Invite a volunteer to come forward and to be blindfolded. Turn the person three times, and then invite the volunteer to pin the tail on the donkey (a picture or drawing that you've placed on the board). Repeat with other volunteers and then award a prize to the person who pinned the tail closest to where it belongs.
2. Say: The secret to winning the game of Pin the Tail on the Donkey is to line yourself up as best you can with the picture on the board. This is not easy to do when you're blindfolded and have been spun around several times! We tend to miss the mark.
3. Continue: In our spiritual lives, we seek to align ourselves with God's will. This is not easy, but at the same time we are not blindfolded in this task. God has provided us with everything we need to align ourselves with him and his will. In this session, we are going to look at how, through worship and liturgy, we align ourselves with God. In fact, Catholic worship is the

second pillar of the *Catechism of the Catholic Church* and, in the acronym H.E.L.P. that we used earlier, the *E* corresponds to how we “Express our faith”—primarily through our worship.

4. Invite a volunteer to come forward and demonstrate a deep, reverent bow, as though bowing before royalty. Ask the person to freeze in midbow. Say: Notice what we do when we bow: we physically align ourselves—we orient ourselves—with the person or thing to which we are bowing. In Hebrew, this is one of the definitions for the word *worship*—literally, to “bow before.” Allow the person to return to an upright position and thank him or her for volunteering for this demonstration.
5. Say: To bow to someone or something is to say, in essence, “I direct all of my being to you.” This is why the First Commandment directs us to not bow down before any false gods, but rather to direct our entire being to God alone. As Christians, the way we strive to keep ourselves aligned with God is through worship. As Catholics, this worship takes place in the life of the sacraments.
6. Arrange the participants in pairs and have them work together to write a definition for the word *sacrament*. Have them complete this sentence: “A sacrament is . . .”
7. When they are finished, invite each pair to share their definition with the large group. Then read from page 51 of *A Well-Built Faith* the definition of a *sacrament* as given to us in the *Catechism of the Catholic Church*: “The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.” (*Catechism of the Catholic Church* 1131)
8. Use the notes on page 51 to explain what it means to refer to something as *efficacious* and to explain how the sacraments are *efficacious*.
9. As a large group, list the sacraments according to three groupings as on page 52—Sacraments of Initiation, Sacraments of Healing, Sacraments at the Service of Communion.
10. Use the notes on page 53 to explain the Who? How? When? and Where? of the sacraments. Point out that the seasons of the liturgical year help us to align all time and all of our activities toward God through the liturgy.

11. Draw a large circle on the board and tell the participants that this circle represents the Church's liturgical year. Arrange them in small groups and provide them with a piece of paper. Have each group draw their own diagram of how the Church year is divided into various seasons. First instruct them to draw a large circle. Then have them assign the twelve months of the year toward the outside of the circle. Finally, have them transform the circle into a pie chart, showing the various seasons of the Church year. You may want to provide a list of the seasons on the board to assist them.
12. When the groups are finished, invite them to compare their Church year calendars with the diagram on page 54 of *A Well-Built Faith*. Use the notes that follow the diagram to describe the Church's liturgical year.
13. Invite a volunteer to read aloud the "So, What?" feature on page 56 of *A Well-Built Faith* and invite participants to share comments, questions, and insights with the large group.
14. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ How do worship and liturgy help to align us with God's will?
 - ⊕ What is your understanding of the word *efficacious*?
 - ⊕ What does it mean that the sacraments are *efficacious*?
 - ⊕ What are some examples of visible realities, such as a hug, that convey invisible realities?
 - ⊕ What season of the Church's liturgical year do you most look forward to and why?
15. Conclude with the Scripture and Prayer on page 56 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- | | |
|--------------------------------|--------------------------------|
| ⊕ Holy God, We Praise Thy Name | ⊕ We Remember |
| ⊕ We Gather Together | ⊕ This is the Feast of Victory |
| ⊕ Gather Us In | |

Formation Session Eight

Construction Safety Signs: Mystery and Sacramentality

(pp. 57–62)

Focus

Through the Sacraments, we enter into the Paschal Mystery of Jesus Christ.

Learning Outcome

As a result of this session, participants will be able to explain that Catholics use signs, symbols, and ritual—a language of mystery—to worship God.



Plan

1. Ask the participants how many of them know sign language. Chances are that most will not. If some do, invite them to briefly demonstrate.
2. Say: Actually, if you're Catholic, you *do* know sign language! Proceed to demonstrate the following:
 - ⊕ **Making the Sign of the Cross**
 - ⊕ **Tracing the Sign of the Cross with your thumb over your forehead, lips, and chest.**
 - ⊕ **Genuflecting**
 - ⊕ **Bowing**
 - ⊕ **Praying in the *orans* position (arms slightly extended, palms up)**
 - ⊕ **Sprinkling with Holy Water**

3. Say: Using all of these signs, I just spoke some very important things. We all do when we use this Catholic sign language—what we can call a “language of mystery.” Let’s focus on the word “mystery.”
4. Write the word “mystery” on the board. Say: We all like to solve mysteries. Let’s try our hand at a few. Read the following mysteries and invite volunteers to solve them. The answers are in parentheses.
 - ⊕ **Two children are born in the same hospital—in the same hour, day, and year. They have the same mother and father, but are not twins. (The children are two of a set of triplets.)**
 - ⊕ **A couple will build a square house. In each wall they’ll have a window and each window will face north. (The house is at the south pole.)**
 - ⊕ **An ordinary American citizen, with a clean police record but no passport, managed to visit over thirty foreign countries. He was welcomed in each country and left each one of his own accord. He did this in one day. (He was a mail courier who delivered packages to the different foreign embassies in the United States. The land of an embassy belongs to the country of the embassy, not to the United States.)**

(from Minute Mysteries—www.math.umass.edu/~diehl/mysteries.html)

5. Say: Recall from Session 5 that in our culture, a mystery is something that we try to solve. In biblical tradition, however, a mystery is not something to solve, but rather is something to be entered into. A mystery is something that is revealed and yet remains hidden.
6. Use the notes on pages 57–58 (It’s a Mystery) of *A Well-Built Faith* to explain the concept of mystery in biblical tradition and to introduce the concept of the *Paschal Mystery*.
7. Use the notes on pages 58–61 to explain the concepts of *sacramentality* and *sacramentals*.
8. Arrange the participants in small groups and invite them to share their experiences and understandings of sacramentals. Invite them to consider how they would explain the use of sacramentals to non-Catholics.

9. Invite a volunteer to read aloud the feature, So What? on page 61 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
10. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ What are some of your favorite mystery novels, movies, or TV shows?
 - ⊕ What does it mean that we can *know* a mystery but not fully *understand* it?
 - ⊕ When was a time in your life when you encountered *mystery*?
 - ⊕ What does it mean to say that Catholicism is a sacramental faith?
 - ⊕ What does it mean to call Jesus the “Sacrament of God”?
11. Conclude with the Scripture and Prayer on page 62 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ Something Which is Known
- ⊕ We Have Been Told
- ⊕ How Great Thou Art
- ⊕ We Walk By Faith
- ⊕ Holy God We Praise Thy Name

Formation Session Nine

The Welding Process: Sacraments of Initiation

(pp. 63–74)

Focus

In the Sacraments of Initiation—Baptism, Confirmation, and the Eucharist—we are reformed into followers of Jesus Christ.

Learning Outcome

As a result of this session, participants will be able to identify the three Sacraments of Initiation as Baptism, Confirmation, and Eucharist, and will be able to describe the significance of each.

Plan

1. Bring in a candle and light it. Hold it upright for a few seconds and then tilt it so that the wax begins to drip on some aluminum foil that you have placed under it.
2. Say: At the risk of making you feel that you've been transported back to your eighth grade science class, can someone describe just what is occurring with this candle? (Wax in a solid form is being melted, transformed into a liquid by the heat, before it reforms into a solid.)
3. Say: We normally associate the word *melting* with ice or candle wax. This image of melting and reforming has also been applied to the human heart: "My heart has become like wax, it melts away within me" (Psalm 22:15).
4. Ask: What does this suggest about the human heart? About human beings in general? (that we can be reformed and reshaped)



5. Say: In this session, we will explore how the Sacraments of Initiation—Baptism, Confirmation, and Eucharist—serve to reform us into followers of Christ.
6. Arrange the participants into small groups and assign to each group one of the Sacraments of Initiation, making sure there are equal numbers of groups for each sacrament. Invite each group to summarize what they know about their assigned sacrament, using the following questions as guidelines: What is the effect of the sacrament? What signs, symbols, rituals, and gestures are included? How is the sacrament celebrated? Allow time for the groups to prepare their summaries and then invite them to share their summaries with the large group. Record their information on the board.
7. When the groups are finished sharing their summaries, use the notes from the following pages of *A Well-Built Faith* to fill in any information they may have missed, drawing special attention to the liturgies of each of the sacraments:
 - ⊕ **Baptism: pages 64-65**
 - ⊕ **Confirmation: pages 67-69**
 - ⊕ **Eucharist: pages 69-71**
8. Arrange the participants in the same groups as they were in for the previous activity. Invite them to make a list of the Order of the Mass.
9. When the groups are finished, work as a large group to compile the correct Order of the Mass on the board and use the notes on pages 71-73 of *A Well-Built Faith* to elaborate on some of the various Mass parts.
10. Write the following Latin words on the board: *Ite! Missa Est!* Ask if anyone knows what these words mean in English. Say: **These are the words that the priest or deacon says at the end of the Latin Mass. They mean, “Go! It (the assembly) is dismissed!”** Point out that the word *Mass* comes from this Latin word *missa* which means “sent” or “dismissed.”
11. Invite a volunteer to read aloud the So What? feature on page 73 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights.

12. Discussion—Discuss the following questions either as a large group or in small groups.

- ⊕ **What does it mean to be initiated into something? When was a time that you experienced initiation into a group?**
- ⊕ **What does it mean that our Initiation into the Church is not a once-and-done deal?**
- ⊕ **Why do you think the Church celebrates Initiation on Holy Saturday at the Easter Vigil?**
- ⊕ **How do the gifts and fruits of the Holy Spirit affect our lives?**
- ⊕ **What does it mean to say that the Eucharist is the “source and summit” of our lives as Christians?**
- ⊕ **What significance is there to the fact that the word *Mass* comes from the Latin word for *sent* or *dismissed*?**

13. Conclude with the Scripture and Prayer on page 74 of *A Well-Built Faith*.

Option: Teaching through Hymns

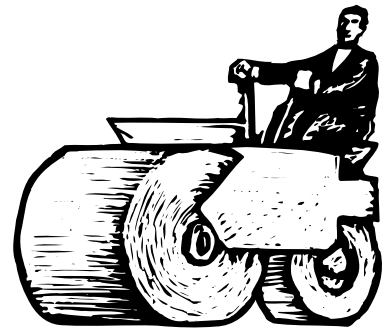
The following sacred hymns reinforce the focus of this session.

- | | |
|--|---------------------------------------|
| ⊕ Litany of Saints | ⊕ <i>Veni Creator Spiritus</i> |
| ⊕ Baptized in Water | ⊕ At That First Eucharist |
| ⊕ O Healing River | ⊕ We Remember |
| ⊕ Come to the Water | ⊕ This is the Feast of Victory |
| ⊕ Amazing Grace | ⊕ Gift of Finest Wheat |
| ⊕ Here I Am, Lord | ⊕ We Gather Together |
| ⊕ Send Us Your Spirit | ⊕ I Am the Bread of Life |
| ⊕ You Have Anointed Me | ⊕ One Bread, One Body |
| ⊕ O Holy Spirit By Whose Breath | ⊕ Taste and See |
| ⊕ Be Not Afraid | ⊕ <i>Pange Lingua</i> |
| ⊕ On Eagles' Wings | ⊕ <i>Panis Angelicus</i> |
| ⊕ Come Holy Ghost | ⊕ <i>Tantum Ergo</i> |

Formation Session Ten

Steamrollers: Sacraments of Healing

(pp. 75–84)



Focus

In the realization that God's grace alone sustains us, we find healing.

Learning Outcome

As a result of this session, participants will be able to identify the Sacraments of Healing as Penance and Reconciliation and Anointing of the Sick and will be able to describe the significance of each sacrament.

Plan

1. Bring in a number of craft sticks (one for every two participants) and break them in half. Randomly distribute one half to each participant. Have them attempt to find the half that matches their half and, when they do, to use transparent tape to put the two pieces back together again.
2. When they are finished, have the participants return to their seats and point out that the word *reconcile* means to “make compatible” or to “reestablish” a close relationship between things. In other words, it means to put something back together.
3. Say: There are many times in our lives when we need to be reconciled—to be healed from our brokenness. In this session, we are going to look at two sacraments that help to reestablish our relationship with the Lord—Penance (Reconciliation) and the Anointing of the Sick. We call these the Sacraments of Healing.

4. Ask whether any of the participants is familiar with Horatio Alger. Explain that Horatio Alger, Jr., was a 19th century American author who wrote a number of what came to be known as “rags-to-riches” stories, which embodied what became known as the American Dream—that is, the idea that through hard work, determination, and courage, anyone could lift themselves up out of poverty.
5. Say: This kind of thinking is at the heart of American culture. Unfortunately, we tend to approach our spiritual lives with the same attitude: “With hard work, perseverance, and determination, we’ll be able to save ourselves!” In reality, the opposite is true. When it comes to our salvation, we are unable to save ourselves. It is only through the grace of God that we are saved—that we are healed from the brokenness of the human condition.
6. Arrange the participants in small groups and invite them to brainstorm lists of what they consider to be the sins for which people today need healing.
7. Allow time for the groups to complete their lists. Then invite them to report to the large group as you record a list on the board.
8. Use the notes on pages 77–80 of *A Well-Built Faith* to provide background on the Sacrament of Penance and Reconciliation.
9. Write the word *psychosomatic* on the board and ask for volunteers to explain what it means. Point out that sometimes we wrongly conclude that a psychosomatic illness is all in the head of the person claiming to be suffering physically. Say: **To call an illness psychosomatic does not mean that it is in a person’s imagination. It means that the physical ailment—which is real—has no immediate physiological cause, but rather is caused by a mental process. This is a good example of just how intimately connected the mind and the body are. Jesus understood the intimate connection between the mind and the body and, in many cases, healed physical ailments by first forgiving the person’s sins.**
10. Invite the participants to arrange themselves in pairs and to share an experience of being sick, or caring for someone who was sick, and the effect it had on them emotionally and spiritually.

11. After allowing sufficient time for sharing, ask volunteers to share with the large group.
12. Use the notes on pages 81–83 of *A Well-Built Faith* to provide background on the Sacrament of the Anointing of the Sick.
13. Invite a volunteer to read aloud the feature So What? on page 83 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
14. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ What does it mean to say that Christianity is not about picking ourselves up by our bootstraps when we've fallen?
 - ⊕ What is the difference between self-esteem and self-righteousness?
 - ⊕ What is your understanding of the word *mercy*?
 - ⊕ How would you explain to a non-Catholic the reasons that Catholics confess their sins to a priest?
 - ⊕ What do the following words mean: *contrition*, *confession*, *absolution*, and *satisfaction*?
 - ⊕ When was a time that your emotional/spiritual state affected you physically?
 - ⊕ What is the purpose of the Sacrament of the Anointing of the Sick?
15. Conclude with the Scripture and Prayer on page 84 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- | | |
|----------------------|-------------------------------|
| ⊕ Ashes | ⊕ Be With Me |
| ⊕ Hosea | ⊕ Be Merciful O Lord |
| ⊕ Change Our Hearts | ⊕ Precious Lord, Take My Hand |
| ⊕ Jesus, Remember Me | ⊕ There Is a Balm in Gilead |
| ⊕ Be Not Afraid | ⊕ Shepherd Me O God |

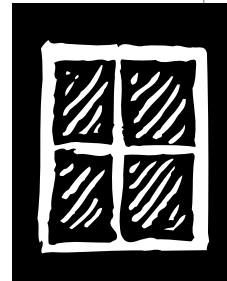
Formation Session Eleven

Installing New Windows: Sacraments at the Service of Communion

(pp. 85–92)

Focus

The Sacraments of Matrimony and Holy Orders further signify our baptismal commitment to the service of communion.



Learning Outcome

As a result of this session, participants will be able to identify the Sacraments at the Service of Communion as Matrimony and Holy Orders and will be able to describe the significance of these sacraments.

Plan

1. Arrange the participants in small groups and invite them to share with one another any awards that they have earned in their lifetime (essay contests, spelling bees, scholarships, athletic awards).
2. Invite a few volunteers to share with the large group. Congratulate all of the participants on the awards that they have received.
3. Say: Being given recognition for certain achievements is very appropriate. It is a way of affirming one's efforts. At the same time, there are certain things that we do in life for which we do not seek recognition. For Christians, the call to be of service to others is something we do out of a sense of loving obligation to one another, not for recognition. In this session, we will explore two sacraments of service—referred to as the Sacraments at the Service of Communion—Holy Orders and Matrimony.

4. Ask if anyone can recall the motto of the United States Postal Service: “Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds.” Say: **The Post Office is a place where correspondence is gathered in order to be delivered. In the Old Testament, the role of the High Priest was to gather all of the prayers of the people and to deliver—to offer—them to God. In a sense, the priest was a mediator between the people and God. We sometimes refer to Jesus as our “High Priest” (see Hebrews 5:1-10) because he mediates between God and us. Through baptism, we all share in the priesthood of Jesus. Through the Sacrament of Holy Orders, Catholic priests serve the common priesthood of the people of God.**
5. Arrange the participants in pairs and invite them to share their experiences of a Catholic priest who has played an important role in their life or in the life of someone they know.
6. Use the notes on pages 87–88 of *A Well-Built Faith* to describe the three kinds of participation in Holy Orders (bishop, priest, deacon), the difference between a diocesan and a religious priest, and the liturgy of Ordination.
7. Relate the story from page 90 of *A Well-Built Faith* (Poverty, Chastity, and Obedience in a Marriage) of the high school seminarian who, after hearing about the concepts of poverty, chastity, and obedience in religious life responded by saying, “That sounds too difficult. I’d rather get married.”
8. As a large group, brainstorm what it means for married people to practice poverty, chastity, and obedience within their marriage. Make a list on the board.
9. Use the notes on pages 89–91 of *A Well-Built Faith* to provide background on the Sacrament of Matrimony and to provide clarity on the concepts of divorce, Communion, and annulments.
10. Go over the elements of the Liturgy of Marriage using the notes on page 92 of *A Well-Built Faith*. Emphasize that it is the man and woman entering into the marriage that confer the sacrament upon one another through the public expression of their consent in the presence of a minister of the Church, two witnesses, and the congregation.

11. Invite a volunteer to read aloud the So What? feature on page 92 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
12. **Discussion**—Discuss the following questions either as a large group or in small groups.
- + What does it mean to call Jesus “our high priest”?
 - + How do Catholic priests serve to build up the common priesthood of the faithful?
 - + What characterizes the ministry of bishops? Priests? Deacons?
 - + How are religious priests differentiated from diocesan priests?
 - + What does it mean that for Catholics, sexual intercourse within a marriage is sacramental?
 - + Why do you think Matrimony is called a Sacrament at the Service of Communion?
 - + What does it mean that a Catholic marriage must be both *unitive* and *procreative*?
13. Conclude with the Scripture and Prayer on page 92 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- + Here I Am, Lord
- + *Pescador de Hombre*
- + Go Make of All Disciples
- + Wherever You Go
- + I Have Loved You
- + No Greater Love

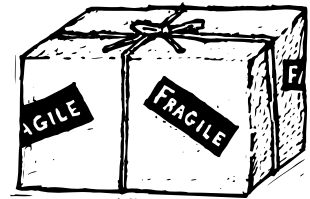
Formation Session Twelve

Handle with Care: Human Dignity, Sin, and Mercy

(pp. 95–101)

Focus

Catholic morality guides us to show care and respect in all of our interactions with fellow human beings.



Learning Outcome

As a result of this session, participants will be able to explain that love of God and love of neighbor cannot be separated.

Plan

1. Before this session, search the Internet for a few examples of celebrity high school yearbook pictures (easily found with the tag “before they were famous”). Print out four or five examples and bring them to the session.
2. Show the celebrity high school yearbook pictures one at a time and ask the participants if they can recognize the celebrities.
3. Say: Recognizing someone’s true identity can be challenging. In the Gospel of Matthew, Jesus tells a parable about recognizing the true identity of others.
4. Invite a volunteer to read aloud Matthew 25:31–46 (Parable of the Last Judgment).
5. Say: The key to this parable is in recognizing Jesus’ presence in others. The righteous people say, “Lord, when did we see you . . .” If

they had recognized the presence of Jesus in the hungry, the thirsty, the stranger, and so on, they would have responded differently. In this session, we are going to explore how the way we respond to others has everything to do with recognizing the presence of Jesus within them.

6. Ask the participants to think of someone they know or know of who is a very dignified person. Invite volunteers to share their examples with the large group. Then ask the group what it means to say that someone is *dignified* (someone who acts with honor, distinction, someone who acts as one with status worthy of respect).
7. Say: Human dignity is at the very heart of Catholic morality. The moral life is the third pillar of the *Catechism of the Catholic Church*. In our acronym, H.E.L.P, the *L* stands for “Living the faith.” To live our faith—to live a moral life—requires us to have an understanding of human dignity, grace, sin, and mercy.
8. Use the notes on pages 97–98 of *A Well-Built Faith* to provide background on the concepts of grace and sin.
9. Announce a pop quiz. Invite the participants to list on an index card or a piece of scrap paper the seven deadly sins. Allow a couple of minutes to see how many they can recall. As a large group, record a list on the board.

⊕ Lust	⊕ Greed
⊕ Envy	⊕ Gluttony
⊕ Sloth	⊕ Anger
⊕ Pride	
10. Use the notes on pages 98–100 of *A Well-Built Faith* to provide background on the seven deadly sins.
11. Use the notes on page 100 of *A Well-Built Faith* to provide background on the concept of *mercy*.
12. Invite a volunteer to read aloud the So What? feature on page 100 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.

13. Discussion—Discuss the following questions either as a large group or in small groups.

- ⊕ **Describe an experience you had of treating someone gruffly (or perhaps just ignoring them), only to find out later that the person was someone of lofty status.**
- ⊕ **How does Jesus' Incarnation—his becoming flesh—bring greater dignity to humanity?**
- ⊕ **Why is it so difficult to recognize the presence of Jesus in others?**
- ⊕ **What is your understanding of *grace*?**
- ⊕ **What is the difference between venial and mortal sin?**
- ⊕ **Describe your understanding of sins of omission.**
- ⊕ **Which of the Seven Deadly Sins do you see as most prevalent in today's society? What can Christians do in response?**
- ⊕ **What does it mean to live as a person of mercy?**

14. Conclude with the Scripture and Prayer on page 101 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ **Whatsoever You Do**
- ⊕ **Amazing Grace**
- ⊕ ***Ubi Caritas***
- ⊕ **Where Charity and Love Prevail**
- ⊕ **Let There Be Peace on Earth**

Formation Session Thirteen

Building according to Code: The Commandments, Beatitudes, and Virtues

(pp. 103–114)

Focus

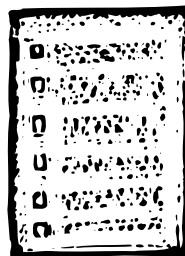
In order to align ourselves with God, we follow a code that God himself provides—the Ten Commandments.

Learning Outcome

As a result of this session, participants will be able to identify and summarize the Ten Commandments, the Beatitudes, and the Virtues. (Note: because of the extensive content in this chapter, you may need to divide Session Fourteen into two parts.)

Plan

1. Play a game of “I’ve Got a Secret,” which was a popular TV game show of the 1950s.
2. Assume the role of the host of the show. Invite one of the participants to whisper a secret to you (for example: “my wife originally said no when I proposed to her” or “I graduated number one in my high school class”). Then invite three participants to serve as panelists. Each panelist then gets about 20–30 seconds to ask questions of the secret-keeper, who should answer truthfully without volunteering extra information. Each panelist may guess the secret at any point during his or her question period. After several rounds of questioning, the secret should be revealed.
3. When the game is finished, thank all of the participants and say: **When someone is keeping a secret from us, we need to work hard in order**



to discover it. Thankfully, we have a God who does not keep secrets. In fact, God is all about revealing. One of the things that God revealed to his people Israel is the *Decalogue*—the Ten Commandments. In this session, we'll explore the Commandments as well as the Beatitudes and the Virtues.

4. Ask if any of the participants are particularly skilled in any area of sports or athletics, such as running, tennis, swimming, ice-skating, sailing, or golf. Invite a volunteer to share some basic advice for beginners on how to be proficient in that athletic pursuit. Then say: In a sense, we can think of the advice that (*name of participant*) gave us as rules that we need to follow if we want to excel in that area. These rules guide us and actually free us to excel at something. In the same way, God has given us rules to follow—the Ten Commandments—to free us so that we can remain in relationship with him.
5. As a group, recall the Ten Commandments and list them in order on the board. Ask participants to explain in their own words what each of the Commandments calls us to do.
6. Use the notes on pages 107–110 of *A Well-Built Faith* to provide background on each of the Ten Commandments.
7. When you have completed summarizing the Ten Commandments, tell the participants that you are going to give them a one-question True-or-False quiz. Say: True or False: If you are driving your car on ice and it begins to skid, you should turn your wheel in the direction you are skidding. (invite responses) The answer is true! This is an example of something that is counterintuitive, meaning that it seems to go against common sense. We're now going to see how Jesus offered us some guides for living—the Beatitudes—that can be thought of as the “counterintuitive commandments.”
8. Invite a volunteer to read aloud Matthew 5:3–12, the Beatitudes. Use the notes on pages 110–112 of *A Well-Built Faith* to provide background on the Beatitudes. Arrange the participants into small groups and invite them to share which Beatitude(s) they find most inspiring and challenging.
9. Tell the participants about a bad habit that you have that you would like to get rid of. Then ask volunteers to describe some of their own bad habits that they would like to overcome. After a few examples,

say: Luckily for us, we can also practice good habits. The Church teaches us that there are seven particularly good habits to practice—the Virtues.

10. Use the notes on pages 112–113 of *A Well-Built Faith* to identify the virtues and to provide some background for each. Ask the participants to think of examples of people they know who exemplify a particular virtue and invite them to share in pairs.
11. Invite a volunteer to read aloud the So What? feature on page 113 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
12. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ How can laws set us free?
 - ⊕ Why do you think the people of Israel were so thankful to receive the Ten Commandments?
 - ⊕ Which of the Commandments do you think our society is most in need of following?
 - ⊕ Why might we call the Beatitudes the “counterintuitive commandments?”
 - ⊕ At which of the seven Virtues would you like to be better?
13. Conclude with the Scripture and Prayer on page 114 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- | | |
|---------------------------|----------------------------------|
| ⊕ Blest Are They | ⊕ We Are the Light of the World |
| ⊕ Deep Within | ⊕ <i>Ubi Caritas</i> |
| ⊕ Whatsoever You Do | ⊕ Where Charity and Love Prevail |
| ⊕ Lord You Have the Words | |

Formation Session Fourteen

Tuck-Pointing, Painting, and Siding: Works of Mercy and Social Justice

(pp. 115–122)

Focus

The Works of Mercy and our commitment to social justice are ways in which we Catholics show loving care to those who need it most.



Learning Outcome

As a result of this session, participants will be able to identify and describe the Corporal and Spiritual Works of Mercy and the principles of Catholic social teaching.

Plan

1. Arrange the participants in pairs and have each pair brainstorm a list of things that they would expect to find in a typical first-aid kit (for example: bandages, antiseptics, pain relievers, burn ointment). When they are done, have them report to the large group. Record a list on the board.
2. Next, as a large group, brainstorm a list of qualities and skills that might be included in a “spiritual first-aid kit.” Have them brainstorm a list of qualities and skills that a caregiver might need in order to provide care for someone who is ill. Make a list on the board.
3. Say: We provide first aid for people when they have an urgent physical need. Some physical needs that people have are ongoing and are not the result of a medical emergency. Some people are hungry; some are without proper clothing and housing. Others are without jobs and

income. Many people have emotional and spiritual needs that require tending. Some people are lonely. Some are grieving. Others are depressed, while still others are in need of forgiveness. The Catholic Church identifies some specific actions that we can take that, in a sense, provide physical and spiritual first aid to those in need. We call these the Corporal and Spiritual Works of Mercy.

4. Using the notes on pages 116–119 of *A Well-Built Faith*, identify and describe the Corporal and Spiritual Works of Mercy, listing them on the board as you do so.
5. Arrange the participants in small groups. Assign half of the groups to the Corporal Works of Mercy and the other half to the Spiritual Works of Mercy. Have them brainstorm practical examples of how they can perform these works in daily living.
6. Invite the small groups to share their results as you record their suggestions on the board.
7. Point out to the participants that the educational TV show *Sesame Street* used to have a feature in which they showed a series of images, inviting the viewer to identify which of the things was different or didn't match or belong to the group. The activity was accompanied by a song called "One of These Things (Is Not Like the Others)." Say: For example, they would show four plates of cookies—three of them with two cookies and one with three. The goal was to teach children about how to detect patterns. Some things belong and are in right relationship with each other. Others do not belong and are not in right relationship with the other objects. All human beings are called to live in right relationship with one another. Sometimes, however, things prevent us from living in right relationship with one another. When we strive to remove these obstacles so that people can live in right relationship with one another, we call this *social justice*.
8. Use the notes on pages 119–121 of *A Well-Built Faith* to provide more explanation for social justice and to introduce the principles of Catholic social teaching. List these principles on the board. As a large group, brainstorm examples of how their parish community is addressing some of these principles.

9. Invite a volunteer to read aloud the So What? feature on page 121 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
10. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ **Why do you think it is important for Christians to perform good works?**
 - ⊕ **If doing good works cannot earn us salvation, why do we perform them?**
 - ⊕ **Of the Corporal Works of Mercy, which do you think are most needed in society today? Which do you have the most opportunity to provide for others?**
 - ⊕ **Of the Spiritual Works of Mercy, which do you think are most needed in society today? Which do you have the most opportunity to provide for others?**
 - ⊕ **How do you think the average individual Catholic can work for social justice?**
 - ⊕ **Of the principles of Catholic social teaching, which do you feel most urgently called to strive for?**
11. Conclude with the Scripture and Prayer on page 122 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ **City of God**
- ⊕ **We Are Called**
- ⊕ **Voices That Challenge**
- ⊕ **Let Justice Roll Like a River**
- ⊕ **Prayer of Saint Francis**
- ⊕ **Let There Be Peace on Earth**
- ⊕ **We Shall Overcome**
- ⊕ **Whatsoever You Do**

Formation Session Fifteen

Measure Twice, Cut Once: Conscience and Moral Decision Making

(pp. 123–128)

Focus

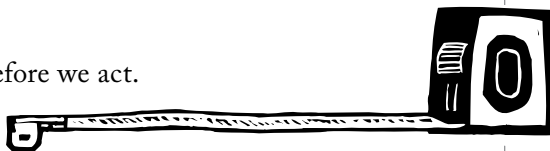
Catholic Tradition teaches us to think before we act.

Learning Outcome

As a result of this session, participants will be able to identify the need for a fully-formed conscience for the purpose of moral decision making.

Plan

1. Begin by asking how many of the participants are wearing eyeglasses or contact lenses. Invite several of the eyeglass-wearers to remove their glasses and to attempt to read a sign or a poster in the room that has small print on it. Invite them to move closer to it until they can see it clearly enough to read. Then invite them to put their eyeglasses back on and to show where they can stand in order to be able to see clearly enough to read. Thank them for their participation.
2. Say: When we have difficulty seeing, we benefit from the aid of eyeglasses. Those things that are blurry and unclear to us snap into focus when corrective eyeglasses are placed on. In our day-to-day living, moral issues are sometimes blurry and unclear. We cannot always clearly see what is right and what is wrong. Our moral eyesight can benefit through the aid of a well-formed conscience. Like a pair of corrective lenses, a well-formed conscience can help us to gain focus and to see clearly what our course of action should be.



3. Arrange the participants into small groups and invite them to brainstorm lists of ways that an individual can form his or her conscience. When they are ready, invite each group to report to the large group as you record a list on the board.
4. Use the notes on page 125 of *A Well-Built Faith* (Forming One's Conscience) to identify and explain basic ways in which a Catholic can form his or her conscience.
5. Invite volunteers to fill in the blanks in the following Scripture passage: "You shall love the Lord your God with all your _____ (heart), and with all your _____ (soul), and with all your _____ (strength), and with all your _____ (mind); and your neighbor as yourself." (Luke 10:27, RSV)
6. Point out that love of God and neighbor involves our minds—our ability to think. Use the notes on pages 123–127 of *A Well-Built Faith* to emphasize the role of thinking in Catholic morality and conscience formation.
7. Next show a large box of new crayons. Invite volunteers to come forward and select one of the colors of the rainbow until all seven have been selected (red, orange, yellow, green, blue, indigo, and violet). Ask whether anyone can explain where the colors black and white are in a rainbow. Point out that a rainbow is white light seen through a prism (in the case of a natural rainbow, raindrops serve as the prism). Explain that a prism filters the light into all the colors that make up what we know as white. In other words, we do not see white in a rainbow because white is a combination of colors. On the other hand, we do not see black because black is the absence of light.
8. Say: Sometimes we tend to think that all moral choices are black or white—wrong or right. I think we all realize that moral choices are more complex than simple black and white answers. Just as a crayon box labels all of the different shades of colors, the Church helps us to recognize different shades of moral rightness and wrongness.
9. Use the notes on pages 126–127 of *A Well-Built Faith* to identify the three dimensions of a moral action—the object chosen, the intention, and the circumstances of the action.

10. Invite a volunteer to read aloud the So What? feature on page 128 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
11. **Discussion**—Discuss the following questions either as a large group or in small groups.
- + What does it mean to say that a conscience is less like a voice and more like a pair of eyeglasses?
 - + Who has been a major influence in your life in terms of forming your conscience?
 - + How can guilt be a healthy thing when it comes to forming a conscience?
 - + What steps do you try to follow when making an important moral decision?
 - + What three principles must be considered when making a moral decision?
 - + What do you do to continue learning about your Catholic faith? What would you like to do?
12. Conclude with the Scripture and Prayer on page 128 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- | | |
|-------------------------------|---------------------------|
| + Lord You Have the Words | + We Are Called |
| + Voices That Challenge | + Lead Me, Guide Me |
| + Lead Us On O Lord | + Prayer of Saint Francis |
| + Let There Be Peace on Earth | + Amazing Grace |
| + Whatsoever You Do | |

Formation Session Sixteen

Excavators and Cranes: Prayer

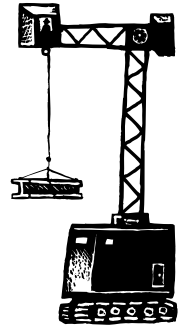
(pp. 131–138)

Focus

All prayer is a response to God's loving invitation to enter into relationship with him.

Learning Outcome

As a result of this session, participants will be able to explain the dynamic of prayer as a response to God's invitation to enter into loving relationship with him.



Plan

1. Ask for four volunteers to demonstrate how kids play the game Marco Polo in swimming pools.
 - ⊕ Designate one volunteer as "Marco" and the others as "Polo."
 - ⊕ Clear an area in the room (about 10'-by-10').
 - ⊕ Instruct "Marco" to move to one side of the open space and to close his or her eyes.
 - ⊕ Have the other three volunteers move to the other end of the open space.
 - ⊕ The volunteer with his or her eyes closed calls out "Marco!" as the others respond immediately "Polo!"
 - ⊕ The Marco volunteer should "swim" in the direction of the others, continuing to call out "Marco!" and listening for responses,

attempting to tag one of them while they attempt to “swim” away.

⊕ **When one person is tagged, that person becomes “Marco” and the game continues.**

2. Say: It’s obvious from observing this children’s game that the person doing the calling is at a disadvantage. Unfortunately, we sometimes think that this model can be applied to our prayer life. We desperately call out for God, hope for a response, and then blindly move in that direction, hoping to make contact with God before he moves on. Thankfully, this is not at all what prayer is all about. In this session, we will see how God is the one calling out to us, revealing his presence to us, and inviting us to respond by moving closer to him as he moves closer to us. The topic of prayer is the fourth and final pillar of the *Catechism of the Catholic Church* and corresponds to the *P* in our acronym H.E.L.P.—“Praying faith.”

3. Arrange the participants in pairs and invite them to write their own definitions of *prayer*. When they are finished have them report their definitions to the large group. Record their responses on the board.

4. Use the notes on pages 133–134 of *A Well-Built Faith* to point out the definition of prayer from the *Catechism*: the “lifting of our minds and hearts to God.” Also introduce the following basic forms of prayer:

⊕ **Adoration**

⊕ **Petition**

⊕ **Intercession**

⊕ **Thanksgiving**

⊕ **Praise**

5. Arrange the participants in small groups and have them develop responses to the following situation: A young adult engages them in discussion and reveals that, despite fervent prayers for a family member to overcome cancer, the family member died, prompting the young adult to ask, “So, why bother praying when it doesn’t make any difference?”

6. When the groups are finished discussing, invite them to share with the large group.

7. Use the notes on pages 135–137 of *A Well-Built Faith* to provide further background on our reasons for praying and on the role of suffering in our lives.

8. Invite a volunteer to read aloud the So What? feature on page 138 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
9. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ What are your first memories of praying?
 - ⊕ How is it possible to pray without ceasing?
 - ⊕ Which form(s) of prayer—adoration, petition, intercession, thanksgiving, praise—do you rely on most often?
 - ⊕ What are some of the things and people that you pray for?
 - ⊕ What do you consider to be the purpose of prayer? What advice would you give to someone who felt that prayer was a waste of time?
10. Conclude with the Scripture and Prayer on page 138 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- | | |
|---|-------------------------------|
| ⊕ Morning Has Broken | ⊕ Now Thank We All Our God |
| ⊕ Joyful, Joyful | ⊕ Precious Lord, Take My Hand |
| ⊕ I Lift Up My Soul | ⊕ Glory and Praise to Our God |
| ⊕ Jesus Remember Me | ⊕ Lift Up Your Hearts |
| ⊕ Lead Me, Guide Me | ⊕ You Are Near |
| ⊕ All Creatures of Our God and King | |
| ⊕ Praise to the Lord the Almighty | |
| ⊕ Make Me a Channel of Your Peace | |
| ⊕ O Lord, Hear My Prayer | |
| ⊕ Various psalms (for example, Ps 23, Shepherd Me, O God; Ps 98, All the Ends of the Earth) | |

Formation Session Seventeen

Walkie-Talkies: Forms of Prayer

(pp. 139–148)

Focus

We have many forms of prayer available to us, all designed to keep us in touch with our loving God.



Learning Outcome

As a result of this session, participants will be able to identify a variety of forms of prayer, including vocal, meditative, and contemplative.

Plan

1. Arrange the participants in small groups and have them brainstorm lists of all of the ways they can think of to send a message. When they are done, have them report their responses as you list them on the board. Responses may include the following:

⊕ In person (orally)

⊕ Handwritten note

⊕ E-mail

⊕ Text message

⊕ Voice mail

⊕ Telegram

⊕ FAX

⊕ Instant message

2. Say: In today's world we have many different ways by which we can send and receive messages. In our prayer lives, as well, we have many different ways in which we can speak and listen to God. In this session, we will look at a variety of ways to pray within three categories: vocal, meditative, and contemplative.

3. Invite four volunteers to role-play the two couples described on page 139 (From Cell Phones to Porch Swings) of *A Well-Built Faith*. Introduce the role-play activity by saying: **The first couple is very young, about seventeen or eighteen years old, and are deeply in love. The second is an elderly couple, perhaps in their seventies, married for about fifty years. Watch how they communicate with one another.**
4. When the activity is finished, ask: **Which couple do you think was communicating more?** Emphasize that *both* couples were communicating, but at different levels. The young couple was vocal while the elderly couple used a more subtle form of communication that goes beyond words. Say: **In our prayer lives, we can also range between praying with words and praying in a way that goes beyond words.**
5. Use the notes on pages 141–148 of *A Well-Built Faith* to provide background on the following forms of prayer:
 - ⊕ **Vocal—traditional prayers, spontaneous prayer**
 - ⊕ **Meditation—Daily Examen, the Rosary, the Stations of the Cross, reflective prayer, *Lectio Divina***
 - ⊕ **Contemplation—Centering prayer**
6. Arrange the participants in pairs and invite them to share which form(s) of prayer they are most comfortable with and which they would like to learn more about.
7. Invite the participants to share their responses with the large group.
8. Lead the participants through an experience of either the Daily Examen (page 143) or *Lectio Divina* (pages 146–147).
9. Invite a volunteer to read aloud the So What? feature on page 148 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
10. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ **Who is someone that you would feel comfortable sitting in silence with?**
 - ⊕ **Who is the person you talk with the most? How often and what do you talk about?**

- ⊕ What can we learn about prayer from how we communicate in our own relationships?
- ⊕ What's your favorite traditional prayer? When did you learn it and from whom?
- ⊕ How do you feel about praying spontaneously? About leading others with a spontaneous prayer?
- ⊕ To what form of prayer that you wanted to learn more about were you introduced for the first time in this session?

11. Conclude with the Scripture and Prayer on page 148 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

- ⊕ All Creatures of Our God and King
- ⊕ Praise to the Lord the Almighty
- ⊕ Morning Has Broken
- ⊕ Now Thank We All Our God
- ⊕ Joyful, Joyful
- ⊕ Precious Lord, Take My Hand
- ⊕ I Lift Up My Soul
- ⊕ Glory and Praise to Our God
- ⊕ Jesus Remember Me
- ⊕ Lift Up Your Hearts
- ⊕ Lead Me, Guide Me
- ⊕ You Are Near
- ⊕ Make Me a Channel of Your Peace
- ⊕ O Lord, Hear My Prayer
- ⊕ Various psalms (for example, Ps 23, Shepherd Me, O God; Ps 98, All the Ends of the Earth)

Formation Session Eighteen

Access to Restricted Areas: The Lord's Prayer

(pp. 149–156)

Focus

In the Lord's Prayer—the Our Father—Jesus teaches us that we have unrestricted access to God, our Father in heaven.

Learning Outcome

As a result of this session, participants will be able to explain what it is that we are praying for in the Lord's Prayer.



Plan

1. As a large group, brainstorm the names of famous people that participants wish they could meet. Make a list on the board.
2. Explain that when we meet someone who is famous, we are often at a loss for words.
3. Arrange the participants in pairs. Invite them to pick one of the names from the board and to make up a short list of what they would say or ask if they really had a chance to meet this person.
4. Allow time for the pairs to complete their work and then invite them to share their suggestions with the group.
5. When they are done, say: **When Jesus reveals the Father to us, we may not be sure of what to say or how to talk with him. Luckily, Jesus**

gave us some very specific suggestions on how we can talk to God, our Father.

6. Use the notes on pages 149–151 of *A Well-Built Faith* to provide background on our understanding that we do not pray to change God's mind, but to change ourselves.
7. Provide each participant with an index card and invite them to recall the most recent conversation they had with a good friend. Tell them to write the name or the initials of the friend on the card and to summarize what it was that they talked about.
8. When they are finished, invite volunteers to share with the large group. Say: **We talk with our friends about everyday life experiences: ups and downs, successes and failures, plans, dreams, hopes, frustrations, and so on. One of the greatest teachers of prayer, Saint Ignatius of Loyola, encouraged his followers to pray to God as one friend talking to another. We can and should pray to God in this way. When we cannot find our own words to pray, however, or if we want to pray together with someone else, we can turn to the words that Jesus taught us in the Lord's Prayer.**
9. Use the notes on pages 152–155 of *A Well-Built Faith* to provide background on the words of the Lord's Prayer, with an emphasis on the seven petitions that form the basis of most of the prayer.
 - + Hallowed be thy name**
 - + Thy kingdom come**
 - + They will be done on earth as it is in heaven**
 - + Give us this day our daily bread**
 - + Forgive us our trespasses as we forgive those who trespass against us**
 - + Lead us not into temptation**
 - + Deliver us from evil**
10. As a large group, discuss with the participants which of the seven petitions they were particularly struck with as you provided the background on them.

11. Invite a volunteer to read aloud the So What? feature on page 155 of *A Well-Built Faith* and invite participants to comment, ask questions, or share insights with the large group.
12. **Discussion**—Discuss the following questions either as a large group or in small groups.
 - ⊕ **What reasons can you think of that might drive a person to atheism—the belief that there is no God and that prayer is a waste of time?**
 - ⊕ **If we are not trying to change God’s mind in our prayer, why are we praying?**
 - ⊕ **When was a time in your life when you found it difficult to pray?**
 - ⊕ **When was a time in your life when praying the Lord’s Prayer was especially meaningful for you?**
 - ⊕ **What does it mean to say that the Lord’s Prayer is our own Declaration of DEpendence?**
 - ⊕ **Why are we encouraged to pray the Lord’s Prayer with confidence?**
13. Conclude with the Scripture and Prayer on page 156 of *A Well-Built Faith*.

Option: Teaching through Hymns

The following sacred hymn reinforces the focus of this session.

- ⊕ **Our Father (chant)**

Concluding Formation Session

Conclusion: One More Word to Learn

(pp. 157)

Focus

With a faith that is well-built, we can more effectively evangelize—make disciples for Christ.

Learning Outcome

As a result of this session, participants will be able to identify the meaning of the word *evangelization* and describe some strategies for evangelizing.

Plan

1. As a large group, brainstorm a list of popular televangelists, past and present, as you record the list on the board.
2. After you've recorded about ten names, write the word *televangelist* on the board and ask volunteers to describe what this term means (someone who evangelizes through the medium of TV).
3. Say: The key word here, for our purposes, is *evangelize*. What does it mean to evangelize? (to proclaim the good news of Jesus; to invite others to become disciples of Christ) Say: One of the most important Church documents about evangelization was written by Pope Paul VI titled *On Evangelization in the Modern World*.
4. Invite a volunteer to read aloud the quote from Pope Paul VI's *On Evangelization in the Modern World*, found on page 157 of *A Well-Built Faith*.

5. Arrange the participants into small groups and have them select one member of their group to imagine that he or she is to run for a local political office. The other group members are to be the campaign team. Provide them with a few minutes to develop some campaign strategies and then have them report to the large group.
6. Explain that the word *campaign* can be defined as a series of planned actions leading up to the achievement of a goal and that the key word in this definition is *planned*. Say: **In this session, we are going to learn about a plan for evangelizing—for spreading the good news of Jesus.**
7. Point out that this plan for evangelizing comes from the United States Conference of Catholic Bishops (USCCB) and that it is titled *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization* (1992). Explain that it summarizes three goals. Provide these three goals in a handout, by writing them on the board, or projecting them on an overhead projector.
 - ⊕ To generate enthusiasm in all Catholics for their faith, so that they freely share it with others.**
 - ⊕ To invite all people to hear the message of Jesus, so that they may live his commandment of love.**
 - ⊕ To foster Gospel values in our society, so that our nation may be transformed by Jesus.**
8. Tell the participants to imagine that they are a Parish Pastoral Council, and that the pastor has asked them to come up with some ideas for evangelization based on these three goals. Arrange them into three groups and assign one goal to each group. Have them brainstorm realistic and practical ideas that a parish could do to achieve that particular goal of evangelization. When they are finished, have the groups report their ideas. Record their ideas on the board.
9. Say: **In order for us to be effective evangelizers, we need to have a faith that is well-built. Over the course of these twenty formation sessions, we have identified, explored, and reflected upon the four pillars of our Catholic faith: Creed, Sacraments, Morality, and Prayer. We've seen that, with a little H.E.L.P.—**
 - ⊕ Holding on to our faith**

+ **Expressing our faith**

+ **Living our faith**

+ **Praying our faith**

—we can more confidently speak to others about the source of our joy.

10. Discussion—Discuss the following questions either as a large group or in small groups.

+ **What area of the Catholic faith have you learned the most about?**

+ **What area of the Catholic faith do you feel you need to learn more about?**

+ **What is one practical way that you can evangelize in your every-day living?**

+ **Who is someone you know who is a good evangelizer?**

+ **What is something that your parish is doing right now that you think is a good evangelization strategy?**

11. Conclude by inviting a volunteer to read aloud 1 Peter 3:13–17, the same reading that was read for Formation Session One. Then say: In his Letter, St. Peter tells us to “always be ready to give an explanation to anyone who asks you for a reason for your hope.” (1 Peter 3:15) Let us pray that each of us will have a faith that is well-built, so that we can explain to others why we hope in Jesus Christ. Let’s close this time together by praying in confidence with the words that Jesus himself gave us. Lead the participants in a recitation of the Lord’s Prayer.

Option: Teaching through Hymns

The following sacred hymns reinforce the focus of this session.

+ **We Walk By Faith**

+ **Lift Up Your Hearts**

+ **Here I Am Lord**

+ **I Say Yes**

+ **Voices That Challenge**

+ **City of God**

+ **This Little Light of Mine**

+ **Let There Be Peace on Earth**

+ **We Are Called**

+ **Go Forth!**

Contains 20 Easy-to-Use Faith-Formation Sessions

This leader's guide is designed to help parish leaders such as pastors, adult faith-formation coordinators, RCIA directors, catechetical leaders, youth ministers, and others effectively facilitate faith-formation sessions structured around *A Well-Built Faith*. The guide provides a total of twenty sessions—one for each of the eighteen chapters, as well as the introduction and conclusion—to help participants know their faith more fully and feel comfortable sharing that faith with others.



JOE PAPROCKI, DMin, is National Consultant for Faith Formation at Loyola Press in Chicago. Joe has over twenty-five years of experience in pastoral ministry in the Archdiocese of Chicago. He is the author of numerous books on pastoral ministry and catechesis, including the best sellers *God's Library* and *The Catechist's Toolbox*. Currently an eighth-grade catechist, Joe blogs about his catechetical experiences at www.catechistsjourney.com.

LOYOLA PRESS.
A JESUIT MINISTRY

3441 N. Ashland Avenue
Chicago, Illinois 60657
www.loyolapress.com

ISBN-10: 0-8294-2816-X
ISBN-13: 978-0-8294-2816-2

