



**Archdiocese of Washington
Office for Religious Education**

*Appendix 2:
Key Practices and Prayers for
Catholics*

Forming Disciples for the New Evangelization
Appendix #2: KEY PRACTICES AND PRAYERS FOR CATHOLICS

The catechetical process in infancy is eminently educational. It seeks to develop those human resources which provide an anthropological basis for the life of faith, a sense of trust, of freedom, of self-giving, of invocation and of joyful participation. Central aspects of the formation of children are training in prayer and introduction to Sacred Scripture. (GDC no. 178)

Introduction

The following practices and prayers have been collected by the members of the Archdiocesan Religion Curriculum Guide Writing Committee from sources that are considered in the public domain. The Scripture quotations contained herein are adapted from the *Revised Standard Version of the Bible*, Copyright 1946, 1952, 1971, and the *New Revised Standard Version of the Bible*, Copyright 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

This appendix is by no means meant to be exhaustive. When appropriate, correlations to the *Catechism of the Catholic Church* have been provided. It is highly recommended that this resource be shared with all program participants and their families. Users of this resource should look up the more complete text of the biblical citations in their own Bibles and seek further explanations of the practices and other prayers in the *Catechism of the Catholic Church* itself and in more complete collections available from Catholic publishers.

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INDEX I: Biblical Texts

- 1. The Beatitudes** (Mt 5:1-12; Lk 6:20-23) [CCC no. 1716]
- 1) Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 - 2) Blessed are those who mourn, for they will be comforted.
 - 3) Blessed are the meek, for they will inherit the earth.
 - 4) Blessed are those who hunger and thirst for righteousness, for they will be filled.
 - 5) Blessed are the merciful, for they will receive mercy.
 - 6) Blessed are the pure in heart, for they will see God.
 - 7) Blessed are the peacemakers, for they will be called children of God.
 - 8) Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

- 2. Canticle of Zechariah** (Benedictus)
(Lk 1:68-79)

The Messiah and his forerunner

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

Through his holy prophets he promised of old
that he would save us from our enemies,
from the hands of all who hate us.
He promised to show mercy to our fathers
and to remember his holy covenant.

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

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

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and
the shadow of death,
and to guide our feet into the way of peace.

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3. Cantic of Mary (*Magnificat*) (Lk 1:46-55)
[CCC no. 2619]

The soul rejoices in the Lord

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior
for he has looked with favor on his lowly
servant.

From this day all generations will call me
blessed:
the Almighty has done great things for me,
and holy is his Name.

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

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

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

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

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.

4. Cantic of Simeon, (*Nunc Dimittis*) (Lk
2:29-32)

Christ is the light of the nations and the glory of Israel

Lord, now you let your servant go in peace;
your word has been fulfilled:

my own eyes have seen the salvation
which you have prepared in the sight of every
people:

a light to reveal you to the nations
and the glory of your people Israel.

5. The Ten Commandments (Ex 20:1-17;
Dt 5:6-22; also known as the Decalogue),
[CCC no. 2055-56ff]

- 1) I am the Lord your God: you shall not
have strange gods before me.
- 2) You shall not take the name of the
Lord your God in vain.
- 3) Remember to keep holy the Lord's
day.
- 4) Honor your father and your mother.
- 5) You shall not kill.
- 6) You shall not commit adultery.
- 7) You shall not steal.
- 8) You shall not bear false witness
against your neighbor.
- 9) You shall not covet your neighbor's
wife.
- 10) You shall not covet your neighbor's
goods.

6. Fruits of the Spirit (derived and adapted
from the Holy Bible, *Confraternity Version*
translated from the Latin Vulgate of
Galatians 5:22-23) [CCC no. 1832]

a) Traditional Wording

Charity
Joy
Peace
Patience
Kindness
Goodness
Long-suffering
Humility
Fidelity
Modesty
Continenence
Chastity

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- b) Alternate Wording (from *New Revised Standard Version*)

Love
Joy
Peace
Patience
Kindness
Goodness
Faithfulness
Gentleness
Self-control
Modesty
Continenence
Chastity

7. Gifts of the Spirit (derived from Is 11:1-3) [CCC no. 1830]

- a) Traditional Wording:

Wisdom
Understanding
Counsel
Fortitude
Knowledge
Piety
Fear of the Lord

- b) Alternate Wording

Wisdom
Understanding
Judgment
Courage
Knowledge
Reverence
Wonder and Awe in the Lord's
Presence

8. Two Great Commandments (Lk 10:27)

- 1) You shall love the Lord your God with all your heart, and with all your soul, with all your strength, and with all your mind.
- 2) You shall love your neighbor as yourself.

9. The New Commandment (Jn 15:12)

"This is my commandment, that you love one another as I have loved you."

10. Psalm 23

The LORD is my shepherd,
I shall not want.
He makes me lie down
in green pastures;
he leads me beside still waters;
he restores my soul.
He leads me in right paths
for his name's sake.
Even though I walk
through the darkest valley
I fear no evil;
for you are with me;
your rod and your staff--
they comfort me.
You prepare a table before me
in the presence of my enemies;
you anoint my head with oil;
my cup overflows.
Surely goodness and mercy
shall follow me
all the days of my life,
and I shall dwell in the house
of the LORD
my whole life long.

11. Psalm 63

(a traditional part of Morning Prayer or Lauds)

O God, you are my God,
I seek you, my soul thirsts for you;
my flesh faints for you,
as in a dry and weary land
where there is no water.

So I have looked upon you
in the sanctuary,
beholding your power and glory.

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Psalm 63 continued...

Because your steadfast love
is better than life,
my lips will praise you.

So I will bless you as long as I live;
I will lift up my hands and call on your name.
My soul is satisfied as with a rich feast,
and my mouth praises you with joyful lips
when I think of you on my bed,
and meditate on you
in the watches of the night;
for you have been my help,
and in the shadow of your wings
I sing for joy.
My soul clings to you;
your right hand upholds me.
But those who seek to destroy my life
shall go down into the depths
of the earth;
they shall be given over
to the power of the sword,
they shall be prey for jackals.
But the king shall rejoice in God;
all who swear by him shall exult,
for the mouths of liars will be stopped.

do not let me eat of their delicacies.
Let the righteous strike me;
let the faithful correct me.
Never let the oil of the wicked
anoint my head,
for my prayer is continually
against their wicked deeds.
When they are given over to those
who shall condemn them,
then they shall learn
that my words were pleasant.
Like a rock that one breaks apart
and shatters on the land,
so shall their bones be strewn
at the mouth of Sheol.
But my eyes are turned toward you,
O God, my Lord;
in you I seek refuge;
do not leave me defenseless.
Keep me from the trap
that they have laid for me,
and from the snares of evildoers.
Let the wicked
fall into their own nets,
while I alone escape.

12. Psalm 141

(a traditional part of Evening Prayer or Vespers)

I call upon you, O Lord;
come quickly to me;
give ear to my voice
when I call to you.
Let my prayer be counted
as incense before you,
and the lifting up of my hands
as an evening sacrifice.
Set a guard over my mouth,
O Lord;
keep watch over the door of my lips.
Do not turn my heart to any evil,
to busy myself with wicked deeds
in company with those who work iniquity;

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INDEX II: Devotional Practices

1. Benediction – Rite of Eucharistic Exposition and Benediction

(Eucharistic Devotion)
[CCC no. 1378, 1416]

a) Traditional Format

Exposition

- Song (such as "O Saving Victim/*O Salutaris*") (optional)
- Ciborium or monstrance taken from tabernacle (place of reservation) and placed upon altar
- Incensation

Adoration

- Prayers
- Songs (such as "Come Adore *Tantum Ergo*") or reading (optional)
- Reverence the monstrance or ciborium
- Silence

Benediction-Incensation

- Priest makes Sign of the Cross over people with monstrance or ciborium

Reposition

- Sacrament placed back in tabernacle
- Divine Praises (optional)
- Song (or Acclamation) (optional)

b) Alternate Format of Benediction

Introductory Rite of Exposition and Benediction of the Holy Eucharist

- Call to worship
- Expression of worship (song or psalms)

Liturgy of the Word

- Incensation of the Scripture (optional)
- Proclamation of the Word
- Response: prayer or song (optional)
- Homily and/or silent meditation (optional)

Exposition/Benediction

- Exposition of the Blessed Sacrament on the altar
- Incensation of the Blessed Sacrament and altar
- Song/Prayer of exposition
- Priest blesses the people with the Blessed Sacrament or "Benediction"
- Reposition

Concluding Rite

- Canticle (of Zechariah, Mary, or Simeon)
- Prayers of Intercession
- Concluding Prayer
- Blessing and Dismissal
- Divine Praises (optional)

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2. Days of Fasting [CCC nos. 1434, 1438] and of Abstinence (CCC nos. 2015, 1043)

- **Fasting** means limitations on food or drink. Since 1966, modern Church regulations for days of fast allow the taking of only one full daily meal, plus breakfast and a “collation” (light meal).
- **Abstaining (or abstinence)** means refraining from certain kinds of food or drink, typically meat. From the first century, Fridays have traditionally been observed as a day of abstaining from flesh (meat) to honor Christ who sacrificed his flesh on a Friday.
 - a) Universal fasting (those 18–59 years old) and abstinence (those 14 years old and above) days are Ash Wednesday and Good Friday.
 - b) All Fridays in Lent are days of abstinence only.

3. Praying the Rosary & Mysteries of the Rosary [CCC nos. 2678, 2708, cf. 1674]

- **Praying the Rosary**
 - a) Hold the crucifix and pray the Apostles' Creed.
 - b) Pray the Lord's Prayer when holding each single bead.
 - c) Pray the Hail Mary on each bead in a group of three or ten. A group of ten Hail Marys is called a decade of the Rosary.
 - d) After each group of Hail Marys, pray the Glory Be to the Father.
 - e) Close the Rosary by praying the Hail, Holy Queen.

- **Hail, Holy Queen**

Hail, holy Queen, mother of mercy, hail, our life, our sweetness, and our hope.

To you do we cry, the children of Eve; to you we send up our sighs, mourning and weeping in this land of exile.

Turn, then, most gracious advocate, your eyes of mercy toward us; lead us home at last and show us the blessed fruit of your womb, Jesus: Oh clement, Oh loving, Oh sweet Virgin Mary.

- **Mysteries of the Rosary**

Joyful Mysteries

(recited on Mondays and Saturdays)

- 1) The Annunciation
- 2) The Visitation
- 3) The Nativity
- 4) The Presentation
- 5) Finding Jesus in the Temple

Sorrowful Mysteries

(recited on Tuesdays and Fridays)

- 1) The Agony in the Garden
- 2) The Scourging
- 3) Crowning with Thorns
- 4) Carrying the Cross
- 5) The Crucifixion

Glorious Mysteries

(recited on Wednesdays and Sundays)

- 1) The Resurrection
- 2) The Ascension
- 3) The Coming of the Holy Spirit
- 4) The Assumption
- 5) The Coronation of Mary as Queen of Heaven

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Mysteries of Light

(recited on Thursdays)

- 1) The Baptism of Jesus
- 2) The Wedding Feast of Cana
- 3) The Proclamation of the Kingdom, with the Call to Conversion
- 4) The Transfiguration
- 5) The Institution of the Eucharist

4. The Way of the Cross (also known as Stations of the Cross) [CCC no. 2669]

- 1) Jesus is condemned to die.
- 2) Jesus takes up the cross.
- 3) Jesus falls the first time.
- 4) Jesus meets his mother.
- 5) Simon helps Jesus carry the cross.
- 6) Veronica wipes the face of Jesus.
- 7) Jesus fall the second time.
- 8) Jesus meets the women of Jerusalem.
- 9) Jesus falls the third time.
- 10) Jesus is stripped of his garments.
- 11) Jesus is nailed to the cross.
- 12) Jesus dies on the cross.
- 13) Jesus is taken down from the cross.
- 14) Jesus is laid in the tomb.

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INDEX III: Liturgical Practices

- 1. Celebration of Sunday Mass** (See also Holy Days of Obligation and order of Mass below) [CCC no. 1166-67]

Sunday celebration of the Lord's Day and his Eucharist is at the heart of the life of the Catholic Church. [CCC no. 2177-79] Although there has recently been some misunderstanding about the seriousness of this obligation, the precept of the Church specifies it clearly as follows:

- On Sundays and other Holy Days of Obligation the faithful are bound to participate in the Mass. (CCC #2180; Code of Canon Law [CIC], c.1247)
- This obligation is satisfied by participation at a Mass celebrated anywhere in a Catholic Rite either on the Holy Day or on the evening of the preceding day. [CIC], c.1248 par. 2.)

- 2. Holy Days of Obligation** [CCC no. 2042] Observed in the United States

In the United States, six "Holy Days of Obligation" have been designated on which the community is expected to gather for the celebration of the Eucharist just as it does on Sunday. These days are:

- 1) Christmas, the Nativity of the Lord – December 25
- 2) Mary, Mother of God – January 1
- 3) Ascension – Thursday of the sixth week of Easter
- 4) Assumption – August 15
- 5) All Saints – November 1
- 6) Immaculate Conception – December 8

When January 1, August 15, or November 1 falls on a Saturday or a Monday, the feast is celebrated, but the obligation to participate in the Eucharist is removed. However, the Immaculate Conception and Christmas are always Holy Days of Obligation. In many dioceses in the United States, the celebration of the Ascension has been transferred to the following Sunday.

- 3. Liturgy of the Hours** (also called Roman Breviary, Divine Office) ([CCC nos. 1174-78])

- a) The Liturgy of the Hours is the Church's full cycle of daily prayer, often opened with the *Venite Exsultemus* (Ps 95). It is the fulfillment of the obligation to pray at stated times: in the morning, in the evening, and before retiring. Called the Divine Office (sacred duty), it was updated by Vatican II and published as the Liturgy of the Hours in 1971. The book used for its celebration was called the breviary. It is referred to as the *Opus Dei* (Latin: work of God) by the Benedictines.
- b) The *Catechism of the Catholic Church* teaches (CCC no. 1175) that the Liturgy of the Hours is intended to become the prayer of the whole people of God and encourages the common celebration of the principal hours, especially vespers (evening prayer), in common on Sundays and solemn feasts. This prayer ministry is to include all the baptized, either with priests, among themselves, or even individually.

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- c) The current order of the revised Liturgy of the Hours is:
First Hour: Office of Readings (corresponding to ancient Matins)
Second Hour: Morning Prayer (Lauds)
Third Hour: Daytime Prayer (Middle Hour)
Fourth Hour: Evening Prayer (Vespers)
Fifth Hour: Night Prayer (Compline)
- d) The communal celebration of simpler forms of Morning and Evening Prayer are highly encouraged. These two "Hours" should normally include:
- The singing of a hymn related to the season, feast, or time of day
 - The singing or reciting of one or more psalms
 - A brief reading from Scripture
 - The singing of the Cantic of Zechariah in the morning or the Cantic of Mary in the evening
 - Intercessory Prayers – including the Lord's Prayer
4. **The Liturgical Year** [CCC nos. 1163-78]
- a) **The Liturgical (or Church) Year** allows us to celebrate and experience the mystery of our redemption in Christ by recalling the great events of salvation history in the celebration of the liturgy throughout the year.
- b) **The Advent Season** [CCC nos. 522-24; 840 and 1040] is the beginning of the liturgical year in the western Church. The four week season focuses first on preparing us for Jesus' final coming as Lord and Judge at the end of time, and, during the last eight days, on preparing to recall (on Christmas) his coming in history.
- If Christmas is on a Sunday Advent is a full four weeks. If Christmas is on a Monday, Advent is at its shortest.
- c) **The Christmas Season** [CCC nos. 525-526] is the celebration of Jesus' birth and epiphany (manifestation) and is second in significance only to the Easter Season. Its feasts include the following:
- Christmas, December 25
 - Holy Family, the Sunday after Christmas
 - Mary, Mother of God, January 1
 - Epiphany, the Sunday after January 1 (in the U.S.)
 - Baptism of the Lord, usually the Sunday after Epiphany
- d) **Lent** [CCC nos. 540, 1095, 1478] is the penitential season of six Sundays and weekdays in which we prepare for the feast of Easter. Lent begins on Ash Wednesday and ends with the beginning of the Mass of the Lord's Supper in the evening on Holy Thursday. Historically, and now again with the restoration of the Rite of Christian Initiation of Adults, Lent is the retreat-like final preparation period for those being initiated into

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the Church and into the Paschal Mystery at the Easter Vigil. It is also a time for those already baptized to renew their baptismal commitment.

- **Holy Week** refers to the week beginning with Palm or Passion Sunday and ending with Holy Saturday.

e) **The Triduum** or Great Three Days:

- begins with the evening Mass of the Lord's Supper on Holy Thursday,
- continues through the celebration of the Lord's Passion on Good Friday,
- culminates with the Easter Vigil, and
- concludes with the Evening Prayer of Easter Sunday.

f) **The Easter Season** [CCC no. 1217] begins with the celebration of the Easter Vigil on Holy Saturday evening. Easter is the Christian feast ("feast of feasts" or "Great Sunday") that celebrates Christ's Resurrection. This season is the centerpiece of the Christian liturgical year. It is also known as "the Great Fifty Days" and refers to the period from Easter Sunday to Pentecost Sunday, and is a celebration of our participation in Christ's Resurrection. The last week of the Easter season, Ascension through Pentecost, focuses on the promise of the presence and power of the Holy Spirit.

g) **Ordinary Time** is the name for the thirty-three or thirty-four weeks (depending upon Easter) in the Church year apart from the Advent/Christmas and Lent/Easter seasons. It is that part of the liturgical year when no particular aspect of the Christian mystery is celebrated.

h) **Other Feast Days Honoring Christ and the Saints**

- **Solemnities** celebrate events, beliefs, and persons of greatest importance and universal significance in salvation history. Their observance begins with Evening Prayer of the preceding day. Examples of such Solemnities celebrating the mystery of Jesus are the Annunciation (March 25), *Corpus Christi* (Feast of the Body and Blood of Christ; Sunday after Trinity Sunday [the Sunday after Pentecost]), Feast of the Sacred Heart (Friday after *Corpus Christi*), and the Feast of Christ the King (last Sunday in Ordinary Time). Examples of Solemnities honoring the saints include: Joseph, husband of Mary (March 19), Birth of John the Baptist (June 24) and Peter and Paul, Apostles (June 29).
- **Feasts** are of lesser significance and include such days as the Transfiguration (August 6), Triumph of the Cross (September 14), Dedication of St. John Lateran, Basilica, the Mother Church of Roman Catholicism and the pope's cathedral (November 9) and our Lady of Guadalupe (December 12).

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- Memorials are of the least significance. They principally celebrate the lives of saints and certain feast of the Blessed Mother, such as Our Lady of the Rosary (October 7). Memorials are further divided into *obligatory* and *optional*. Optional memorials are often significant to particular countries or religious communities. An example in the United States would be St. Katherine Drexel (March 3)

- C) **Liturgy of the Eucharist**
 Preparation of the Gifts
 (with music or song)
 Eucharistic Prayer
 (with sung acclamations –
 Holy, Holy [Sanctus], Memorial
 Acclamation, Great Amen)
 Distribution of Communion (with
 song)
- D) **Concluding Rite**
 Greeting
 Blessing
 Recessional (with song)

5. Order of the Mass (Eucharist, the Lord's Supper, Sacrifice of the Mass) [CCC no. 1332; cf 1088, 1382, 2192]

- A) **Introductory Rites**
 Entrance (with song)
 Veneration of the Altar and
 Greeting
 Penitential Rite or Rite of
 Blessing and Sprinkling with
 Holy Water
 Glory to God (*Gloria* - except
 during Advent and Lent)
 Opening Prayer
- B) **Liturgy of the Word**
 First Reading (usually from the
 Old Testament or the Acts
 of the Apostles)
 Responsorial Psalm
 Second Reading (from New
 Testament letters; not on a
 weekday unless a feast)
 Gospel Acclamation (Alleluia,
 except during Lent)
 Gospel Reading
 Homily
 Profession of Faith (Creed)
 General Intercessions

6. Receiving Holy Communion (See also the Seven Sacraments, Eucharist.) [CCC no. 382]

- a) To receive Holy Communion, you must be free from mortal sin. You must be sorry for any venial sin committed since your last confession. The penitential rite at the beginning of Mass is an opportunity to express your sorrow.
- b) To honor the Lord, we fast for one hour before receiving Holy Communion. Fasting means going without food and drink, except water and medicine.
- c) Catholics are required to receive Holy Communion at least once a year during Easter time. But it is important to receive Holy Communion often – if possible, at every Mass.
- d) Usually, Catholics are permitted to receive Holy Communion only once a day. There are some exceptions, such as attendance at a wedding or funeral liturgy.

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7. Sacrament of Penance

(also Confession, Reconciliation, Conversion, Forgiveness) See also the Seven Sacraments. [CCC nos. 980, 1422, 1440]

A) Individual Rite of Reconciliation

- a. Welcome
- b. Reading from Scripture (optional)
- c. Confession of Sins
- d. Assigning of a Penance
- e. Act of Contrition
- f. Absolution
- g. Closing Prayer

B) Communal Rite of Reconciliation

- a. Greeting
- b. Reading from Scripture
- c. Homily
- d. Examination of Conscience with Litany of Contrition and the Lord's Prayer
- e. Individual Confession, Assigning of a Penance and Absolution
- f. Closing Prayer

8. The Seven Sacraments [CCC no. 1210]

- 1) Baptism [CCC nos. 977, 1213ff, 1275, 1278]
- 2) Confirmation [CCC. #1285]
- 3) Eucharist [CCC nos. 1322ff; 2177]
- 4) Reconciliation [CCC nos.1422; 1440-1470]
- 5) Anointing of the Sick [CCC nos. 1499, 1520, 1526-32]
- 6) Holy Orders [CCC nos. 1536]
- 7) Marriage [Matrimony, CCC no.1601]

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INDEX IV: Moral Practices

1. **Cardinal Virtues** (Prudence, Justice, Fortitude and Temperance) [CCC nos. 1805, 1834]
2. **Corporal Works of Mercy** (caring for the body)[CCC no. 2447]
 - 1) Feed the hungry.
 - 2) Give drink to the thirsty.
 - 3) Clothe the naked.
 - 4) Shelter the homeless.
 - 5) Visit the sick.
 - 6) Bury the dead.
3. **Examination of Conscience:** To make an examination of conscience means to look inside one's own heart and ask for the grace to see our thoughts, words, and actions as Christ sees them. We do this to discover where we have not lived up to our responsibilities, where we have not been virtuous, and where we may have sinned. An examination of conscience ought to be followed by sorrow for sin and a promise to avoid sin in the future. We must examine our conscience often, but especially before the Sacrament of Penance and Reconciliation.
4. **Precepts of the Church (or Commandments of the Church)** [CCC nos. 2041-2043; USCCA pp. 334-35]

Some of the specific duties expected of Catholic Christians as minimal duties are:

- 1) You shall attend Mass on Sundays and Holy Days of Obligation. Sunday, the day of the Resurrection, should be treated differently from the other days of the week. We do that in making

the day holy by attending Mass and refraining from unnecessary work. Holy Days of Obligation, when we celebrate the special feasts of Jesus, the Blessed Mother, and the saints, should be marked in the same way.

- 2) You shall confess your sins at least once a year. This obliges in particular those who are conscious of serious sin. Regular reception of the Sacrament of Penance and Reconciliation helps to prepare us not only to receive Eucharist but also to continue the process of conversion begun at Baptism.
- 3) You shall receive the Sacrament of the Eucharist at least during the Easter Season. In the United States, this extends from the First Sunday of Lent to Trinity Sunday. Because the Holy Eucharist is both the source and summit of life for all in the Church, the Church teaches that every member for his or her own good must receive Communion minimally at least once a year.
- 4) You shall observe the prescribed days of fasting and abstinence. Fasting is refraining from food or drink to some degree. Abstinence is refraining from eating meat. The Church identifies specific days and times of fasting and abstinence to prepare the faithful for certain special feast; such actions of sacrifice can also help us to grow in self-discipline and in holiness.
- 5) You shall provide for the needs of the Church. This means contributing to the support and activities of the church with time, talent, and financial resources, each according to their ability.

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5. **Spiritual Works of Mercy** (caring for the spirit)[CCC no. 2447]
 - 1) Counsel the doubtful.
 - 2) Instruct the ignorant.
 - 3) Admonish the sinner.
 - 4) Comfort the sorrowful.
 - 5) Forgive injuries.
 - 6) Bear wrongs patiently.
 - 7) Pray for the living and the dead.
6. **Theological Virtues** (Faith, Hope and Charity (or Love) [CCC no. 1813]
7. **Capital Sins:** Sins which engender other sins and vices. They are traditionally numbered as seven: pride, covetousness, envy, anger, gluttony, lust, and sloth [CCC no. 1866].
8. **Key Themes of Catholic Social Teaching:** The Church’s social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. These seven key themes are at the heart of our Catholic social tradition. This summary should only be a starting point for those interested in Catholic social teaching. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition. See especially *Sharing Catholic Social Teaching: Challenges and Directions* published by the United States Conference of Catholic Bishops.¹

¹ USCCB, Office of Publications document No. 5-281.

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

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Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency.

Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

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INDEX V: Prayers

1. Act of Contrition (See also Liturgical Practices – Sacrament of Reconciliation)

- a) O my God, I am heartily sorry for having offended Thee, and I detest all my sins because of thy just punishments, but most of all because they offend Thee, my God, who art all good and deserving of all my love. I firmly resolve with the help of Thy grace to sin no more and to avoid the near occasion of sin. Amen.
[Compendium, p. 191]
- b) My God, I am sorry for my sins. In choosing to sin and failing to do good, I have sinned against you and your Church. I firmly intend, with the help of your Son to make up for my sins and to love as I should. Amen.

2. Act of Faith

O God, we believe in all that Jesus has taught us about you.
We place all our trust in You because of Your great love for us. Amen.

3. Act of Hope

O God, we never give up on Your love. We have hope and will work for Your kingdom to come and for a life that lasts forever with You in heaven. Amen.

4. Act of Love

O God, we love You above all things. Help us to love ourselves and one another as Jesus taught us to do. O my God, I love you above all things, because you are all good and worthy of all my love. I love my neighbor as myself for love of you. I forgive all

who have injured me, and I ask pardon of all whom I have injured. Amen.

5. Angel of God

Angel of God, my guardian dear,
to whom God's love commits me here,
ever this day be at my side,
to light and guard, to rule and guide.
Amen.

6. Angelus

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Spirit. *Hail, Mary...*

V. Behold the handmaid of the Lord.

R. Be it done unto me according to thy Word. *Hail, Mary...*

V. And the Word was made flesh.

R. And dwelt among us. *Hail, Mary...*

V. Pray for us, O holy Mother of God,

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we to whom the Incarnation of Christ, thy Son, was made known by the message of an angel, may by his Passion and Cross be brought to the glory of his Resurrection. Through the same Christ, our Lord. Amen.

7. Regina Caeli

V. Queen of heaven, rejoice, alleluia.

R. For He whom you did merit to bear, alleluia.

V. Has risen as he said, alleluia

R. Pay for us to God, alleluia

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7. Regina Caelia continued...

V. Rejoice and be glad, O Virgin Mary, alleluia!

R. For the Lord has truly risen, alleluia. Hail, Mary...

Let us pray:

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

8. Anima Christi [Compendium, p. 188]

Soul of Christ, be my sanctification.

Body of Christ, be my salvation.

Blood of Christ, fill all my veins.

Water of Christ's side, wash out my stains.

Passion of Christ, my comfort be.

O good, Jesu, listen to me.

In Thy wounds I fain would hide,

N'er to be parted from Thy side.

Guard me, should the foe assail me.

Bid me come to Thee above,

With Thy saints to sing Thy love,

World without end. Amen.

9. Apostles' Creed

I believe in God,

the Father almighty,

Creator of heaven and earth.

I believe in Jesus Christ,

His only Son, our Lord.

He was conceived by the power of the

Holy Spirit

and born of the Virgin Mary.

He suffered under Pontius Pilate,

was crucified, died, and was buried.

He descended to the dead.

On the third day He rose again.

He ascended into heaven, and

is seated at the right hand of the

Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit,

the holy catholic church,

the communion of saints,

the forgiveness of sins,

the resurrection of the body,

and the life everlasting. Amen.

10. Nicene Creed [*Italics* indicate new translation from the Revised Roman Missal]

I believe in one God,

the Father almighty,

maker of heaven and earth,

of all things visible and invisible.

And in one Lord Jesus Christ,

the Only Begotten Son of God,

born of the Father before all ages.

God from God, Light from Light,

true God from true God,

begotten, not made,

consubstantial with the Father;

through him all things were made.

For us men and for our salvation

he came down from heaven,

and by the Holy Spirit

was incarnate of the Virgin Mary,

and became man.

For our sake

he was crucified under Pontius Pilate,

he suffered death and was buried,

and rose again on the third day

in accordance with the Scriptures.

He ascended into heaven and is seated

at the right hand of the Father.

He will come again in glory

to judge the living and the dead

and his kingdom will have no end.

And in the Holy Spirit, the Lord,

the giver of life, who proceeds

from the Father and the Son,

who with the Father and the Son

is adored and glorified,

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10. Nicene Creed continued...

who has spoken through the prophets.
And one, holy, catholic
and apostolic Church.
I confess one baptism
for the forgiveness of sins
and I look forward to
the resurrection of the dead
and the life of the world to come.
Amen.

11. The Divine Praises (often used in
the context of Benediction)

- 1) Blessed be God.
- 2) Blessed be his holy name.
- 3) Blessed be Jesus Christ, true God
and true man.
- 4) Blessed be the name of Jesus.
- 5) Blessed be his most Sacred Heart.
- 6) Blessed be his most Precious
Blood.
- 7) Blessed be Jesus in the most holy
sacrament of the altar.
- 8) Blessed be the Holy Spirit, the
Paraclete.
- 9) Blessed be the great Mother of
God, Mary most holy.
- 10) Blessed be her holy and
Immaculate Conception.
- 11) Blessed be her glorious
Assumption.
- 12) Blessed be the name of Mary,
virgin and mother.
- 13) Blessed be St. Joseph, her most
chaste spouse.
- 14) Blessed be God in his angels and
in his saints.

12. Eternal Rest

Eternal Rest grant unto them, O Lord,
and let perpetual light shine
upon them.
May they rest in peace. Amen.

13. Evening Prayer

Lord, watch over us this night.
By your strength,
may we rise at daybreak
to rejoice in the Resurrection of
Christ, Your Son,
who lives and reigns forever and ever.
Amen.

14. Glory Be (*Gloria Patri*)

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

15. Grace Before Meals

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

16. Grace After Meals

We give you thanks,
almighty God,
for these and all Your blessings which
we have received
from your bounty,
through Christ our Lord. Amen

17. Hail Mary (*Ave Maria*)

(Also see *Practices—Praying the Rosary*
and *Mysteries of the Rosary and Prayer,*
The Angelus)

Hail, Mary, full of grace,
the Lord is with you (thee);
blessed are (art) you (thou) among
women, blessed is the fruit of your
(thy) womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners
now and at the hour of our death.
Amen.

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18. The Lord's Prayer (Our Father, *Pater Noster*)

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

[Within the context of the liturgy,
following a prayer by the celebrant, we
add:]

For the kingdom, the power and the
glory are Yours, now and forever.
Amen.

19. Memorare

- a) Remember, most loving Virgin
Mary, never was it heard that
anyone who turned to you for
help was left unaided. Inspired by
this confidence, though burdened
by my sins, I run to your
protection, for you are my
Mother. Mother of the Word of
God, do not despise my words of
pleading, but be merciful and hear
my prayer. Amen.
- b) Remember, O most gracious
Virgin Mary, that never was it
known that anyone who fled to
your protection, implored your
help, or sought your intercession
was left unaided. Inspired by this
confidence, I fly unto you, O
Virgin of virgins, my Mother. To
you I come; before you I stand,
sinful and sorrowful. Mother of
the Word Incarnate, despise not
my petitions, but in your mercy
hear and answer me. Amen.

20. Morning Offering

- a) Most holy and adorable Trinity,
one God in three Persons,
I praise you and give you thanks
for all the favors
you have bestowed on me.
Your goodness has preserved
me until now.
I offer you my whole being
and in particular all my thoughts,
words, and deeds,
together with all the trials I may
undergo this day.
Give them your blessing.
May your divine love animate
them and may they serve
your greater glory. Amen.
- b) make this morning offering in
union with the divine intentions of
Jesus Christ
who offers himself daily
in the holy sacrifice of the Mass,
and in union with his
Virgin Mother and our Mother,
who was always the faithful
handmaid of the Lord. Amen.
- c) Almighty God,
I thank you
for your past blessings.
Today I offer myself,
whatever I do, say, or think,
to your loving care.
Continue to bless me, Lord.
I make this morning offering
in union with the divine intentions
of Jesus Christ
who offers himself daily
in the holy sacrifice of the Mass,
and in union with Mary,
his Virgin Mother and our
Mother, who was always the
faithful handmaid of the Lord.
Amen.

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21. Morning Prayer

Almighty God,
you have given us this day;
strengthen us with your power
and keep us from falling into sin,
so that whatever we say or think
or do may be in your service
and for the sake of your kingdom.
We ask this through Christ our Lord.
Amen.

22. Praise Prayer (from Ps 118)

Give thanks to the Lord,
for he is good.
His mercy endures forever.

23. Prayer Before a Crucifix

Good and gentle Jesus,
I kneel before you.
I see and I ponder your five wounds.
My eyes behold
what David prophesied about you:
"They have pierced my hands and
feet;
they have counted all my bones."
Engrave on me this image of
yourself. Fulfill the yearnings of my
heart:
give me faith, hope, and love,
repentance for my sins,
and true conversion of life. Amen.

24. Prayer for the Church

Remember, Lord, your holy Church.
Deliver us from evil. Make us perfect
in your love. Gather us from the four
corners of the earth, and make us holy
men and women. For the kingdom,
the power, and the glory are yours
now and forever. Amen.

25. Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of
your faithful and kindle in them the
fire of your love. Send forth your
Spirit and they shall be created, and
you shall renew the face of the earth.
Lord, by the light of the Holy Spirit
you have taught the hearts of your
faithful.

In the same Spirit, help us to relish
what is right and always rejoice in your
consolation. We ask this through
Christ our Lord. Amen.

26. Prayer for Peace (attributed to St.
Francis of Assisi)

Lord,
make me an instrument
of your peace.
Where there is hatred,
let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.

O Divine Master,
grant that I may not so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love;
for it is in giving that we receive,
it is in pardoning that we are
pardoned,
and it is in dying that we are born to
eternal life.

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27. The Breastplate of St. Patrick
(attributed to St. Patrick)

I arise today through a mighty strength: the invocation of the Trinity, through belief in the Threeness, through confession of the Oneness of the Creator of creation.

I arise today through the strength of Christ with his baptism, through the strength of his crucifixion with his burial, through the strength of his resurrection with his ascension, through the strength of his descent for the judgment of doom.

I arise today through the strength of the love of cherubim in obedience of angels, in the service of the archangels, in the hope of resurrection to meet with reward, in the prayers of patriarchs, in predictions of prophets, in preachings of apostles, in faiths of confessors, in innocence of holy virgins, in deeds of the righteous.

I arise today, through the strength of heaven: light of sun, brilliance of moon, splendor of fire, speed of lightning, swiftness of wind, depth of sea, stability of earth, firmness of rock.

I arise today, through God's strength to pilot me: God's might to uphold me, God's wisdom to guide me, God's eye to look before me, God's ear to hear me,

God's word to speak for me, God's hand to guard me,

God's way to lie before me, God's shield to protect me, God's host to secure me: against snares of devils, against temptations of vices, against everyone who shall wish me ill, afar and near, alone and in a crowd.

I summon today all these powers between me and these evils: against every cruel and merciless power that may oppose my body and my soul, against incantations of false prophets, against black laws of heathenry, against false laws of heretics, against craft of idolatry, against spells of witches, smiths and wizards, against every knowledge that endangers body and soul.

Christ to protect me today against poison, against burning, against drowning, against wounding, so that there may come abundance of reward.

Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me, Christ on my right, Christ on my left, Christ in breadth, Christ in length, Christ in height, Christ in the heart of everyone who thinks of me, Christ in every eye that sees me, Christ in every ear that hears me.

I arise today through a mighty strength: the invocation of the Trinity, through belief in the Threeness, through confession of the Oneness of the Creator of creation. Salvation is of the Lord. Salvation is of the Lord.

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- 28. Sign of the Cross** [CCC no. 2157; cf. 786) [*Note: The directions for movement while saying this are in italics and parenthesis by each phrase*]

In the name
of the Father, (*with the right hand, touch the forehead*)
and of the Son, (*touch the chest*)
and of the Holy Spirit. (*touch the left then the right shoulder*) Amen.

- 29. Te Deum** [Compendium, pp. 185-6]
You are God; we praise you;
You are the Lord; we acclaim you;
You are the eternal Father;
All creation worships you.
To you all the angels, all the powers of
heaven,
Cherubim and Seraphim, sing in
endless praise;
Holy, holy, holy, Lord, God of power
and might,
Heaven and earth are full of
your glory.
The glorious company of apostles
praise you.
The noble fellowship of prophets
praise you.
The white-robed army of martyrs
praise you.
Throughout the world the holy
Church acclaim you;
Father, of majesty unbounded,
Your true and only Son, worthy of
all worship,
And the Holy Spirit, advocate
and guide.
You, Christ, are the king of glory,
the eternal Son of the Father.
When you became man to set us free,
You did not spurn the Virgin's womb.
You overcame the sting of death,
and opened the kingdom of heaven
to all believers.

You are seated at God's right hand in
glory.
We believe that you will come,
and be our judge.
Come then, Lord, and help
your people,
bought with the price of your
own blood.
And bring us with your saints
To Glory everlasting.
Save your people, Lord, and bless
your inheritance.
Govern and uphold them now
and always.
Day by day we bless you.
We praise your name forever.
Keep us today, Lord, from all sin.
Have mercy on us, Lord, have mercy.
Lord, show us your love and mercy;
for we put our trust in you.
In you, Lord, is our hope:
and we shall never hope in vain.