

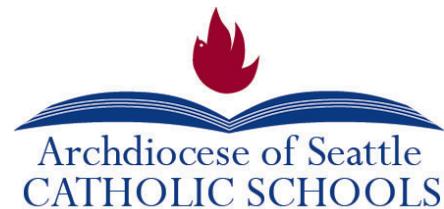
Christ in the Classroom Foundation

CIC Local Retreat
Fall 2019

Task #2: Liturgical Education

Please Complete the Evaluation

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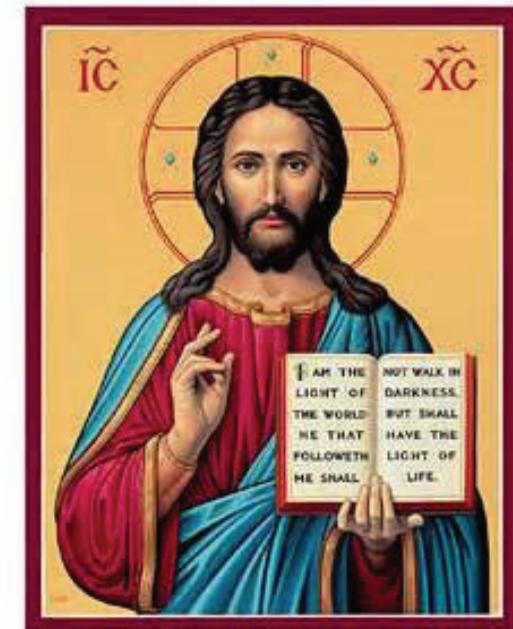
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Christ in the Classroom Foundation Local Retreat

Sample Agenda Task 2: Liturgical Education

8:45 a.m.	Introduction, Welcome, Prayer
9:15 a.m.	Session 1: Learning How to See Again Personal Reflection and Discussion
10:15 a.m.	Break
10:30 a.m.	Session 2: The Love of Learning and the Desire for God - Part 1 Personal Reflection and Discussion
11:30 a.m.	Lunch
12:30 p.m.	Session 3: The Love of Learning and the Desire for God - Part 2 Personal Reflection and Discussion
1:30 p.m.	Break
1:45 p.m.	Session 4: Our Time: Integrating our Faith in the Life of the School Personal Reflection and Discussion SurveyMonkey Evaluation Time
3:15 p.m.	Closing Prayer

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's in dying that we are born to eternal life.
Amen.

Talk One: “Learning How to See Again”

Teaching and leading a school have always come with many, sometimes overwhelming, responsibilities and challenges. In addition, we all face the challenge of rising anxiety in the nation and among our young people. How do we find and maintain peace amid these challenges?

This talk sets the stage for the retreat with considerations on peace and prayer.

Personal Reflection

1. What moments of anxiety have challenged me or our school community?
2. Going through the motions of religion vs. coming to have a deeply personal and trusting relationship with God through some aspect of the Catholic Church’s Liturgical/ Sacramental/ Spiritual Life: Do I know a story or have I had an experience which illustrates that?
3. Much activity, “busy-work,” needing to do something or “fix something” vs. calm listening and deeply engaged, attuned, responsive, sympathetic attention: Do I know a story or have I had an experience which illustrates the difference?



Office for Catholic Schools Mission Statement

In a spirit of communion, solidarity, and subsidiarity,
the Office for Catholic Schools provides high quality professional development, resources, and best practices to expand the evangelizing mission of the Church
as we help one another form the school leaders
God has designed for **our time.**

Second Opportunity for Personal Reflection

Sacrosanctum Concilium, §11-12, 14:

11. In order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace . . .

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father, in secret.

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.

and...

4. The good impact of personal prayer or Eucharistic Adoration, engagement with God’s creation, artistic activity . . . Or the negative impact of the lack of one or more of those things: Do I know a story or have I had an experience which illustrates that?

Notes:

<p>Action Planning:</p> <p>CIC applications back to our school community.</p>

Personal Reflection

1. Is Jesus the single most transformative thing in my life? Am I willing to “make a bet” – to invest time, attention, energy in the things which could put Christ at the center of my life? Where can I start?
2. Do I make it possible for my teachers and staff to put Christ at the center of their lives? How could I help them?
3. How can we integrate education and faith in terms of “time”?
4. How can we integrate education and faith in terms of “space”?
5. How could we foster structures which would support relationships between the different members of the community, as well as connections between education and faith in our curriculum?



Madona and Child Marianne Stokes, 1908

Notes: What do our Church documents tell us about active participation in liturgical celebrations?

Action Planning:

CIC applications back to our school community.

Talk Two:

“The Love of Learning and the Desire for God”

Sometimes the best way to understand where we are and where we are going is by taking a look at where we come from. In two parts, this talk tells the twin stories of Catholic Education and the liturgy. Early on, Christians were asking, “Can education and faith be connected?” The answer was yes, and, as we’ll see, the love of learning and the desire for God come together in the liturgical/sacramental life of the church.

Pre-Reading and Small Group Discussion

What does the word Liturgy mean?

Catechism of the Catholic Church, 1069: The word “liturgy” originally meant a “public work” or a “service in the name of/on behalf of the people.” In Christian tradition it means the participation of the People of God in “the work of God.” Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

Catechism of the Catholic Church, 1070: In the New Testament the word “liturgy” refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity...In a liturgical celebration the Church is servant in the image of her Lord...she shares in Christ’s priesthood (worship), which is both prophetic (proclamation) and kingly (service of charity): The liturgy then is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man’s sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. (Quoting Sacrosanctum Concilium, §7)

What is the relationship between Prayer and Liturgy ?

Catechism of the Catholic Church, 1073: The liturgy is also a participation in Christ’s own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal. Through the liturgy, inner man is rooted and grounded in “the great love with which [the Father] loved us” in his beloved Son. It is the same ‘marvelous work of God’ that is lived and internalized by all prayer, “at all times in the Spirit”.



Jesus Washes the Feet of His Apostles John13:1-20

Sacrosanctum Concilium, §2:

For the liturgy, “through which the work of our redemption is accomplished,” [1] most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek [2]. While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit [3], to the mature measure of the fullness of Christ [4], at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations [5] under which the scattered children of God may be gathered together [6], until there is one sheepfold and one shepherd [7].

Sacrosanctum Concilium, §5-7, 10:

5. God who “wills that all men be saved and come to the knowledge of the truth” (1 Tim. 2:4), “who in many and various ways spoke in times past to the fathers by the prophets” (Heb. 1:1), when the fullness of time had come sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the gospel to the poor, to heal the contrite of heart [8], to be a “bodily and spiritual medicine” [9], the Mediator between God and man [10]. For His humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ “the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us” [11].

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and the glorious ascension, whereby “dying, he destroyed our death and, rising, he restored our life” [12]. For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth “the wondrous sacrament of the whole Church” [13].

6. Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This He did that, by preaching the gospel to every creature [14], they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan [15] and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him [16]; they receive the spirit of adoption as sons “in which we cry: Abba, Father” (Rom. 8:15), and thus become true adorers whom the Father seeks [17]. In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes [18]. For that reason, on the very day of Pentecost, when the Church appeared before the world, “those who received the word” of Peter “were baptized.” And “they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and

Talk Four: Our Time: “Integrating our Faith in the Life of the School”

With a deeper understanding of the connection between Catholic Education and the liturgical/sacramental life of the Church, we can begin to explore how this looks lived out on a daily basis. We can think about supporting each other and school communities to find creative, organic ways to connect faith and life in our own school communities.

Pre-Reading

What is the relationship between Catechesis and Liturgy?

Catechism of the Catholic Church, 1067: “The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension, whereby ‘dying he destroyed our death, rising he restored our life.’ For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth ‘the wondrous sacrament of the whole Church.’” For this reason, the Church celebrates in the liturgy above all the Paschal mystery by which Christ accomplished the work of our salvation.

Sacrosanctum Concilium, §61:

Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, the resurrection of Christ, the font from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

Rejoice in the Lord always; again, I will say, Rejoice.

Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus.

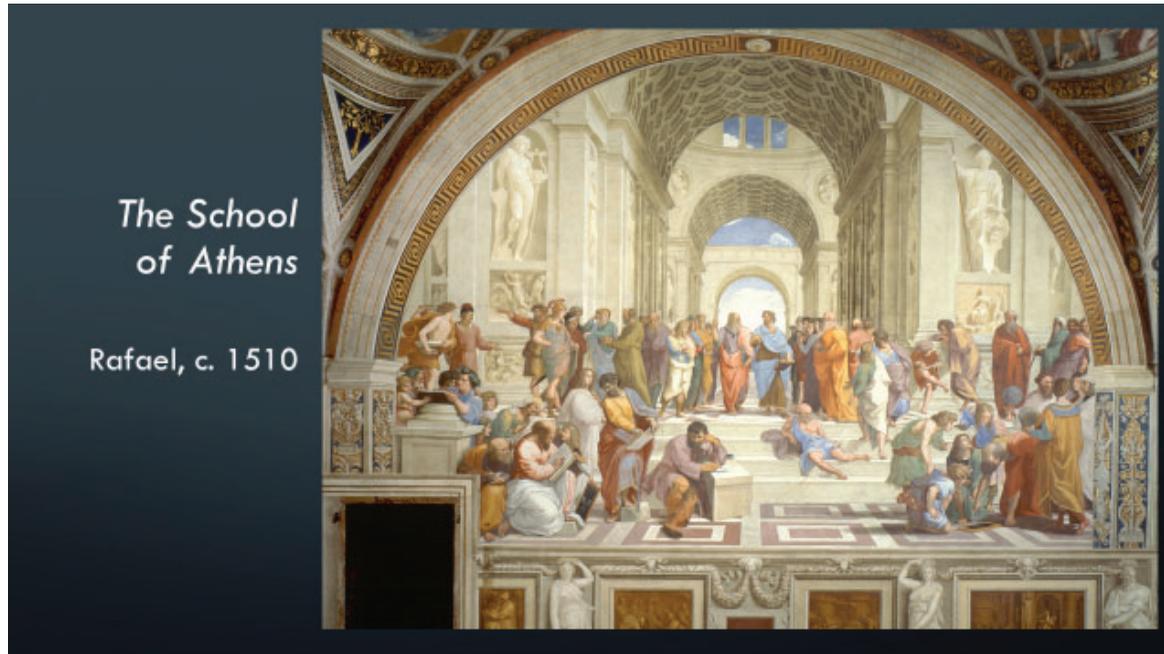
Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you (Philippians 4:4–9).

in prayers . . . praising God and being in favor with all the people” (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things “which were in all the scriptures concerning him” (Luke 24:27), celebrating the eucharist in which “the victory and triumph of his death are again made present” [19], and at the same time giving thanks “to God for his unspeakable gift” (2 Cor. 9:15) in Christ Jesus, “in praise of his glory” (Eph. 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross” [20], but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes [21]. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20).
10. The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows... From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

Personal Reflection

1. A teacher who showed the true love of Christ to a student and transformed that student's life: Do I know a story or have I had an experience which illustrates that?
2. An event, a work of art, a project, etc. – something where education and faith came together in a beautiful way and then impacted someone for the good in unforeseeable ways: Do I know a story or have I had an experience which illustrates that?



Notes:

Action Planning:

CIC applications back to our school community.

