

Handout 1-A

St. Augustine

St. Augustine was a fourth-century bishop from North Africa. Before his conversion, he famously lived an immoral life, seeking pleasure and truth in a way that led him to several dead ends. Today he is known as one of the greatest saints and thinkers of the Catholic Church. The following passage is from his autobiography titled *Confessions*. In these two paragraphs, he explains how he searched for and found God:

Where, then, did I find you so that I could learn of you? For you were not in my memory before I learned of you. Where else, then, did I find you, to learn of you, unless it was in yourself, above me? Whether we approach you or depart from you, you are not confined in any place. You are Truth, and you are everywhere present where all seek counsel of you. You reply to all at once, though the counsel each seeks is different. The answer you give is clear, but not all hear it clearly. All ask you whatever they wish to ask, but the answer they receive is not always what they want to hear. The man who serves you best is the one who is less intent on hearing from you what he wills to hear than on shaping his will according to what he hears from you.

I have learnt to love you late, Beauty at once so ancient and so new! I have learnt to love you late! You were within me, and I was in the world outside myself. I search for you outside myself and, disfigured as I was, I fell upon the lovely things of your creation. You were with me, but I was not with you. The beautiful things of this world kept me far from you and yet, if they had not been in you, they would have had no being at all. You called me; you cried aloud to me; you broke my barrier of deafness. You shone upon me; your radiance enveloped me; you put my blindness to flight. You shed your fragrance about me; I drew breath and now I gasp for your sweet odour. I tasted you, and now I hunger and thirst for you. You touched me, and I am inflamed with love of your peace.”*

Reflection Questions

1. List three to five things you want to do with your life in the future.
2. Remember the five desires that point us to God: perfect knowledge and truth, perfect love, perfect justice and goodness, perfect beauty, and/or perfect home and being. How do any of your hopes and dreams for your life seem to fall into one of these categories?

3. What do you think St. Augustine really wanted in life? How did his desires lead him to God?

4. What do you think you really want in life? How might God satisfy these desires?

* Saint Augustine, *Confessions*, bk. 10, translated by R. S. Pine-Coffin (Harmondsworth, UK: Penguin Books, 19A1), paras. 26–27.

Handout 1-B

"What's Your Why?" Skit Script

Setup: One student will play the role of a talk show host while two other students will be guests. Place three chairs for the students at the front of the classroom: one on the right side, for the host; two grouped together on the left side, for the guests.

Host: Welcome back to our show! The next segment on our show is called "What's Your Why?" We have two volunteers from our studio audience here to participate. Welcome!

Guest 1: Hello!

Guest 2: Thanks for having us.

Host: Here's how the game will work. These volunteers have agreed to share with us one of their hopes or dreams for the future. We are going to help them find their passion and live a life full of purpose by asking them a series of questions based on their hopes or dreams. Are you ready to play?

Guests 1 and 2: Yes!

Host: Alright, let's get started with our first guest. What is one hope or dream you have for your life?

Guest 1: If I'm being honest, I want a lot of money.

Host: Great—we can work with that. Now, here's your first question: Why do you want a lot of money?

Guest 1: So I can buy all the other things I want and need, I guess.

Host: Okay—and what are some of those things?

Guest 1: A house, a car, clothes, a phone, a TV—stuff like that.

Host: And why do you want those things?

Guest 1: This is the stuff you need to live a good life these days. I want to live a good life.

Host: Now we're getting somewhere! You started by saying that you want money, but now you are saying you want to live a good life. How would you define a good life?

Guest 1: I think a good life is one where you aren't worried about anything and can just live in the moment. A good life is a happy life.

Host: Exactly! I bet many people would agree that a good life is a happy life. So it seems to me that what you really want in life isn't money but happiness. What do you think?

Guest 1: Yes, that sounds right!

Host: Alright, let's check in with our other guest. What is one hope or dream that you have for your life?

Guest 2: I'd like to have a family.

Host: That's a great dream for the future! Why do you want a family?

Guest 2: I've always wanted to get married and have kids. It just seems like the thing to do.

Host: Why do you think so many people get married and have kids?

Guest 2: Well, I think having a family can give a person a sense of purpose and direction in life. I know it's a lot of hard work, but it also seems like having a family brings people a lot of joy.

Host: Okay, let's run with that. Why do you think having a family can be a source of joy?

Guest 2: I like to think that the unconditional love in a family can help a person through good times and bad times. Knowing that a group of people will always have my back would definitely bring me happiness.

Host: There's that word again—happiness. Do you think that having a family could be a source of happiness?

Guest 2: Absolutely!

Host: So would you say that you want a family because you want to be happy in life?

Guest 2: Yes, and I think I know where you are going with this. At first I said I wanted a family, which I still do. But now I'm seeing that what I really want—maybe even more than a family—is to be happy.

Guest 1: The same is true for me. I said I wanted money in life, but after you asked me why I wanted money, I'm starting to realize that what I really want is happiness.

Host: I think many people would agree with the both of you. (Turning to the audience) Now it's your turn. Look at your list of desires. Choose one from your top five and spend some time thinking about why you want it. Write out some possible answers to this question. Does this desire show you that you want to be happy, too?

Handout 1-C

Scripture-and-Tradition Matching Game

Directions: With a partner, match each quote from the *Catechism of the Catholic Church* (CCC) with a scripture verse about the same sacrament. Be prepared to check and discuss your work with the class at the end of this activity.

Catechism of the Catholic Church

_____ 1. Baptism is birth into the new life in Christ. In accordance with the Lord's will, it is necessary for salvation, as is the Church herself, which we enter by Baptism. The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit. (CCC, 1277–1278)

_____ 2. Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds. (CCC, 1316)

_____ 3. The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church. The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship. (CCC, 1407–1408)

Scripture

A. Jesus said: "I am the living bread that came down from heaven; whoever eats of this bread will live forever; . . . Whoever eats my flesh and drinks my blood has eternal life and . . . remains in me, and I in him." (Jn 6:51, 54, 56)

B. "Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven." (Jas 5:14–15)

C. "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you." (Mt 28:19–20)

_____ 4. The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation. (*CCC*, 1486)

_____ 5. The sacrament of Anointing of the Sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age. (*CCC*, 1527).

_____ 6. The sacrament of Holy Orders is conferred by the laying on of hands followed by a solemn prayer of consecration asking God to grant the ordinand the graces of the Holy Spirit required for his ministry. Ordination imprints an indelible sacramental character. (*CCC*, 1597)

_____ 7. The sacrament of Matrimony signifies the union of Christ and the Church. It gives spouses the grace to love each other with the love with which Christ has loved his Church; the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life. (*CCC*, 1661)

D. "I remind you to stir into flame the gift of God that you have through the imposition of my hands." (2 Tm 1:6)

E. "Husbands, love your wives, as Christ loved the church. . . . This is a great mystery, but I speak in reference to Christ and the church." (Eph 5:25, 32)

F. "Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen on any of them; they had only been baptized in the name of the Lord Jesus. Then they laid hands on them and they received the holy Spirit." (Acts 8:14–17)

G. "On the evening of that first of the week . . . Jesus came and stood in their midst. . . . He breathed on them and said to them, 'Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained.'" (Jn 20:19, 22–23)