

CATHOLICISM  
*Pilgrimage Journal*



# CATHOLICISM PILGRIMAGE JOURNAL

## *Catechist's Manual Introduction*

Welcome! Thank you for participating in the intergenerational adaptation of Bishop Robert Barron's *CATHOLICISM* faith formation program for youth, intergenerational groups, and RCIA.

This *CATHOLICISM Pilgrimage Journal Catechist's Manual* provides a catechetical tool for those less advanced in their faith. Both youth and adults can encounter the teachings of the Catholic Church in an engaging and approachable way using the 20-episode series and its companion *Pilgrimage Journal*. Parishes, schools, and families can now offer an encounter with Christ by way of the rich, sacramental display of the Faith presented in this program.

This approach encourages conversation, faith-sharing, and learning that will bring all participants closer to Christ. Our hope is that the program contributes to the Church by using the richness of the *CATHOLICISM* series in an approachable way. Viewing and discussing the *CATHOLICISM* series will deepen the faith of viewers of all ages as they encounter the truth, goodness and beauty of the Church as it has been expressed over time and is lived out all over the world.

This program can be used by:

- *Catechists in a religious education setting, for enrichment and to supplement regular curriculum*
- *Facilitators in a parish setting, where adults and younger people are participating together*
- *RCIA sessions*
- *Parents with teens or pre-teens at home*

The teacher— a catechist, lay minister, parent or grandparent—should review the material in this guide before taking their participants through each part of the *Pilgrimage Journal*. This *Catechist's Manual* contains the necessary background to adequately prepare any faithful adult to engage with a younger or “novice” audience. It also contains the same questions (with answers in color) that are in the *Catholicism Pilgrimage Journal*.

The videos for the 20 sessions of the *CATHOLICISM Pilgrimage Journal* can be found in the *CATHOLICISM 101* mini course in the Word on Fire Digital Library **or** on the DVD or Blu Ray discs. Each lesson is structured in the same way:

- *Learning Goal with corresponding Scripture verse*
- *Activities for viewers to do before the session*
- *Space to take notes and write down questions and thoughts during the session*
- *Discussion and reflection questions, as well as other activities for viewers after the session.*

In addition, Scripture verses, terms to know and citations from the *Catechism of the Catholic Church* are offered for enrichment and support for the adult leader.



# CATHOLICISM

## *Pilgrimage Journal Catechist's Manual*



## Table of Contents

Program Suggestions	Pages 5-6
Lesson Plans	Pages 7 - 230
<b>Episode 1: Amazed and Afraid</b>	
Lesson 1: <i>Is Jesus actually God or a lying lunatic?</i>	Page 7
Lesson 2: <i>What was the Messiah supposed to do?</i>	Page 15
<b>Episode 2: Happy Are We</b>	
Lesson 3: <i>The secret to joy</i>	Page 25
Lesson 4: <i>Why Jesus is so countercultural even today?</i>	Page 39
<b>Episode 3: The Ineffable Mystery of God</b>	
Lesson 5: <i>Who is God, and why does he matter?</i>	Page 47
Lesson 6: <i>If God exists, why is there so much evil in the world?</i>	Page 61
<b>Episode 4: Mary, the Mother of God</b>	
Lesson 7: <i>Why do Catholics care so much about Mary?</i>	Page 71
Lesson 8: <i>This is the woman who still changes the world</i>	Page 85
<b>Episode 5: Peter, Paul and the Missionary Adventure</b>	
Lesson 9: <i>What is the Church?</i>	Page 95
Lesson 10: <i>We wouldn't be Christians, if it weren't for St. Paul</i>	Page 105
<b>Episode 6: The Mystical Union of Christ and the Church</b>	
Lesson 11: <i>What is the Church?</i>	Page 117
Lesson 12: <i>How to recognize the true Church?</i>	Page 129
<b>Episode 7: The Mystery of the Liturgy and the Eucharist</b>	
Lesson 13: <i>The Mass is useless (and why that's a good thing)</i>	Page 137
Lesson 14: <i>Is the Eucharist just a symbol or something more?</i>	Page 147
<b>Episode 8: The Communion of Saints</b>	
Lesson 15: <i>These are the people you should imitate</i>	Page 159
Lesson 16: <i>How far would you go?</i>	Page 173



Episode 9: Prayer and the Life of the Spirit	
Lesson 17: <i>How to pray like the masters</i>	Page 185
Lesson 18: <i>Does God answer all prayers?</i>	Page 195
Episode 10: World Without End	
Lesson 19: <i>We all die, so we all ask this question</i>	Page 209
Lesson 20: <i>What can we know about angels?</i>	Page 221
Biographical Information	Page 231
Topical Index to <i>Catholicism</i> Film	Page 233

# CATHOLICISM

## *Pilgrimage Journal Catechist's Manual*



### Program Suggestions

This program can be used in many environments:

- To supplement religious education curriculum in middle or high school
- For youth retreat or mission
- In a parish intergenerational program
- In home catechesis or as a supplement to religious education

The following suggestions can help you design and schedule the type of *Catholicism* program that is appropriate for the people you are guiding.

#### **Curriculum Supplement: High School**

- Twenty sessions programmed throughout the school year with 25 minutes to view video and 20-30 minutes of discussion for each lesson. Can include homework to prepare answers in the *Pilgrimage Journal* before discussion.
- Using the Topical Index, choose video clips from *Catholicism* that can enrich your curriculum.

#### **Curriculum Supplement: Middle School**

- Weekly sessions in Catholic schools with 25 minutes to view video and 20-30 minutes of discussion for each lesson. Can include homework to prepare answers in the *Pilgrimage Journal* before discussion.
- Monthly sessions in after-school religious education program presented over a two-year period. Each session includes 25 minutes to view DVD and 30 minutes of discussion. Can include homework to prepare answers in the *Pilgrimage Journal* before discussion.
- Using the Topical Index, choose video clips from the *Catholicism Series* that can enrich your curriculum.

#### **Youth Retreat or Mission**

- *Week-long retreat (5 days):* Present two episodes (four lessons) each day with 25 minutes to view video and 30-45 minutes of discussion for each lesson. Give participants time after watching the video to work in their *Pilgrimage Journals* individually before the group discussion. Break up the day with fun activities and/or those that are based on the Learning Goals of the lessons covered (see “Other Activities” below).
- *Weekend retreat (2 days):* Choose four to five episodes to cover over the weekend and use the same format as the week-long retreat above. Episodes 1 and 2 on the Incarnation and the Teachings of Jesus should be used on the first day of the retreat. Then add two to three additional episodes, depending on the retreat objectives and interests of your group.
- *Mission format:* Selected episodes, individual reflection, and group discussion can be combined with a speaker to create a seasonal mission or to supplement sacramental preparation.



- For example, the *Pilgrimage Journal* is very well suited to Confirmation preparation, especially Episodes 1, 2, 5, 8 and 9.

### **Enrichment at Home**

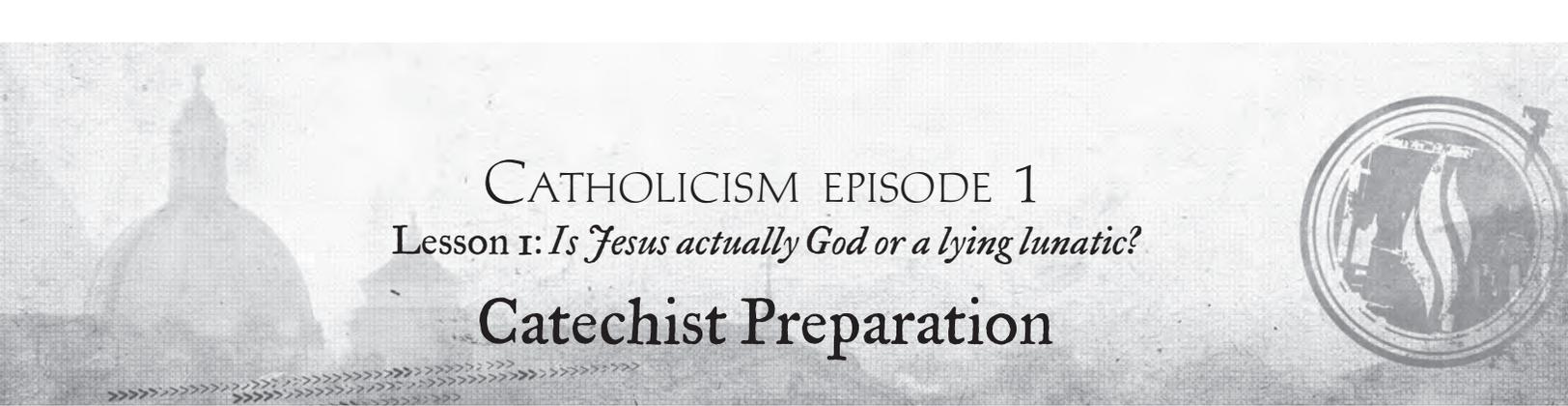
- Parents can view the videos and work through the *Pilgrimage Journal* with their teens and pre-teens at home. Just follow the same format for the “Catechist Preparation” and the “Session with Participants” that is outlined in each lesson in this *Catechist’s Manual*.

### **Intergenerational Family Program**

- The parish can invite parents to come with their children to view the videos together and then participate in a discussion of the questions. Parents and children can work together in the *Pilgrimage Journal*, or the parish can facilitate two separate discussion sessions— one for parents using the *Catholicism Adult Formation Program* and the other for children using the *Pilgrimage Journal*.

### **Other Activities**

- Enjoy a dish or a meal from one of the places that you visit on the *Catholicism* pilgrimage. Everyone can bring an ingredient and you can prepare the dish on site, or everyone can bring one dish to share to make a full meal for the group.
- For middle school use, the teacher or catechist can dress in costume as a resident of one of the places featured in the series. Music from the various countries can be incorporated into the program as well.
- For middle school use, each student can do research on the shrines and holy places in a featured country, bringing in photos and other information found online.
- **Note:** Please see the file in this section for materials you can use for these other activities. You can download and print travel posters, maps and certificates of completion to add visual interest to your pilgrimage. There are even a few ethnic recipes from countries in the series, and a list of shrines and holy places that pilgrims visit today in those locations.



# CATHOLICISM EPISODE 1

## Lesson 1: *Is Jesus actually God or a lying lunatic?*

# Catechist Preparation

*The teacher or catechist should review the information below, including the Scripture and Catechism passages, in preparation for interaction with the participants.*

## VIDEO OUTLINE (LESSON 1)

### **I. Both God and Human**

- A. Christ is the privileged door (Chesterton)
- B. The divine humor (Dante's *Divine Comedy*)
- C. "And on that sacred jest/the whole of Christianity doth rest" (Chesterton)
- D. Jesus emerged as a deeply disconcerting and subversive figure

### **II. Jesus is Lord**

- A. The Incarnation is the central "hinge" of Christianity
- B. The question: "Who do men say that the Son of man is?" (Matt. 16:13)
- C. Buddha, Mohammed and Confucius did not claim to be divine
- D. Jesus compels a choice
- E. Jesus is either God or he is a bad man and a liar; there is no middle ground
- F. "...and they were amazed, and those who followed were afraid" (Mk. 10:32)

## COMMENTARY: LESSON 1

### *Both God and Human*

Jesus Christ is unique, fully human and fully divine; he is the privileged door by which man can be restored to right relationship with God. Yet the story of God becoming man is not abstract or academic, but is instead bursting with deep mystery, heavenly joy, and rich humor. It is what G. K. Chesterton called “that sacred jest” upon which “the whole of Christianity doth rest.” The Incarnation is at the heart of the divine comedy, as the great Italian poet, Dante Alighieri, put into verse in one of the world’s greatest literary works, the *Divina Commedia*.

The uniqueness of Jesus is captured by the Evangelists in numerous passages in the Gospels. One such passage, which Bishop Barron notes is rarely commented on, is found in the tenth chapter of the Gospel of Mark: “And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them; and they were amazed, and those who followed were afraid” (Mk. 10:32).

Why the amazement? Why the fear? St. Mark describes several other similar reactions of amazement and fear by the disciples, each the result of divine actions by Jesus, as when he calmed the raging storm on the Sea of Galilee (Mk. 4:40), when he cast out demons (Mk. 5:1-15), when he was transfigured on the mount (Mk. 9:1-6), when he spoke prophetically about his death and Resurrection (Mk. 9:30-32), and when his Resurrection was announced by the angel at the tomb (Mk. 16:1-8). The fear was that of humans in the presence of God, as when Moses and the people were afraid at Mount Sinai amidst the blazing, thundering glory of the Lord (cf., Ex. 3:6; 20:18). The amazement and fear were not due to Jesus being a mere teacher or human leader, but because he was God.

Buddha, Mohammed, Confucius, and other religious founders and leaders did not claim to be God, the Son of God, or divine. They did not say they were the Way, the Truth, and the Life (Jn. 14:6). Instead, they pointed toward truth, toward a path, toward a way of living. That is quite different from the words and actions of Jesus, who never presented himself as one of many viable options, but as The One. The shocking and singular nature of Jesus’ identity was summarized and articulated adeptly in *Dominus Iesus*, the Congregation of the Doctrine of Faith’s August 6, 2000, document on the “unicity and salvific universality of Jesus Christ and the Church”:

*The doctrine of faith must be firmly believed which proclaims that Jesus of Nazareth, son of Mary, and he alone, is the Son and the Word of the Father. The Word, which “was in the beginning with God” (Jn 1:2) is the same as he who “became flesh” (Jn 1:14). In Jesus, “the Christ, the Son of the living God” (Mt 16:16), “the whole fullness of divinity dwells in bodily form” (Col 2:9). He is the “only begotten Son of the Father, who is in the bosom of the Father” (Jn 1:18), his “beloved Son, in whom we have redemption... In him the fullness of God was pleased to dwell, and through him, God was pleased to reconcile all things to himself, on earth and in the heavens, making peace by the blood of his Cross” (Col 1:13-14; 19-20). (par.10)*

It was not by accident or coincidence that Jesus asked his disciples about who they and others thought of him and his identity in “the district of Caesarea Philippi” (Matt. 16:13). A mostly pagan area almost twenty-five miles north of the Sea of Galilee, the region originally named “Panion” or “Paneas” after the Greco-Roman deity Pan, an ancient deity of the natural world. It was eventually renamed by Philip, the son of Herod the Great, in honor of Tiberius Caesar and himself. There at the base of Mount Hermon—which marked the northern border of Israel—water flowed underground and surfaced in a cave at the base of a high limestone cliff. At the time of Christ it was a place of devoted pagan worship (especially to Baal), with niches cut into the cliff holding statues of numerous deities. Pagans believed it marked the spot where the netherworld met the material world. At the top of this cliff stood a temple in honor of Caesar.

It was, in other words, a veritable and visually arresting display of “Who’s Who” among the pagan gods. “Who,” asked Jesus of his disciples, “do men say that the Son of Man is?” After hearing the responses—John the Baptist, Elijah, Jeremiah, or one of the prophets—Jesus asked the question he asks of every man: “But who do you say that I am?” He stands before the false gods of this world and asks for our decision; he compels a choice. He is either God or a bad man—a liar or a lunatic.

## “Jesus Is Lord!”

*“To confess that Jesus is Lord is distinctive of Christian faith.”*

– *Catechism of the Catholic Church*, par. 202.

The word *kyrios* was used in ancient Greece and the larger Hellenistic world to refer to a superior or someone in authority. It was employed by the Romans for their emperors and was used by some pagans for their gods. While St. Paul’s use of the term for Jesus had an eye toward the pagan world, it was grounded in Jewish tradition and usage. First-century Jews largely refused to pronounce the Hebrew name for God (*Yahweh*), instead substituting other names. The most common substitute was *adonay*, meaning “Lord,” which was translated to *kyrios* in the Septuagint, the Greek translation of Scripture used by Greek-speaking Jews living in Egypt, Rome, and other parts of the Mediterranean world.

The term was a favorite of St. Paul, who calls Jesus *Kyrios* some 180 times in his letters. For example:

... IF YOU CONFESS WITH YOUR LIPS THAT JESUS IS LORD AND BELIEVE IN YOUR HEART THAT GOD RAISED HIM FROM THE DEAD, YOU WILL BE SAVED. (ROM. 10:9)

THEREFORE I WANT YOU TO UNDERSTAND THAT NO ONE SPEAKING BY THE SPIRIT OF GOD EVER SAYS “JESUS BE CURSED!” AND NO ONE CAN SAY “JESUS IS LORD” EXCEPT BY THE HOLY SPIRIT. (1 COR. 12:3)

And, from St. Paul’s epistle to the Philippians, a hymn likely used in early Christian worship:

THEREFORE GOD HAS HIGHLY EXALTED HIM AND BESTOWED ON HIM THE NAME WHICH IS ABOVE EVERY NAME, THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, IN HEAVEN AND ON EARTH AND UNDER THE EARTH, AND EVERY TONGUE CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER. (PHIL. 2:9-11)

In another striking passage, from his first letter to the Christians in Corinth, St. Paul rejects any polytheistic understanding of Jesus and the Father—a commonplace belief in the ancient pagan world—instead writing that “yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor. 8:5-6). In his book, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Eerdmans, 2003), New Testament scholar Larry W. Hurtado writes:

*In this astonishingly bold association of Jesus with God, Paul adapts wording from the traditional Jewish confession of God’s uniqueness, known as the Shema, from Deuteronomy 6:4: “Hear, O Israel: The Lord our God is one Lord” (Kyrios heis estin [LXX], translating Heb. Yahweh ‘echad ). (p. 114)*

Jesus, in other words, is one with the Father in such an astounding way that he and the Father are separate persons, yet God is one in nature.

### *Bible passages to review:*

- Philippians 2:1-11
- Luke 1
- Matthew 1

### *Catechism of the Catholic Church paragraphs to review:*

- 461-463 (Incarnation)
- 446-451 (Jesus is Lord)
- 430-445 (Incarnation)

### *Terms to Know:*

- **Incarnation:** The Christian belief that God the Son, the second person of the Trinity, assumed a human nature and became the man, Jesus Christ, in order to save man from sin and death.



# CATHOLICISM EPISODE 1

## Lesson 1: *Is Jesus actually God or a lying lunatic?*

### Session with Participants



#### LEARNING GOAL

*Read aloud. (This paragraph is written in the Pilgrimage Journal.)*

*“Jesus is Lord.” -Philippians 2:11*

*Our Christian faith is rooted in the Person of Jesus Christ. In this first episode, we travel with Bishop Barron to the lands where Jesus was born, taught, died and rose from the dead. We will learn what it means to say that Jesus is “messiah” and “Lord,” and we will understand why his disciples were “amazed and afraid” in his presence, and what the Good News they preached after his Resurrection was all about. We will see how important it is to let Jesus amaze us, too.*

***Direct participants to do the following things:***

- Discuss the Learning Goal of the lesson.
- OPTIONAL: On the *Catholicism* map, locate the following:  
*Bethlehem, Nazareth, Sea of Galilee (Israel)*
- In your Bible, find the New Testament and identify the Gospels of Matthew, Mark, Luke and John.
- Have someone from the group read Philippians 2:1-11 aloud.
- As a family or group, pray the *Glory Be*: “*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.*”

#### VIEW VIDEO:

**Digital Lesson 1: *Is Jesus Really God or a Lying Lunatic?***  
**or DVD Tracks 1-4:**

- Introduction
- Both God and Human
- Jesus is Lord
- Amazed and Afraid

***Advise participants to use their Journals to take notes or jot down questions or comments that they might have as they view the episode.***

- Questions about definitions or ideas we want to learn more about
- Places Bishop Barron visited that we liked and want to know more about
- Statements or ideas that were really helpful



*Pause the video at any time to answer questions or explain something you think might be elusive. You can draw on the information provided above in the Catechist Preparation section.*

## AFTER THE EPISODE

*Discuss these questions that are included in the Journal. Before discussing the questions as a group, give the participants time to prepare them in their Journals.*

### **Questions for Understanding – Lesson 1:**

1. What did Jesus do that was strange and upsetting to people?

*Jesus engaged in divine actions: calming storms, driving out demons, speaking prophetically, forgiving sins. Jesus indicated by word and action that he had divine authority.*

2. Jesus gives us a choice. What is that choice?

*The choice is to accept him as Lord and Messiah, or not.*

### **Questions for Application – Lesson 1:**

1. When you think about Jesus, what stories, sayings and events come to mind?
2. What does “Jesus is Lord” mean in your everyday life?
3. What did you learn in this section that was new to you?