MARY IN CATECHESIS


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DEDICATION

In honor of Mary's covenant of love
with the Triune Mystery,
with the Church, and
with the peoples of every time and place.

May this faithful woman,
smallest of the small and poor ones, creation's crown,
teach us how to love and lead through service
by her example and by her active presence
all those who cannot love
for whatever reason.
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MARY IN CATECHESIS
A Comparative Study On
Magisterial Catechetical Documents and Religion Textbooks for Elementary Schools

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Abbreviations Used in This Study

AA - *Apostolicam Actuositatem*, On the Apostolate of Lay People
AAS - *Acta Apostolicae Sedis*
BT - *Basic Teachings for Catholic Religious Education* (NCCB)
BYM - *Behold Your Mother, Woman of Faith* (Pastoral Letter, NCCB)
CCC - *Catechism of the Catholic Church*
CD - *Christus Dominus*, Decree on the Bishops' Pastoral Office in the Church
CT - *Catechesi Tradendae*, On Catechesis in Our Time
DV - *Dei Verbum*, Dogmatic Constitution on Divine Revelation
EN - *Evangelium Nuntiandi* On Evangelization
FD - *Fidei Depositum*, On the Catechism of the Catholic Church
GCD - *Directorium Catechisticum Generale*, General Catechetical Directory
GDCM - *Guidelines on Doctrine for Catechetical Materials*
GE - *Gravissimum Educationis*, On Christian Education
GS - *Gaudium et Spes*, Pastoral Constitution on the Church in the Modern World
ISF - *The Virgin Mary in Intellectual and Spiritual Formation*
LG - *Lumen Gentium*, Dogmatic Constitution on the Church
MC - *Marialis Cultus*, For the Right Ordering and Development of the Devotion to the Blessed Virgin Mary
MD - *Mulieris Dignitatis*, On the Dignity and Vocation of Woman
ME - *Message to the People of God*
NCCB - National Council of Catholic Bishops
NCD - *Sharing the Light of Faith*, National Catechetical Directory
NCWC - National Catholic Welfare Conference
NCE - *New Catholic Encyclopedia*
OT - *Optatam Totius*, On the Training of Priests
PO - *Presbyterorum Ordinis*, Decree on the Ministry and Life of Priests
RM - *Redemptoris Mater*, Mother of the Redeemer
SC - *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy
SLF - *Sharing the Light of Faith*, National Catechetical Directory
SM - *Signum Magnum*, The Great Sign
SPF - *Solemnis Professio Fidei*, The Creed of the People of God
TPS - *The Pope Speaks*
TT - *To Teach as Jesus Did*, Pastoral on Christian Education
UR - *Unitatis Redintegratio*, Decree on Ecumenism
USCC - United States Catholic Conference
UUS - *Ut Unum Sint*, Encyclical That They May Be One

For textbook abbreviations, see Code for Charts on p. 129.
Introduction

A study in the early 1990s, "Mary and Youth—Beliefs, Behaviors and Representations," confirms that although young people know who Mary is, they know little about her. The global statement is often made that catechetical teaching in general and catechesis about the Blessed Virgin Mary in particular experienced a decline in doctrinal content and basic knowledge of the faith after Vatican II. Textbooks are frequently cited as the cause for this lack of knowledge.

On June 19, 1997, Archbishop Daniel M. Buechlein of Indianapolis, head of the bishops’ Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church gave a textbook critique in a report to the Bishops of the United States at their meeting in Kansas City. Bishop Buechlein listed ten top weaknesses most frequently found in textbooks. Bishop Buechlein’s list did not directly include teachings on the Blessed Virgin Mary.

Between 1994 and 1997, I posed the question to some thirty authors, publishers, and catechists, "Starting in the 1960's, what did we teach our children about Mary?" Nearly always, the responses indicated that little had been taught. One editor, who had been with her company for twenty-six years, apologized that, with the exception of a small pocket prayer book, they had done "nothing special on Mary." Mary was seldom included when discussing the Incarnation. Publishers and authors insisted, however, that for textbooks they followed the norms established for them. This insistence helped to pinpoint the object of this study:

What do the magisterial catechetical documents require for Marian teaching and how does this correspond to the Marian content in textbooks?

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2 One example of textbook critique after Vatican II is: R.G. Bandas, Grade and High School Religion Series: An Evaluation Saint Paul, MN: Faith of Our Fathers Foundation, 1969. Bandas examined the doctrinal – and sometimes the artistic and methodological – content of several textbook series. In his introductory remarks, he states, "... erroneous textbooks are used in the classroom..." p. 6; "investment, sometimes in thousands of dollars, in religious textbooks which, alas, have been found to be unorthodox and out-of-date and out of harmony with the Church's teaching," p. 7.


3 Official title of the committee: Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church.


5 The questions were generally presented in fall 1994 per telephone interview to publishers of catechetical materials and in April 1996 to textbook publishers at the National Catholic Education Association [NCEA] convention in Cincinnati. I assured those being interviewed, also those who corresponded, that their anonymity would be protected.

6 Telephone interview file, code htl.
7 Telephone interview file, code htl.
8 Telephone interview file, code am1, lup1.
Secondary questions arose: Did the content of Marian magisterial writings — as contrasted to Marian teachings in catechetical magisterial documents — impact American catechesis for the young? Or, did the Marian magisterial documents at least impact the catechetical documents? To what extent do magisterial pronouncements reach grassroots levels?

Based on these various and somewhat contradictory questions, it seemed interesting to explore the relation between magisterial documents on Mary and magisterial documents on Marian catechesis, and the relation between magisterial documents on Marian catechesis and textbooks. To limit the topic, the study focuses on catechetical documents and textbooks.

Objectives of the Study

Based on the backdrop of the catechetical movement just prior to and after the second Vatican Council, this thesis explores the Marian elements in magisterial catechetical documents and their corresponding elements in William H. Sadlier, Inc. textbooks. The objectives were:

1) to study the Marian content in approved post-Vatican II catechetical documents, and where possible, to trace the origins of the Marian content in the documents;
2) to study the impact of the Marian content of catechetical documents on William H. Sadlier, Inc. elementary school religion textbooks published from 1956-1997.

Method of Study

The research concentrated on theological, devotional, and pastoral content. It did not discuss the science of education and the psychology of learning.

Preparation for the Study

To prepare the study of the catechetical documents and the textbook analysis, the documents of Vatican II and a selection of twenty-two magisterial documents containing Marian teaching, which were published after Vatican II, were first examined. The object of the prior study was to determine the teachings of the Church on Mary during and since the Second Vatican Council. The results of the prior study are not included in this thesis, but occasional reference is made to them.

The Three Sections of the Study

Section I: Historical Study of the Catechetical Movement and Study of Marian Sections in Magisterial Catechetical Documents

Section I includes the history of the catechetical movement prior to Vatican II in the United States — which in turn provided historical studies on the history of catechesis in the Church. The study includes the work of Vatican II to incorporate the Blessed Virgin Mary in catechesis.

Section I also studies the normative magisterial documents on catechesis since Vatican II for the United States with regard to their Marian content. This includes documents on a universal and national level, the Marian teachings of the Catechism of the Catholic Church, and the Marian references in the Protocol for the catechism. A sample set of diocesan guidelines was also reviewed. A brief background situates each document, the Marian content is described, and, where possible, the origin of the Marian thought is given.

In conclusion to Section I, a study grid of Marian content is applied to the catechetical documents summarily. See below for an explanation of the study grid.

2 Introduction
Section II: The History of Marian Catechesis for Children in the United States, the History of Censorship, and A Study of the Blessed Virgin Mary in Textbooks

Section II first traces the history of Marian catechesis in the United States in two sources: the Carroll Catechism (1793) and the Baltimore Catechisms (1885, 1941f). At this point, the study includes a history of censorship of writings on religious instruction and the current norms of canon law regarding textbook review. The William H. Sadlier, Inc. publishing house is then introduced and each series of their elementary school textbooks of religion (1956 - 1997) is situated, both in the textbook method of presentation and in the series' major Marian teachings. The Marian content of the series is gathered under major themes of doctrine and devotion according to their development within the time period studied. Where evident, a correspondence is drawn between the Marian doctrine in the catechetical documents and the Marian content in the textbooks.

 Charts and Illustrations

 Charts are provided to show the context of the Marian content for each textbook. The scope and sequence charts of the Sadlier publications are also given. After all the series have been evaluated, there is a section on the catechetical significance of Marian illustrations in the textbooks.

The Study Grid of Marian Content

To conclude both Section I and Section II, a final analysis of the Marian content in the documents and the textbooks is given. The following study grid was prepared as a tool to assist the analysis. The grid consists of eight major themes and corresponding subthemes. These themes surfaced in the previous study on Vatican II and post-Vatican II magisterial documents pertaining to Mary.

1. God the Father and Mary
   Daughter of the Father, Immaculate Conception, Holiness, Mother of God (title), Ever Virgin

2. Jesus Christ and Mary
   First/Fully Redeemed of her Son, Mother of Jesus Christ (Theotokos, Birth Giver, Educator), Handmaid, Associate, Cooperatrix, Disciple

3. The Holy Spirit and Mary
   Overshadowed by the Spirit (Incarnation), Fashioned by the Spirit (her whole existence), Fullness of Grace

4. Mary and the Church
   Member of the Church, Figure and Model of the Church (symbol, mirror), Mother of the Faithful (spiritual motherhood), Mediation and Intercession, Assumption (eschatological image), Mary and the World (ecumenism)
5. The Person of Mary

Historical Character (history vs symbol), Cultural Background (Jewishness), Creatureliness (like us!), Femininity (a woman), Human Personality (humaness, freedom, knowledge, human weakness and limitations, human development), Social Dimension (Mary and women...), Religious Dimension (faith, faith development)

6. The Life of Mary

Sacred Scripture: Old Testament Typologies (Daughter of Zion,...);
New Testament Elements: Infancy Narratives (Annunciation, Visitation/Mary’s service, Visitation/Elizabeth’s perspective, Magnificat Song, Nativity, Epiphany, Presentation of Jesus in the Temple, The Finding in the Temple, the Hidden Life);
Public Life of Jesus (The Wedding Feast of Cana, Mary and the Relatives of Jesus, Calvary);
After the Resurrection (Pentecost, Book of Revelation).
Apocryphal Elements (4th/13th Stations of the Cross, etc.)

7. Marian Devotion

Liturgical Expressions, Various Forms of Marian Piety (rosary, etc.), Marian Apostolate

8. Pastoral and Catechetical Aspects

Adaptation/inculturation, “Right Measure,” “Correctness"

Choice of Textbooks

As of 1997, as far as could be ascertained, there are twenty-two companies publishing various types of catechetical textbooks used by Catholic children in the United States. For this study, the elementary school religion textbooks of the William H. Sadlier, Inc. publishing company have been selected. Why Sadlier? To my knowledge, Sadlier has not been the object of a research thesis of this type, more specifically no study of Mary has been done on Sadlier’s works; it is one of the largest producers of catechetical textbooks and materials; the National Shrine of the Immaculate Conception collaborated with Sadlier to publish explanations and suggestions for Marian liturgies in 1983; Sadlier authors and series have been in the crossfire of debate; and the company looks back on a long tradition of publications on Mary.9

Section III: The Conclusions

Section III concludes the study with observations on the catechetical documents that contain doctrine on the Blessed Virgin Mary and the correspondence between these magisterial documents and the textbooks. The section also includes questions for further research in Marian catechesis.

9 One of the early Sadlier family, Mary Anne (Madden) Sadlier, translated from the French and published shortly after the founding of the company Meditations on the Litany of the Blessed Virgin by Edouard Barthe (b. 1802) in 1848 and in 1856, Mathieu Orsini’s Life of the Blessed Virgin Mary. See Appendix IV, p. 239f.
Appendices and Bibliography

The study provides appendices on Marian content in the Baltimore Catechisms, a context chart of the Marian articles in the *Catechism of the Catholic Church*, the story of Sister Maria de la Cruz Amyes, HHS, the author of a new approach to religion textbook learning, and the Marian content of the New York archdiocesan guidelines. There is also a select bibliography, which includes some annotations in the Mary and Catechesis division, and an index.

Limitations of the Study

1) The study reviewed all the Marian material of each series, as far as it was available. This includes the elements found in the student texts (both school and parish editions), the student activity books, the test and resource booklets, and in the teacher manuals. The study did not, however, keep a strict distinction between the teachings in the various resources. Often, for instance, the Marian materials in the teacher’s manual are supplementary suggestions rather than primary teaching material. The analysis did not differentiate between optional and mandatory teaching.

2) Although the study contains indications of grade-specific teachings — that is, what to teach about Mary at a particular age level — this was not evaluated for its appropriateness, but was considered as a given.

3) The teacher’s manual background reference material was studied, but not its appropriateness for application to Marian catechesis for children. The study reviewed, but did not evaluate, the relevance of the sections in the student texts, which are intended for parent catechesis on Mary.

4) The research does not extensively discuss the theological background of the textbook authors, editors and publishers as persons involved in catechetical renewal at the time of Vatican II up to 1997. These questions are touched upon only very briefly in the story of Sister Maria de la Cruz Amyes, HHS. The research also does not extensively take other sources into consideration such as theologians and contemporary exegesis.

5) The Marian illustrations are discussed from their doctrinal and pastoral content, rather than from their aesthetic value.

6) Finally, the question of teacher presentation was not explored. We do not know what Marian elements were actually taught or what recommendations were followed regarding Marian devotion in the classroom.

In the final analysis, the textbook is simply one piece in the total mosaic of the catechetical process. Pope John Paul II notes the significance of textbooks in *Catechesi Tradendae* (1979). He states, “[C]atechetical works, far from losing their essential importance, acquire fresh significance. One of the major features of the renewal of catechetics today is the rewriting and multiplication of catechetical books taking place in many parts of the Church. Numerous very successful works have been produced and are a real treasure in the service of catechetical instruction.”10 The Holy Father also lists difficulties with textbooks and goes on to urge those responsible for textbook catechesis to “patiently and resolutely” prepare textbooks which are “faithful to the essential content of revelation” and “capable of educating the Christian generations of the future to a sturdy faith.”11

The magisterial catechetical documents were meant to assist the writer and to assist the review of textbooks. The United States bishops state in *Basic Teachings*, “No list of documents can bring about

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real religious education, but certain basic teachings are necessary for doctrinal substance and stability."¹²
This research sought the expressions of this "doctrinal substance and stability" concerning Marian teachings in textbooks.

Section I
Magisterial Documents on Catechesis Vatican II–1997

This section will consider the following areas of catechesis: The renewed interest in catechetics in the United States (1935–1962) with the ensuing understanding of the meaning of catechesis, and briefly, the history of catechesis with some sample references to Marian teachings. Vatican II and catechesis will also be discussed, in particular the Marian sections in the originally proposed schema on catechesis and its subsequent drafts, and the council’s commentary on catechesis in general in the documents which mandated catechetical guidelines. This will be followed by a thorough study of the Marian content in documents on catechesis in the post-Vatican II period. In some instances, the documents will be compared to Lumen Gentium and magisterial documents, which emphasize Marian teachings.

A. Renewed Interest in Catechetics in the United States

The 1930's marked the beginning of isolated attempts on the part of educators in the United States to write religion textbooks that combined lists of doctrinal statements with examples applied to life experiences and active participation in the liturgy. In 1935, a National Center of Religious Education—CCD was established in Washington, D.C. Berard L. Marthaler called it the "clearinghouse and catalyst" that joined together on an international level, religious education and the movements in biblical and liturgical studies. From the start, there was consistent interaction between European and North American scholars in these areas. Particularly vital interaction took place between 1960 and 1968 at six International Catechetical Study Weeks and at the International Catechetical Congress in Rome in 1971.

In Europe the so-called "catechetical movement" had begun in Munich, Vienna, and Belgium at the turn of the 20th century. The resulting "Munich Method" developed a five-step teaching plan: preparation, presentation, explanation, application, and recapitulation. The child should learn to observe, think, and act. In Germany and Austria, Josef Jungmann was the initiator of an integrated learning
process called the “kerygmatic approach.” 19 The basis of this catechetical method, the method of proclamation, was to be the Scriptures, and these were to be applied to the doctrinal and liturgical life of the Church. 20

After World War II, European influence in the United States popularized the “new theology,” as Marthaler states, and “infused new life and ideas” into the catechetical movement. 21 In 1958, Gerard S. Sloyan published a seminal work entitled, Shaping the Christian Message, a series on the history of catechetics. Sloyan was also appointed chair of the Department of Religious Education at Catholic University in Washington and eventually edited the influential quarterly, The Living Light, for Catholic religious educators. Sloyan’s initiatives, research and the national Center of Religious Education made it possible for scholars of the period to join together in the interests of liturgical, biblical and catechetical education. 22 Studies in catechesis were flourishing when Vatican II was convened in October 1962.

Special mention must be made of Johannes Hofinger, S.J. He had been a student of Jungmann and incorporated the teaching on proclamation in his work as a missionary in the Philippines. Ultimately, he brought the ideas of the various movements and of the kerygmatic approach to fruition in the six highly successful International Study Weeks mentioned above. The most publicized and published of the conferences was the International Study Week on Mission Apologetics held in Eichstätt, Germany, July 1960. The Eichstätt week resolved to explore and develop: 1) the meaning of kerygmatic renewal, 2) the need for a clearly outlined catechetical program, 3) relationship of liturgy and catechesis, 4) biblical studies, 5) textbooks, 6) erection of national and diocesan catechetical centers, 7) training of lay catechists, 8) catechetical training in seminaries, 9) cooperation with the mission countries on various levels. 23 This resolution was to have wide impact on catechesis internationally and set the background for the discussion on catechesis during the second Vatican Council.

In order to establish common ground before proceeding to the Vatican II discussion on catechesis and subsequent developments, we will take a brief look at the meaning of catechesis and the forms that catechesis took throughout history. Part of the work on catechesis in the post-Vatican II period has been precisely to define catechesis. At the same time, this historical overview presents a sample of Marian teachings in order to briefly situate these teachings through the centuries.

1. Searching for Origins and Defining Terms 24

Marthaler states, “Catechetics is concerned with the nature of the catechetical task, how it relates to the Church’s overall mission, its place in the pastoral ministry.” He calls catechesis an “old word” into which new life has been breathed, “the focal point for a number of strategies aimed at revitalizing the

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19Ibid., p. 225.
21Marthaler, “Introduction,” Sourcebook, p. 13. "After World War II, itinerant scholars from Europe infused new life and ideas into the movement, though often they showed little awareness of or appreciation for how much was being done and had already been done at the grassroots level. The main contribution of the European catechists was to popularize the "new theology" at the time when American theologians were largely content to explicate the work of Vatican Council I." Marthaler does not explain new theology. From the context of the Sourcebook discussion of catechesis, the theology evolving from the liturgical, biblical and catechetical movements is meant.
Church.” In the *Sourcebook* introduction, 1983, he is of the opinion that “no definition of catechesis has won universal acceptance.” Elsewhere, Marianne Sawicki and Marthaler himself define catechesis: "For some, it resembles teaching; for others, it is a mode of socialization. Still other authors conceptualize catechesis as kerygma (proclamation), as character development, as information transfer, as values education, or as ministry toward conversion.”

The studies of Sloyan and others traced the origins of catechesis in the Church and presented them for study in the United States. These studies are summarized below.

### 2. Evolution of Catechesis

In the early Church, Sacred Scripture reveals two types of instruction: to converts from Judaism in preparation for Baptism, and to converts from the Hellenistic non-Jewish cultures. Catechesis in scriptural terms meant oral instruction in a twofold sense — the act of teaching and/or the message taught. *The New Catholic Encyclopedia* gives the following information:

**Catechesis**, or oral teaching, in the primitive Church signified usually a moral instruction.

The word κατεχεῖν is used to signify teaching or instruction in the law of God (Acts 18:25; Rom 2:18; Gal 6:6). It differs from the **kerygma**, or announcement of the kingdom of God, and from the **didascalia**, or doctrinal teaching of the homily for the baptized.

In Acts 18:25, Apollos, the Alexandrian Jew, instructs, *katechēmenos*, “in the new way of the Lord. ... He spoke and taught accurately about Jesus...” Gerard Sloyan states: “*Kατέχεω* meant for St. Luke the fact of having been taught about Christ (Lk 1:4)... *Kατέχεσθαι*, to give instruction that leads to understanding, was St. Paul’s word in 1 Cor. 14:19. “The practice of catechesis is referred to by the author of the Epistles to the Hebrews (5:12-14; cf. 1 Cor 3:1-3) as feeding children with milk rather than the solid food of justice.”

Sloyan traces the early sources of catechesis to the *Didache* (ca. 60 and 90). The *Didache* instructs on Christian morality; teaches liturgical conduct on baptism, eucharist, public confession, and fasting; it also indicates ministries and authority in the early Church. Sloyan calls it “a faithful mirror of apostolic teaching methods.” It does not include the Bible stories, but does quote both Old and New Testaments in formulas that teach us how to live as the Christians are asked to do.

J.P. Christopher indicates that the word *catechesis* means “literally ‘to echo’ as derived from ancient sing-school methods.” By the third century, the preparation for baptism was called the “catechumenate.” The articles of instruction were mainly the tenets of the Creed, which include “born of the Virgin Mary.”

There are many examples from the Fathers to indicate the methods used to communicate the

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27 *NCE*, III, p. 208.
30 *NCE*, III, p. 208.
31 Sloyan, p. 110.
33 Sloyan, p. 112.
Revelation of Christ: Included in the catechetical process are homilies, the preparation for baptism, talks to the “elect” parallel to prescribed ascetical practices, and instructions to the neophytes.

Clement of Alexandria (d. ca. 215) describes Christ as the noble educator: “Educator of the little ones, an Educator who does not simply follow behind, but who leads the way, for his aim is to improve the soul, not just to instruct it; to guide to a life of virtue, not merely one of knowledge. Yet that same Word does teach.” Truth is revealed by the Christ who instructs, but Christ is also the one who wins and rules hearts. “The distinction is important for all religious education: It must proclaim a rule of divine love, or salvation accomplished, and elucidate the terms of life in the kingdom.”

There exists, for instance, the instructions of St. Cyril (ca. 348) which are eighteen lessons on the creed. As far as Mary is concerned, Cyril’s fourth lesson teaches the meaning of incarnate: “Incarnate, that is, made man of the Virgin and the Holy Spirit.” This, then, is among the first of the Fathers’ instructions to include basic doctrine on Mary. The creedal formulations on Mary, “born of the Virgin Mary,” and the doctrine on the Mother of God are part of that fundamental instruction.

Early instruction on how to catechize finds its crown in St. Augustine’s De Catechizandis Rudibus, ca. 405, a manual that “proposed methods and techniques for the catechist.” Augustinian’s Enchiridion (manual) included: De Fidei (Baptism, Creed), Spes (Our Father’s Prayer) et Caritate (the two great commandments), a structure that held for centuries.

By the end of the fifth century, the catechumenate declined. Systematic instruction of catechumens was less frequent and less evident in the sources that are available. Theories suggest infant baptism as the reason. The instructions in the Christian faith were now undertaken after baptism as the child matured, within the context of the family. The organized and detailed catechumenate survived the longest in Africa, Gaul, and Spain. In other areas, such as northern Europe, simple instruction in learning the articles of the Creed and the Our Father was the norm in the 6th through 8th centuries.

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14 Sloyan, p. 113: Quoting PG 8, 251f., I, 1 (6).
19 Over time, various structural approaches included a three or four part presentation: 1) symbol (creed), commandments, sacraments; 2) symbol, sacraments, commandments, and the Our Father. See: J. Roten, “Diagram on Marian Catechesis,” p. 1. For further study in the genre, see Marthaler, “Four Pillars of Catechesis,” Catechism Yesterday, pp. 33-41.
20 Tracing the decline of the catechumenate as an institution is not an easy matter, though it is sure that this decline set in toward the end of the fifth century. The assumption is that the infant baptism of the offspring of Christians was much on the increase during the period and the practice of deferring the regenerating sacrament until high maturity or until one’s deathbed was much in decline. The catechumenate became the training ground for reduced numbers of converts; primarily it became an institution for parents and godparents in their children’s interest. In other words, the instructional situation went from prebaptismal to postbaptismal.” [Ibn 46: H. Leclercq, “Catéchèsai — Catéchisme — Catéchumène,” Dictionnaire d’Archeologie Chrétienne et de Liturgie, 2 (Paris: Letouzey et Ané, 1925), 2566ff.] Sloyan, “Religious Education: From Early Christianity to Medieval Times,” Sourcebook, p. 123.
21 It was the apostolic activity of men like Saints Patrick, Columban...that required in the fifth through the eighth centuries a recasting of the whole concept of religious instruction. The challenge of apostolic times was back upon the Church in this period of expansion; and, although nothing essential was sacrificed, a simplicity of approach succeeded the highly organized catechumenate days.” Ibid., p. 124.
In this period, the cathedral schools developed, forerunners of universities. Documented from the 6th century on, but especially blossoming from the 11th century forward, are parish and monastic schools, universities, palace or political education of the knighthood, and guild schools. Developing in the sixteenth and seventeenth centuries were groups of many types for many purposes, for example Marian sodalities, which wrote "Mirrors and Primers and Gardens of the Soul." Religious instruction was the primary reason for these many types of schools and gatherings.

There are also several methods of instruction. Charlemagne's teacher, Alcuin of York (d. 804) is thought to have started the question-answer method. He composed 281 questions for a biblical treatment in questions and answers of the order "a letter on the reform of theological studies (ca. 1400) asked theological faculties to produce little treatises dealing with the main points of religion, the commandments especially, for the use of simple folk..." He also wrote "a small, catechism-like book called L'ABC des simples gens which included teaching on the Hail Mary." Contemporary with Gerson, there were the Brethren of the Common Life founded by Gerard Groote which established the Devotio Moderna. Groote worked with school boys, had them copy books, and in this way catechized. Martin Luther studied under the Brethren in Magdeburg from 1497 to 1498.

The Brethren's Kinderfragen was the basis for Luther's Kurze Auslegung der Zehn Gebote for children in 1529. By 1542, it had undergone six revisions and became the first printed catechism. Sloyan writes, "Luther's little work is immediately recognizable as late medieval. It proceeds in the order: Ten Commandments, Creed, Lord's Prayer, Baptism, and Lord's Supper. Subsequent editions contain a treatment in questions and answers of the order ("economy") of salvation, another 'systematical connection' of the same, and questions and answers for those who would prepare themselves for the Lord's Supper. 'Historical catechisms' of both testaments follow, then a 'table of duties' for states in life, and frequency of catechetical small precepts, one of them being 'Believe and trust in Christ Jesu; Worship him and his mother Mary.' (p. 17) His work ends with the Latin text of the Apostles' Creed, the Lord's Prayer, the Angel's Salutation (that is, the Hail Mary), and two other prayers. (pp. 17-18)

Ibid., pp.14-15. See also Sloyan, pp.131-133. Gerson's was one of the first works with children in mind.

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41In their own way, Cathedral Schools themselves were Marian catechesis by way of their patronage titles, that is, cathedral names and the monumental works of art with Marian themes contained in them.
43Sloyan and Poehler differ on the purpose of cathedral schools and who benefitted from them. Poehler, a Lutheran scholar, states that the schools were open to all and got around the ruling that only religion be taught, by relating all subject matter to religious instruction. (Poehler, p. 172f.) Sloyan calls these same schools, episcopal schools, and states they existed "largely to prepare a clergy rather than Christian youth generally." (Sloyan, p. 127)
44Another catechetical development followed when the question-and-answer method was already well rooted. This was the practice of teaching sacred truth by sevens. St. Augustine's Sermon on the Mount had given the lead to this technique, with its harmonization of the seven petitions of the Lord's Prayer and the beatitudes. Bishop Jocelin of Soissons (died circa 1099) remarks that he is familiar with the usage and does not particularly favor it. It is to Hugh of St. Victor (died circa 1119) that we owe it chiefly, in his four-page work De quinque septenis seu septenariis. Hugh lists as his "five sevens" catalogues of the capitals sins ... the petitions of the Lord's Prayer, the gifts of the Holy Ghost [sic] ... beatitudes... and vices." Sloyan, "Religious Education: From Early Christianity to Medieval Times," Sourcebook, p. 130.
45Marthaler, Catechism Yesterday, p. 10ff.
46Ibid. 14. Another English catechism in the early 16th century is from John Colet, dean of St. Paul's Cathedral. His work included 50 short precepts, one of them being "Believe and trust in Christ Jesu; Worship him and his mother Mary." (p. 17) His work ends with the Latin text of the Apostles' Creed, the Lord's Prayer, the Angel's Salutation (that is, the Hail Mary), and two other prayers. (pp. 17-18)
3. Summary

We began by looking at the period of renewed interest in catechetics prior to Vatican II. We noted a variety of definitions of catechesis. We then looked briefly at the early history and meaning of catechesis with the forms it took, including mention of Marian instruction. The earliest instruction on Mary was in relation to the incarnation, “born of the Virgin Mary” and defined her, for the sake of Christ’s divinity, as Mother of God. Early catechisms included the texts for the prayers Angel’s Greeting and/or the Hail Mary. Originally the Hail Mary prayer consisted of what we know today as the first part of the prayer, the texts from Sacred Scriptures: Hail Mary, full of grace, the Lord is with you: the angel’s greeting (Lk 1:28); blessed are you among women and blessed is the fruit of your womb: Elizabeth’s greeting (Lk 2:42). It was established in the West as a prayer by the beginning of the 12th century. The second part, pray for us..., was added mainly in the 15th century.

We now move forward and look at Vatican II in terms of catechesis and search for traces of Marian catechesis at Vatican II and in the post-Vatican II period.

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49Sloyan, p. 134.
51Ibid. p. 50: Bellermine’s outline is based on the Catechism of the Council of Trent: Creed, Lord’s Prayer, Hail Mary, Ten Commandments and Precepts of the Church, and the “sacraments with the forgiveness of sins.”
52Further brief discussion of English language catechetical instruction will be mentioned in section II on textbooks.
53Donnellan, pp. 47-48. For more on the catechisms of Bellermine and Canisius, see Donnellan, p. 50f.
54By the end of the sixteenth century, Catholics had published dozens, perhaps hundreds, of catechisms, but it was in the seventeenth century that the modern catechism began to take definitive shape in content and approach. While the earlier works emphasized Church doctrine, the newer texts were more sensitive to pastoral issues and, in some cases, to pedagogy.” Marthaler, “The Use and Misuse of Catechisms: An Early Critique,” Catechism Yesterday, p. 63.
57Pius XII, Munificentissimus, Apostolic Constitution, November 1, 1950, AAS 42 (1950): 768.
B. Vatican II and Catechesis

In preparation for Vatican II, a catechetical schema had been prepared. Donnellan writes, "That Vatican II seriously looked into the question of a single catechism is, although not generally recognized, evident mainly from preparatory documents."⁶⁰ From among the suggestions that were sent in for consideration prior to the council, Bishop Pierre-Marie Lacointe, bishop of Beauvais, France was the only person to propose a directory rather than a catechism. Catechetical matters submitted for consideration were numerous. Donnellan’s study of the acts of the council states,

"suggestions from the bishops and superiors general on catechetical matters were listed in the section entitled 'The Magisterium of the Church' under the rubric 'Religious Instruction of the Faithful.' The suggestions were arranged as follows:

1) Catechesis in general
2) Catechesis as a duty of priests
3) Instruction of the young
4) Instruction of adults
5) Institutes for catechetics
6) Truths to be taught today
7) Catechetical texts

Under catechetical texts, 'twenty-two prelates specifically requested a single catechism for the entire church.'⁶¹

Three of the preparatory commissions drafted schemes that contained some aspects of catechesis: 1) The Preparatory Commission for the Eastern Churches proposed a brief schema entitled, "The Catechism and Catechetical Education." Due to the world's diversity, a compendium of teaching and learning about doctrine was requested in the form of a universal catechism.

2) The Preparatory Commission de disciplina cleri et populi Christiani was mandated by the Central Preparatory Commission to a) plan a new catechism which would focus on sacred liturgy, church history, and social doctrine, and b) develop catechesis for adults. This commission found the task not feasible due to cultural diversity, although the commission also did not approve a multiplicity of catechisms. The alternative was to suggest a directory. 3) A third group, the Preparatory Commission for the Sacraments prepared an eight-page schema on the "Preparation for Marriage." This included the necessity of an examination about Christian doctrine.

None of these three suggestions regarding catechesis were adopted, although drafts were prepared in each area listed above. By the end of the council, the question of a universal catechism was dropped, even after repeated revisions of the drafts on catechesis. All that remained was article four of

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⁶⁰Donnellan, Rationale, p. 171.

The primary background information leading up to the General Catechetical Directory (GCD) is taken from: Berard L. Marthaler, Catechetics in Context: Notes and Commentary on the General Catechetical Directory, Huntington, IN: Our Sunday Visitor Inc., pp. xvi-xxx; and from Donnellan, Rationale, pp. 181-216.
Christus Dominus.\footnote{Christus Dominus [CD], Decree on the Bishops' Pastoral Office in the Church, \textit{AAS} (8 Oct 66): 673-701. Promulgated 28 October 1965; Austin Flannery, OP, ed., \textit{Vatican Council II: The Conciliar and Post Conciliar Documents}, Northport, New York: Costello Publishing Company, rev ed 1988.} This article mandated that a directory be published.\footnote{Marthaler calls article 44 "something of a catchall, ... a mandate prescribing the revision of the Code of Canon Law, general directories for pastoral care and a general directory treating 'the catechetical education of the Christian people, and should deal with fundamental principles of such education, its organization and the composition of books on the subject.'" Marthaler, \textit{Catechesis in Context}, p. xx.}

In summary, the bishops had sent suggestions, these were taken up in the ante-preparatory commission, the commission directed that a new catechism be prepared, this was rejected as impractical, and new schema were then drafted. One fragment in this process, however, has a note on Marian catechesis that may have had some consequence. It is Appendix Seven of the schema, "The Care of Souls." This appendix had a footnote on Marian teaching. The appendix rejected the idea of a universal catechism, but each region should develop its own unified plan. "A footnote in the appendix stated that in compiling these directories, the guidelines (\textit{directoria}) in 'Appendix Seven' of the earlier draft on pastoral care must be kept uppermost in mind."\footnote{Marthaler, \textit{Catechesis in Context}, p. xx.} By the final draft the footnote was no longer included. In April of 1963, this revised draft was sent to the bishops, the only one they received. The schema sent to the bishops also called for a catechetical directory.\footnote{Donnellan, \textit{Rationale}, pp. 171-183.}

1. **Traces of Marian Catechesis in Preparation for Vatican II**

   The schema, "The Care of Souls," listed the themes that were to be included in the proposed directory. Since Marian content is woven throughout, the entire recommendation is included below. All material presented in the box below is a direct quote.
Catechetical Directories

The principles of catechesis that are given in this directory must be the norms for the directories compiled by each Episcopal Conference.

Content of the Directories

In these directories the material content must among other things include the fundamental formulas of the faith and of morality, and indeed in the very same words, or nearly so, by which they have been expressed down through the ages.

These formulas refer especially to

(1) The principle mysteries of faith, namely, God’s unity and trinity, the incarnation, suffering, death, and resurrection of Our Lord Jesus Christ. Likewise, the creation, origin and destiny of man; revelation; the Church; sanctifying grace; the seven sacraments; the Virgin Mary, Mother of God. These formulas must be left intact in all catechisms that are produced, even when these texts adapt the explanation of the formulas to the mental capacity of those to whom they are being presented.

(2) The decalogue and precepts of the Church; the seven spiritual and corporal works of mercy; the theological and cardinal virtues; the seven gifts of the Holy Spirit; and the seven capital sins.

Prayer formulas are also to be included in the catechism and are to be learned by heart.

These formulas specifically are: the Sign of the Cross, the Pater noster, the Ave Maria, the Apostles Creed, the Salve Regina, the Confiteor, the Angelus, and the acts of faith, hope, charity, and contrition.

In drawing up catechisms those norms which pertain to the goal of catechesis and the particular doctrines to be explained must be carefully defined.

Extraordinary points of interest should be referred to in the text. For example, the faithful of the Latin rite should be made familiar with the Eastern rites’ hierarchy, discipline, liturgy and ecclesiastical traditions, and vice versa for the faithful of the Eastern rites. In this way both East and West will get to know one another better and the unity of the Church will stand out more brilliantly amid the diversity of rites. The diversity of rites in turn will glow even brighter in the oneness of the faith.
This is the material that a footnote in the document had stated was to be kept “uppermost in mind.” As can be seen in the schema, Mary, the Virgin Mother of God, is presented as one of the “fundamental formulas of the faith.” Of the eleven prayer formulas to be included in the catechism and learned by heart, four of them address Mary and one of them has Marian content.

By the end of the council, the question of catechetical content or precise catechetical doctrine to be taught had been dropped from discussion. The few catechetical references in the Vatican II documents have to do with the provision for a catechetical directory and with the teaching office in the Church.

The concluding statement of Christus Dominus, on the pastoral office of bishops, states:

A special directory should also be compiled concerning the pastoral care of special groups of the faithful according the various circumstances of different countries or regions, and also a directory for the catechetical instruction of the Christian people in which the fundamental principles of this instruction and its organization will be dealt with and the preparation of books relating to it. In the preparation of these directories due consideration should be given to the views expressed both by the commissions and by the Conciliar Fathers. (CD 44)

In conclusion, the preparatory work of the council, as seen in Appendix Seven of the catechesis schema, had defined doctrine to be “fundamental formulas of the faith and of morality” which were to be “in the very same words, or nearly so, by which they have been expressed down through the ages.”

Sergio Goretti writes in “Going, TEACH...” that at Vatican II, a council known to have had primarily pastoral purposes, “It was proposed that ‘from the catechism of doctrine’ there should be a movement ‘towards the catechism for Christian life.’ In particular, there was an awareness of the need to propose a message rather than a doctrine. Every message implies a doctrine; in fact, the message implies a certain, vital and liberating doctrine. Doctrine and message, however, do not have exactly the same meaning and, above all, they do not imply the same pedagogical procedure.” In the pre-conciliar work of the International Study Weeks noted above and in the post-conciliar period, it was precisely pedagogical procedure that was stressed.

That catechesis, in this case meaning teaching, is a concern of the council documents is also evident, but the major concern of the conciliar teachings is the unity between content (fides quae creditur) and total adherence to the God of revelation (fides qua creditur). Goretti states, “The council was catechetical, because it revealed the importance of living the evangelical message and deeply analyzed the human question and the thirst for God. ... The parallelism between the council and the goal of catechesis is impressive ... as a whole [it] was a catechetical happening — which it probably would not have succeeded in being had it treated the theme in an explicit manner.

3. The Topic Catechesis in Vatican II Documents

Catechesis, though not defined by Vatican II, was situated as part of the teaching role of the bishops. Christus Dominus explains the duties and teaching role of the bishops. Teaching “Preaching and
catechetical instruction, which always hold pride of place. ... Bishops should be especially concerned about catechetical instruction. Its function is to develop in people a living, explicit and active faith, enlightened by doctrine."72 Christus Dominus then provided guidelines for proper adaptation of catechesis and gave the mandate to reestablish or modernize the adult catechumenate.73

In Lumen Gentium, the teaching authority of the bishop is defined. In this context, it is stated that one of the more important duties of the bishops is to preach the Gospel. They are to "preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct."74 Four additional Vatican II documents speak of the need for training regarding the ability to teach the Word of God. Optatam Totius discusses the training and courses of studies seminarians are to pursue. Catechesis is not a "subject" as such, but the catechetical methods are considered.75 Presbyterorum Ordinis stresses the priest's preaching role in the ministry of the Word and of the sacraments.76 The document on education, Gravissimum Educationis, states:

In the exercise of its functions in education the Church is appreciative of every means that may be of service, but it relies especially on those which are essentially its own. Chief among these is catechetical instruction, which illumines and strengthens the faith, develops a life in harmony with the spirit of Christ, stimulates a conscious and fervent participation in the liturgical mystery and encourages people to take an active part in the apostolate.77

Christus Dominus and Gravissimum Educationis became pivotal documents for the post-Vatican II movement in catechesis.78

For the apostolate of the laity, Apostolicam Actuositatem treats the theme of education for a life of faith. "Besides spiritual formation, solid grounding in doctrine is required: in theology, ethics and philosophy, at least, proportioned to the age, condition and abilities of each one."79

4. Vatican II and Marian Catechesis

Vatican II did not name the Marian doctrine to be taught in catechetical instruction. Instead, Vatican II gave a rich theology of Mary in Lumen Gentium, chapter 8 and "did not intend to give a complete doctrine on Mary..."80 This thesis does not explore Lumen Gentium, chapter 8; however, chapter 8 is the foundation for the research that follows regarding the catechetical documents. It remains to be asked: Did a link between catechesis and chapter 8 develop? What happened to Marian catechesis? Did the thrust of catechesis in general affect Marian catechesis? The council did not close the subject of catechesis in general or of Marian Theology and Marian Studies. The content of the catechetical directory mandated in Christus Dominus was still open.

In the next section, we will look at the development of the directory mandated by Christus Dominus and subsequent documents.

72CD 14.
73CD 12-14.
74Lumen Gentium [LG 25], AAS 57 (1965): 5-67; Flannery, 350-426.
76Presbyterorum Ordinis [PO 4], AAS 58 (8 Oct 66): 713-27; Flannery, 863-902.
79Apostolicam Actuositatem [AA 29], AAS 33 (5 Nov 66): 837-64; Flannery, 766-98.
80LG 54.
C. The Marian Content in Documents on Catechesis in the Post-Vatican II Period.

The following method is used: The Marian texts of the catechetical documents are presented, the sources are given, as far as they were discovered, and the major themes of doctrine and devotion are discussed. Finally, the catechetical documents are summarized as a whole for their doctrinal and devotional elements. The documents studied here are:

Solemnis Professio Fidei, 1968;
General Catechetical Directory, 1971;
To Teach as Jesus Did, 1972; Basic Teachings, 1973;
Sharing the Light of Faith, 1979;
Catechesi Tradendae, 1979;
Guidelines on Doctrine for Catechetical Materials, 1990;
Catechism of the Catholic Church, 1994;
“Protocol for Assessing the Conformity of Catechetical Materials with the Catechism of the Catholic Church,” 1996;
New York archdiocesan guidelines in the post-Vatican II period.

To study the articles on Marian catechesis, first the full text of all Marian teachings in each document will be given. The major Marian article will then be presented again in a chart with a list of the sources, as far as they were discerned, in order to trace the origin and development of catechetical doctrine and devotion.

1. Solemnis Professio Fidei

The Creed of the People of God
People Paul VI
30 June 1968

Prior to publication of the mandated General Catechetical Directory in 1971, Pope Paul VI published the Creed of the People of God in 1968. The Marian text of the creed is presented here since it became a normative document for some catechetical textbooks in the United States in the period between the council and the directory.

At its publication, nearly every line of the Creed was documented. In the introduction, there is a mention of Mary in a formality common to such documents. The content of this sentence is significant insofar as it indicates Pope Paul VI’s belief in the intercession of the saints and in their power to assist us. “Therefore, to the glory of God Most Holy and of Our Lord Jesus Christ, trusting in the aid of the Blessed Virgin Mary and of the Holy Apostles Peter and Paul, ...we now pronounce this Profession of Faith, in full communion with you all, beloved Brothers and Sons.”

The major Marian references follow:

[2] The title page of textbooks published by the Daughters of St. Paul in their 1968-70 series states: “Based on the Creed of the People of God.” Even though the Creed was not listed as a norm for its textbooks in the William H. Sadlier entitlements, the series later studied in this paper, it is nevertheless studied here, since it was part of the catechetical perspective of the time.

18 Section I
a.  *Mary in the Profession of Faith*

11 ...He was incarnate of the Virgin Mary by the power of the Holy Spirit, and was made man: equal therefore to the Father according to His divinity, and inferior to the Father according to His humanity, and Himself one, not by some impossible confusion of His natures, but by the unity of His person.

14 We believe that Mary is the Mother, who remained ever a Virgin, of the Incarnate Word, our God and Savior Jesus Christ, and that by reason of this singular election, she was, in consideration of the merits of her Son, redeemed in a more eminent manner preserved from all stain of original sin and filled with the gift of grace more than all other creatures.

15 Joined by a close and indissoluble bond to the Mysteries of the Incarnation and Redemption, the Blessed Virgin, the Immaculate, was at the end of her earthly life raised body and soul to heavenly glory and likened to her risen Son in anticipation of the future lot of all the just; and We believe that the Blessed Mother of God, the New Eve, Mother of the Church, continues in Heaven her maternal role with regard to Christ's members, cooperating with the birth and growth of divine life in the souls of the redeemed.

b.  *Sources for the Marian Doctrine in Solemnis Professio Fidei*

(See chart on the following page.)
The Creed includes four main Marian teachings — the ancient Creed, “born of the Virgin Mary,” the Council of Ephesus’ teaching on the Theotokos, and the two dogmas, Immaculate Conception and Assumption. It also expresses the belief in Mary’s continued maternal role, and the belief in Mary as one who cooperates with Christ. *Lumen Gentium* is footnoted ten times, *Signum Magnum* twice, and the title Mother of the Church is also quoted. The creed contains no scriptural references, no liturgical references, and no devotional, pastoral or catechetical elements as such. It was not intended to serve as a catechetical directory, but was intended by Pope Paul VI as a statement of faith and personal witness which would bridge the gap between Vatican II and the publication of the General Catechetical Directory.

2. **Directorium Catechisticum Generale**
   General Catechetical Directory^4^  
   Sacred Congregation for the Clergy  
   18 March 1971

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^4^Directorium Catechisticum Generale [GCD], *AAS* 64 (1972): 115-172; Sacred Congregation for the Clergy, General Catechetical Directory, Washington, DC: USCC, 1971. Foreward: “Published in accord with the directive in *Christus Dominus*, Vatican II’s Decree on the Pastoral Office of Bishops in the Church, 14, 28 October 1965.”
After the council, the Sacred Congregation for the Clergy worked to implement the mandate of *Christus Dominus*. There were three stages to the preparation of the *General Catechetical Directory*:

June 1966 - August 1967: working committees were established, calling on the expertise of the universities and other ecclesiastical faculties to work with the congregation. They prepared a draft of the directory. In this phase, a separate commission of theologians worked on the content.

The draft was then presented to the synod of bishops in October 1967. Each episcopal conference was asked to submit "a written memorandum of what it feels the *General Catechetical Directory* should include, and especially as it touches upon the matter or content of catechesis."\(^{85}\)

This second stage of development is significant for Marian catechesis. Donnellan reports, "The preparatory commission, meeting in Rome in May 1968, was told by Cardinal Villot [Prefect of the Sacred Congregation for the Clergy] that Pope Paul had requested that the directory include a careful presentation of Papal primacy, the Church magisterium, and the place of the Virgin Mary in the Church today."\(^{86}\) The new draft was prepared by April 1969, which was then sent to the bishops’ conferences.

Twenty-three of the twenty-seven bishops’ conferences responded. The revisions and a new draft then went to the Sacred Congregation for the Doctrine of Faith. A joint commission selected three members from both commissions to complete the work, which was ready by February 1971 and has the publication date of March 18, 1971. The directory was published in the United States by early December 1971.

The sources for the material in the *General Catechetical Directory* are: Vatican II documents, Pope Paul VI’s encyclicals and allocutions, the French and Italian catechetical directories, and the Six International Study Weeks mentioned above.\(^{87}\) Berard Marthaler notes that the delegates at the International Study Week at Medellin, Columbia in 1968, "drew Cardinal Villot’s attention to the need for a pluralistic approach to catechesis. That Medellin is the principal source for Part One of the GCD is obvious to all who are familiar with the work of that conference."\(^{88}\)

The directory was not meant to be a catechism. It was mainly concerned with pastoral action and the ministry of the word rather than principles of education. Marthaler calls it "a studied effort to give an orientation — direction — to catechetical theory and procedures."\(^{89}\)

### a. Overview of the *General Catechetical Directory*

In the following paragraphs, prior to the Marian content, a more extended presentation is given of catechetical purposes in the *General Catechetical Directory*. I felt it necessary at this point to situate


\(^{86}\)Donellan, *Rationale*, pp. 195-6. Note that Donellan continues in the next sentence: "(Coincidentally, these same points were emphasized in an enquiry then in process into the controversial Dutch catechism.)\[sic\]"

\(^{87}\)Marthaler, *Catechesis in Context*, xxvi. Concerning the International Study Weeks, 1959-1968, Marthaler writes: "At least four (Bayala, Benitez, Bournique and Tilman) of the original committee of eight participated in one or more of these seminars. The first international study week organized by Johannes Hofinger was held at Nijmegen (1959). It examines the relationship of the liturgy to catechetical activity. Eichstatt (1960), a landmark in the history of modern catechetics, gave the kerygmatic approach a new impetus, outlines principles for a renewal of catechesis, and called for careful planning. It offered a blueprint for the renewal of catechesis, echoes of which resound throughout the GCD. Bangkok (1962) introduced the notion of "pre-evangelization." It talked of "preparing the ground" and "using a language with which men are familiar." The study weeks at Katigondo (1964) and Manila (1967) refined the ideas of the previous conferences, and together with them furnish much of the vocabulary found in Part Two. Their emphasis on evangelization, conversion, faith, salvation history, adaptation and the ‘anthropological’ approach forms the heart of pastoral catechesis."


\(^{89}\)Marthaler, *Catechesis in Context*, p. xxviii.
the general climate and thinking of catechesis at the time in order to have a fuller sense of the context in which the Marian texts appear. This procedure is not followed in as detailed manner in the succeeding documents.

The outline of the directory consists of five major parts, each consisting of several chapters and an extensive list of subtitles. Mary is mentioned in paragraphs 43, 68, and 78. Articles 43 and 68 fall under Part III, the section on the content of the Christian message. Article 43 is categorized under the norms or criteria of the message, and discusses the hierarchy of truths. Article 68, the article devoted to Marian catechesis as such, falls under the title, "The More Outstanding Elements of The Christian Message." The final mention of the Blessed Virgin Mary appears in Part V and deals with "Catechesis According to Age Levels."

As the foreword of the directory states, it was the intent of the directory to "provide the basic principles of pastoral theology — these principles have been taken from the Magisterium of the Church, and in a special way from the Second General Vatican Council — by which pastoral action in the ministry of the word can be more fittingly directed and governed."90

When speaking in terms of principles, the directory laid down basic guidelines or tenets for orientation concerning catechesis. It was considered essential to the authors of the directory that "the nature and purposes of catechesis"91 be understood, and "also the truths which are to be taught by it, with due account being taken of those to whom catechesis is directed and of the conditions in which they live."92

The directory does not define catechesis, that is, explain what it means by “nature of catechesis,” but it does state the purpose of catechesis. The directory states that its "immediate purpose is to provide assistance in the production of catechetical directories and catechisms."93 The General Catechetical Directory did not intend to develop a full-blown catechism at the time or curtail theological research.94 Nevertheless, the "essential elements of the Christian faith [were] also given, so as to make fully clear the goal which catechesis must of necessity have, namely, the presentation of the Christian faith in its entirety."95

The General Catechetical Directory lists the forms, functions and goals of catechesis within the context of the pastoral mission of the Church, the ministry of the Word.96 Catechesis “is intended to make people’s faith become living, conscious, and active, through the light of instruction.”97

The method of catechesis is also given. Catechesis is to begin with a “simple presentation of the entire structure of the Christian message (using also summary or global formulas), and it presents this in a way appropriate to the various cultural and spiritual conditions of those to be taught.”98 This statement actually presents three criterion: The whole message is to be given, but simply, bit by bit; cultural differences are to be taken into consideration; and the spiritual conditions of those receiving the message

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90GCD Foreword, p. 1.
91GCD Foreword, pp. 1-2.
92GCD Foreword, p. 2.
93Ibid.
94Echoes of Lumen Gentium, chapter 8, 54.
95Ibid.
96A paper prepared by Richard Reichert and Elias Pina for the National Conference of Diocesan Directors of Religious Education - CCD in 1975, states: “Unfortunately, the precise meaning of the word [catechesis] is not defined in the General Catechetical Directory or related literature (e.g. The Vatican documents from which our definition of catechesis originated).” Catechesis and Pastoral Ministry, Washington, DC: USCC, 1975, p. 11.
97GCD 14, based on CD 14.
98GCD 38.
are to be assessed. The directory also adds: “By no means, however, can [catechesis] stop with this first presentation, but it must be interested in presenting the content in an always more detailed and developed manner...”

Later, when looking at the content of the Marian articles presented by the magisterium for catechesis, it was helpful for me to keep this in mind. I asked, what will the understanding of a first, sixth or eighth grade child grasp regarding a particular Marian teaching? How does Marian catechesis proceed “in an always more detailed and developed manner?” How is inculturation expressed in Marian catechesis? These were some of the questions that surfaced when studying the General Catechetical Directory from the point of view of the principles listed above.

b. Marian Content in the General Catechetical Directory

The Virgin Mary is mentioned for the first time in the directory under article 43, "Hierarchy of Truths to be Observed in Catechesis." The article begins by using the expression “hierarchy of truths,” from Unitatis Redintegratio, the decree on ecumenism: "In the message of salvation there is a certain hierarchy of truths which the Church has always recognized when it composed creeds or summaries of the truths of faith. This hierarchy does not mean that some truths pertain to faith itself less than others, but rather that some truths are based on others as a higher priority, and are illumined by them." Mary is named in the context of this “higher priority” which helps to illumine other truths.

The directory explains this hierarchy, that is, the truths which illumine the entire spectrum of what we believe, as “four basic heads,” as it calls them. The four heads given in the General Catechetical Directory are the mystery of the Trinity, of Christ, of the Holy Spirit, and of the Church. Two of the four integrate Mary:

1. the mystery of Christ the incarnate word, who was born of the Virgin Mary, and who suffered, died, and rose for our salvation;
2. and the mystery of the Church, which is Christ’s Mystical Body, in which the Virgin Mary holds the preeminent place.

In view of this inclusion, in catechesis Mary is to be integrated into the mystery of Christ and the mystery of the Church.

The General Catechetical Directory follows the same sequence of presentation as Lumen Gentium’s chapters. First the Church is explained as in Lumen Gentium’s chapters 1 - 7, then Marian catechesis is presented. The following text retains the references as they were in the original.

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99 GCD 38.
100 Unitatis Redintegratio [UR 11], AAS 32 (1965): 90-107; Flannery, 452-470.
101 GCD 43.
102 The four divisions: “The mystery of God the Father, the Son, and the Holy Spirit, Creator of all things; the mystery of Christ the incarnate word, who was born of the Virgin Mary, and who suffered, died, and rose for our salvation; the mystery of the Holy Spirit, who is present in the Church, sanctifying it and guiding it until the glorious coming of Christ, our Savior and Judge; and the mystery of the Church, which is Christ’s Mystical Body, in which the Virgin Mary holds the preeminent place.”
103 The footnote in the document points out the creed.
104 GCD 43, italics mine. The footnote in the document points out LG 53, which it quotes, and see also LG 54.
105 The titles of the numbers preceding GCD 68: The Church, People of God and Saving Institution; The Church as Communion; The Church as Saving Institution.
（2）68 Mary is united in an ineffable manner with the Lord, being his Ever-Virgin Mother, who "occupies in the Holy Church the place which is highest after Christ and yet very close to us" (LG 54). The gift of Christ's Spirit is manifested in her in an altogether singular manner, because Mary is "full of grace" (Luke 1, 28), and is "a model of the Church" (LG 63).

In her, who was preserved from all stain of original sin, who was freely and fully faithful to the Lord, and who was assumed body and soul into heavenly glory, the Holy Spirit has fully manifested his gift. For she was completely conformed "to her Son, the Lord of lords, and the Conqueror of sin and death" (LG 59). Because she is the Mother of God and "mother to us in the order of grace" (LG 61), the type of the virginity and motherhood of the total Church (cf. LG 63-65), and the sign of a secure hope and solace for the pilgrim People of God (cf. LG 69), Mary "in a certain way unites and mirrors within herself the central truths of the faith," and she "summons the believers to her Son and to his sacrifice, and to love for the Father" (LG 65). Therefore, the Church who honors the faithful and the saints who are already with the Lord and are interceding for us (LG 49, 50), venerates in a most special way Christ's Mother, who is also her mother.

The text is repeated below in chart form, in order to indicate more clearly the sources of the teaching in previous magisterial documents.

(3) Sources for the Marian Doctrine in Directorium Catechisticum Generale

(See chart following page.)

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106 GCD 68.

24 Section I
The gift of Christ's Spirit is manifested in her in an altogether singular manner, because Mary is "full of grace" (Luke 1, 28), and is "a model of the Church" (LG 63).

In her, who was preserved from all stain of original sin,
who was freely and fully faithful to the Lord,
and who was assumed body and soul into heavenly glory,
the Holy Spirit has fully manifested his gift.

For she was completely conformed "to her Son, the Lord of lords, and the Conqueror of sin and death" (LG 59).

Because she is the Mother of God and "mother to us in the order of grace" (LG 61), the type of the virginity and motherhood of the total Church (cf. LG 63-65),

and the sign of a secure hope and solace for the pilgrim People of God (cf. LG 69),

Mary "in a certain way unites and mirrors within herself the central truths of the faith," and
she "summons the believers to her Son and to his sacrifice, and to love for the Father" (LG 65).

Therefore, the Church who honours the faithful and the saints who are already with the Lord and are interceding for us (LG 49, 50), venerates in a most special way Christ's Mother, who is also her mother.

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107 GCD 68.
The Marian content of the General Catechetical Directory directly quotes Lumen Gentium five times, makes two comparisons to Lumen Gentium, and lists Lumen Gentium once as source without using quotation marks. There are three concepts that differ somewhat or are more spelled out than they are in Lumen Gentium:

The concept of Mary’s virginity is stressed, at least in the English language presentation, by the hyphenated and capitalized title, Ever-Virgin Mary. The title, written this way, Ever-Virgin Mary, becomes a noun. In Lumen Gentium the “ever” is descriptive as in LG 50, “the glorious Mary ever virgin” and LG 52, “the glorious ever Virgin Mary” from the canon of the Mass, and LG 69, “Mother of God, ever virgin.”

In discussing Mary’s unity with Christ, the terminology “united in an ineffable manner” differs from Lumen Gentium’s “united by a close and indissoluble tie.” Ineffable means too overwhelming and awesome to express, a manner most sacred. Lumen Gentium directly defines the unity as close and indissoluble.

By running together concepts found in Lumen Gentium, there is one sentence in the General Catechetical Directory that becomes new to catechesis: who was freely and fully faithful to the Lord. Lumen Gentium 56, 57, 58 and 62 incorporate texts explaining Mary’s freedom, using freely to describe her actions. Lumen Gentium 58 and 62 speak of Mary’s faithfulness. But these references do not express Mary’s freedom quite in the same manner that the General Catechetical Directory: In Mary... who was freely and fully faithful to the Lord... the Holy Spirit has fully manifested his gift.

Hence, Mary’s freedom, her faithfulness, her choice for the Lord, are the manifestation of the Spirit within her. This personal, human action on the part of Mary, in her response to the Spirit’s gift of the fullness of grace, is what constitutes her as a model for the Church.

There is one additional article in the General Catechetical Directory which refers to Mary: Article 78 in Part V, which discusses catechesis according to age levels. The subtitle is, "Infancy and Its Importance."

(4) 78 An education in prayer must accompany all these acquisitions [referring to a child’s developmental skills, etc.], so that the little child may learn to call upon the God who loves us and protects us, and upon Jesus, the Son of God and our brother, who leads us to the Father, and upon the Holy Spirit, who dwells within our hearts; and so that this child may also direct confident prayers to Mary, the Mother of Jesus and our mother. [italics mine]

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108 The direct quotes are articles 54, 59, 61, 63, 65.
109 GDC calls for comparison of articles 63-65, cf. 69.
110 Articles 49, 50.
111 LG 53.
113 See also Signum Magnum 16 for freely: She freely and earnestly heeded the interior promptings of the Holy Spirit at all times; SM 19 for faithfully (Signum Magnum [SM], AAS 59 (1967): 465-475; TPS 12:3 (1967): 278-86). These concepts are not represented in the Creed of the People of God.
To conclude the discussion on the *General Catechetical Directory*, there are two additional aspects to note: Sacred Scripture is quoted, albeit one passage, Luke 1:28, “full of grace.” Also, the document includes two references to Marian Devotion, that is, the fact that “the Church...venerates in a most special way Christ’s Mother” and children may be taught to pray to Mary. The document contains no call for *right measure*, nor are there mentions of specific prayers, devotions, or examples of inculturation in the *General Catechetical Directory*.

3. *To Teach as Jesus Did*

The National Council of Catholic Bishops

November 1972

The *General Catechetical Directory* was published in Rome in Spring of 1971. The English edition was published by the United States Catholic Conference by December. By November of the following year, 1972, the NCCB had released a message titled, *To Teach as Jesus Did: A Pastoral Message on Catholic Education*.

*To Teach as Jesus Did* was the first pastoral in the history of the Catholic Church in the United States to be devoted only to religious education. This makes it a significant and much read document. In articles and books on catechetics, it is this document that is most frequently cited. The document builds mainly on Vatican II’s *Gravissimum educationis*, the *Declaration on Christian Education*, but it also draws on the *General Catechetical Directory*. The goals and objectives used for religious education are like those in the *General Catechetical Directory* for catechesis.

The document addresses the pastoral concerns of the changing times, catechetical methods and, briefly, the psychology of learning. It attempts to implement Vatican II’s stress on education and catechesis as everyone’s responsibility. Catechesis for adults is considered a growing priority. Care is given to speak about the planning and mobilization of religious education programs "for Catholic students who do not attend Catholic schools" and for the parish Catholic schools. All of this will ultimately have its impact on textbook authors in the United States and subsequently the content of textbooks.

*To Teach as Jesus Did* does not give doctrinal content nor doctrinal guidelines. — This is the main reason why Mary is only mentioned *pro forma* in the concluding paragraph of the document. As brief as this conclusion is, it is significant to note the teaching: We join in prayer to ask for Mary’s intercession. — Nevertheless, I mention this document here because it was considered a landmark in American catechetical methodology and was meant to be a partner to a document on catechetical content published less than two months later. That document, *Basic Teachings for Catholic Religious Education*, does include Marian teaching and follows here.

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115 See TT 2. *Gravissimum educationis* does not refer to Mary and has not been discussed here.

116 See articles 17, 18, 47, 48, 55, etc. specifically in regard to catechesis and human development.

117 TT 93.

118 TT 155: “The Christian community has every reason for hope in confronting the challenge of educational ministry today. To all our efforts we join in prayer for God’s help, and for the intercession of Mary, the Mother of Jesus.”

*Section I* 27
Basic Teachings for Catholic Religious Education
The National Council of Catholic Bishops¹¹⁹
11 January 1973

The partner document of To Teach as Jesus Did, as mentioned above, is Basic Teachings for Catholic Religious Education. It was meant as an implementation in the United States of the General Catechetical Directory, and was prepared in consultation with the Catechetical Office of the Holy See. Basic Teachings was essentially an interim document. The United States had begun preparation of its own National Catechetical Directory as a consequence of the universal General Catechetical Directory in 1971, but this would not be forthcoming until 1979.

The introduction to Basic Teachings stressed, “This document is not to be confused with either the General Catechetical Directory or the planned National Catechetical Directory (to which this document will be helpful input)[sic].” The topic titles of Basic Teachings, 1-25, are identical to the topic titles of the General Catechetical Directory’s second chapter. The wording of Basic Teachings is somewhat condensed and presents the doctrine in simpler language than the directory.

The introduction states that it “does not give guidance concerning a hierarchical order of importance of doctrines” nor give methods of instruction. “It only specifies the doctrinal basics which the bishops expect in teaching Catholic doctrine.” It is not a textbook for youth. Special mention is made “for writers and publishers of catechetical texts — to use as adult study and in reviewing the content of religious education programs.”¹²⁰

The document insists on the difference between theological investigation and the teaching of the faithful, which is the specific responsibility of the bishops who determine the content of faith instruction.¹²¹ Regarding instruction on the doctrines of the faith, “only those doctrines maybe attributed to the Church which are declared to be such by her authentic Magisterium.”¹²²

The document situates three themes in its introductory section: The Importance of Prayer, Participating in the Liturgy, and Familiarity with the Holy Bible. Concerning the themes the text states, “...three themes, chosen from others, which carry through all religious education.”

Prayer is taught by religious educators, and teaching takes place “through experiences of prayer, through the example of prayer, and through the learning of common prayers.”¹²³ The Hail Mary is listed among the Church’s great prayers which are to be “understood, memorized and said frequently.”¹²⁴

The document states, “Liturgy itself educates. It teaches, it forms community, it forms the individual.”¹²⁵ The importance of involving younger members of the parish and the value of the example of the elders was also stressed as fundamental to learning and practicing the faith.

The third theme stressed the importance of studying and teaching the Bible. “Religious education should encourage love and respect for the Scriptures.”¹²⁶ Directives on how to teach the Bible are included here: The approach of Vatican II should be followed, that is, “The Bible has God as its author and helps us to know and love Jesus Christ.”¹²⁷ The Bible should be taught “as a collection of divinely inspired books, each with its human author, its history of composition, and type of literature (or literary

¹²⁰BT Introduction.
¹²¹LG 25.
¹²³BT Introduction.
¹²⁴Ibid.
¹²⁵Ibid.
¹²⁶Ibid.
¹²⁷Ibid.

28 Section I
form). Basic Teachings also recommends that each person, "at an appropriate level," should own a personal copy of the Bible. These three themes — prayer, liturgy, and scripture — are in Basic Teachings the framework with which to study all catechetical themes, including the person and role of the Blessed Virgin Mary.

The body of the document has twenty-five articles called the actual "Basic Teachings for Catholic Religious Education," and two appendices which include the ten commandments and the beatitudes, and "Some duties expected of Catholic Christians." The document is unusual insofar as it has no table of contents, nor list of the headings. As stated above, the headings parallel the doctrinal content of the GDC with the exception of some additions and extensions in the Basic Teachings. The parallel can be seen in the footnote box below. The asterisk * indicates new topics added to Basic Teachings.

(1) Marian Content in Basic Teachings for Catholic Religious Education

Mary is first mentioned in the introductory section on prayer and secondly in article 24. Basic Teachings grounds the section on prayer on articles 22 and 25 of the General Catechetical Directory. Although the directory does not list specific prayers, Basic Teachings does. Among these are the Sign of the Cross, the Our Father, the Hail Mary, the Apostles Creed, an Act of Contrition, and the Rosary. Six

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<table>
<thead>
<tr>
<th>General Catechetical Directory</th>
<th>Basic Teachings for Catholic Religious Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The Mystery of the One God: Father, Son, Holy Spirit</td>
<td>• The Mystery of the One God—Father, Son, Holy Spirit</td>
</tr>
<tr>
<td>• Genuine Worship of God in a Secularized World</td>
<td>• True Worship of God in a World Which Ignores Him</td>
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<tr>
<td>• Knowledge of God and the Witness of Charity</td>
<td>• Knowledge of God and the Witness of Christian Love</td>
</tr>
<tr>
<td>• Jesus Christ, Son of God, The Firstborn of All Creation and Savior</td>
<td>• Jesus Christ, Son of God, The Firstborn of All Creation and Savior</td>
</tr>
<tr>
<td>• Creation, the Beginning of the Economy of Salvation</td>
<td>• Creation, the Beginning of the History of Man’s Salvation</td>
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<tr>
<td>• Jesus Christ, the Center of the Entire Economy of Salvation</td>
<td>• Jesus Christ, the Center of All God’s Saving Works</td>
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<td>• Jesus Christ, True Man and True God in the Unity of the Divine Person</td>
<td>• Jesus Christ, True Man and True God in the Unity of the Divine Person</td>
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<tr>
<td>• Jesus Christ, Savior and Redeemer of the World</td>
<td>• Jesus Christ, Savior and Redeemer of the World</td>
</tr>
<tr>
<td>• The Sacraments, Actions of Christ in the Church, the Primordial Sacrament</td>
<td>• The Holy Spirit in the Church and in the Life of the Christian</td>
</tr>
<tr>
<td>• Full Meaning of the Sacraments</td>
<td>• The Sacraments, Actions of Christ in the Church (The Universal Sacrament)</td>
</tr>
<tr>
<td>• Catechesis on the Sacraments</td>
<td>• Religious Instruction on the Sacraments</td>
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<td>• The Eucharist, Center of the Entire Sacramental Life</td>
<td>• The Eucharist, Center of All Sacramental Life</td>
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<tr>
<td>• The Sacrament of Matrimony</td>
<td>• The Sacrament of Matrimony</td>
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<tr>
<td>• The New Man</td>
<td>• The New Man in the Spirit</td>
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<tr>
<td>• Human and Christian Freedom</td>
<td>• Human and Christian Freedom</td>
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<tr>
<td>• Sin of Man</td>
<td>• The Sins of Man</td>
</tr>
<tr>
<td>• Moral Life of Christians</td>
<td>• The Moral Life of Christians</td>
</tr>
<tr>
<td>• The Perfection of Charity</td>
<td>• The Perfection of Christian Love</td>
</tr>
<tr>
<td>• The Church, People of God and Saving Institution</td>
<td>*Specifics in the Teaching of Morality</td>
</tr>
<tr>
<td>• The Church as Communion</td>
<td>• The Church, People of God and Institution for Salvation</td>
</tr>
<tr>
<td>• The Church as Saving Institution</td>
<td>• The Church as a Community</td>
</tr>
<tr>
<td>• Mary, Mother of God, Mother and Model of the Church</td>
<td>• The Quest for Unity</td>
</tr>
<tr>
<td>• Final Communion with God</td>
<td>• The Church as the Institution for Salvation</td>
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<td></td>
<td>• Mary, Mother of God, Mother and Model of the Church</td>
</tr>
<tr>
<td></td>
<td>• Final Reunion with God</td>
</tr>
</tbody>
</table>

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128 Ibid. 129 Ibid. 130 Table next page.

131 BT p. 3.
prayers are listed. Of the six, two are addressed to Mary, one incorporates Mary, and an Act of Contrition might possibly do so, depending on the version used.\textsuperscript{132}

The Marian text in \textit{Basic Teachings} follows. The same format is used here as it was when published.

(2) \textbf{24. MARY, MOTHER OF GOD, MOTHER AND MODEL OF THE CHURCH}

The Gospel of Luke gives us Mary’s words: "My spirit finds joy in God my savior, for he has looked upon his servant in her lowliness; all ages to come shall call me blessed" (Luke 1, 47-48).

Religious instruction should lead students to see Mary as singularly blessed and relevant to their own lives and needs. Following venerable Christian tradition as continued in the Second Vatican Council, the teacher should explain the special place of the Virgin Mary in the history of salvation and in the Church.\textsuperscript{133}

The "ever-virgin mother of Jesus Christ our Lord and God," she is in the Church in a place highest after Christ, and also is very close to us as our spiritual Mother. In religious instruction there should be explanations of her special gifts from God (being Mother of God, being preserved from all stain of original sin, being assumed body and soul to heaven.) The special veneration due to Mary — Mother of Christ, Mother of the Church, our spiritual Mother — should be taught by word and example.

(3) \textbf{Sources for the Marian Doctrine in Basic Teachings}
(See chart following page.)

\textsuperscript{132} The inclusion of the prayers is reminiscent of the Appendix Seven footnote in the council’s preparatory work on catechesis. However, there is no indication that \textit{Basic Teachings} was influenced by that schema. It seems, instead, that \textit{Basic Teachings} followed the usual catechetical models as described above in the history of Marian catechesis. Though the order of presentation differed, the subjects of the catechisms are usually creed, sacraments, commandments and prayer — the Marian prayers are often listed in connection with The Lord’s Prayer. The most frequently referred to Marian prayers are the Angelus and the Hail Mary.

\textsuperscript{133} The paragraph is footnoted, 105: cf. \textit{Constitution on the Church} of the Second Vatican Council, pp. 52-69.

30 \textit{Section 1}
The doctrine of *Lumen Gentium* is evident, there are elements that imitate the *General Catechetical Directory*, and there is also the possible influence of *Signum Magnum* regarding the terms Mother of the Church and spiritual mother. There are also differences. The one Scripture reference in *Basic Teachings* uses a quote from the Magnificat (Luke 1:47-48), whereas the one Scripture reference in the *General Catechetical Directory* 's uses “full of grace” (Luke 1:28).

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| Section I 31 |

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135 Footnoted, 106: First Eucharistic Prayer of the Mass; [LG 52]
136 See also SM 2: “Spiritual Mother of the Church - mother, that is, of all its faithful and of all its sacred pastors.”
137 For example, SM: “Mother of the Church” in 2, 4, 5; “spiritual motherhood” in 33.
Further differences in the General Catechetical Directory and Basic Teachings: The General Catechetical Directory does not use the term Mother of the Church; Basic Teachings uses it twice; once in its title (boldly) and once in the text.

Basic Teachings' focuses on the student recipient of catechesis. Unique and new in this document is the introductory statement, “Religious instruction should lead students to see Mary as singularly blessed and relevant to their own lives and needs.”

The article uses should four times: religious instruction should lead, the teacher should explain, in religious instruction there should be, veneration due to Mary...should be taught. The catechist is mandated to teach about veneration of Mary. According to Basic Teachings, this teaching is to be done in a twofold way: by the word of the catechist, and by the example of the catechist.

There is a difference in the way the directory and Basic Teachings emphasized and interpreted Lumen Gentium. Regarding Mary’s relationship to the Father and the Holy Spirit, there is no mention made in Basic Teaching. In the General Catechetical Directory she summons believers to love for the Father, and it is Christ’s Spirit, the Holy Spirit who is manifested in her in an altogether singular manner. The Holy Spirit assists her freedom and her faithfulness.

In the General Catechetical Directory, in addition to being Christ’s birth-giver, she is so closely linked to the Lord that it is “indescribable.” She is conformed to Christ, like him, free of death and sin. She is active, she draws believers to him. In Basic Teachings Mary is mother of Christ and has a place in salvation because of it. Basic Teachings is not as trinitarianly focused on Mary’s relationship to God as the General Catechetical Directory is.

Regarding the Church, both documents correspond. Mary is a member of the Church, the highest after Christ, and also the mother and model of the Church.

Marian devotion is specified in the American document. There are specific Marian prayers to learn — the Hail Mary and the rosary — and Mary is always present in the Creed, which is also to be learned by heart.

What appears to be missing in Basic Teachings is direct reference to Mary’s active and ongoing presence and work in the Church. There is no direct reference to her intercession. Although the Hail Mary prayer and rosary are recommended — and these assume that Mary’s intercession is requested — they are not explained. From 1973 to 1979, Basic Teachings were the norm for textbook writers in the United States. Later in this study, it will be evident that this same method was prevalent in the textbooks.

During the 1970's, two synods of bishops took place in Rome to discuss the handing on of the faith. The results of the synods and their impact on Marian catechesis are discussed next.

4. Evangelii Nuntiandi

On Evangelization in the Modern World138

Pope Paul VI
8 December 1975

On the 10th anniversary of the close of Vatican II, Pope Paul VI published the apostolic exhortation, Evangelii Nuntiandi. The document was Pope Paul VI’s synthesis of the Synod of Bishops held in Rome in 1974 on evangelization. The content of the document is related to the topic of this thesis insofar as catechesis and evangelization are two aspects of the same ministry of the Word. The document states, "Evangelization is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ’s sacrifice in the Mass, which is the

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memorial of his death and glorious Resurrection."\(^{139}\)

Catechetics as such is discussed in part 4, article 44 of the document, under the title, "The Methods of Evangelization." In Evangeli Nuntiandi catechesis is explained as a method, one way to evangelize, "a systematic religious instruction [of] the fundamental teachings, the living content of the truth which God has wished to convey to us." Among the many recommendations, "Patterns of Christian living" are to be taught and "Suitable texts, updated with wisdom and competence, under the authority of the bishops" are to be made available. Article 44 essentially sets the agenda for the next synod to be held in 1977 with its theme of catechetics.

Mary, Star of Evangelization

Mary is mentioned in the pro forma conclusion where is she addressed as "the Star of evangelization."\(^{140}\) Just as she was present and watched over the first evangelization at Pentecost, she continues to do so today.

5. \textit{Sharing the Light of Faith}

\begin{flushleft}
National Catechetical Directory for Catholics of the United States\(^{141}\)

US National Council of Catholic Bishops

March 1979
\end{flushleft}

\textit{Sharing the Light of Faith} was eight years in preparation. The idea of a national directory originated after the International Catechetical Congress held in Rome from September 20-25, 1971. The main topic of the conference had been the newly published \textit{General Catechetical Directory}. The method of consultation in preparing the GCD was a motivating factor to begin the same process on the United States national level.

Mary Charles Bryce writes, "\textit{Sharing the Light of Faith} is distinctively 'American' in that it addresses the catechetical needs of the church in the United States in concrete terms, adapting the best catechetical theory to existing situations. It presents a comprehensive view of American Catholic life unlike any other official statement. It is basically a self-portrait, with warts and all."\(^{142}\) The sheer size and diversity of the national directory, a first of its kind for the United States, is remarkable. For instance, stage one of the request for public response to the commission’s preparatory work, reaped 17,412 replies from 113 dioceses, i.e. 83% of the dioceses. The second consultation, based on draft one, brought in 76,342 recommendations. This represented 90% of the dioceses. The third draft was submitted to the American bishops at their plenary session on November 17, 1977. Finally, early in 1978, the fourth draft was sent to Rome for approval.

In the letter of approval from the Congregation for the Clergy, Archbishop Maximino stated that the directory was found to be "outstanding for its ecclesial spirit, its clarity of expression ... its solid

\(^{139}\)EN 14.

\(^{140}\)EN 82: "\textit{Mary, Star of evangelization}: This is the desire that we rejoice to entrust to the hands and the heart of the Immaculate Blessed Virgin Mary, on this day which is especially consecrated to her and which is also the tenth anniversary of the close of the Second Vatican Council. On the morning of Pentecost she watched over with her prayer the beginning of evangelization prompted by the Holy Spirit: may she be the Star of the evangelization ever renewed which the Church, docile to her Lord's command, must promote and accomplish, especially in these times which are difficult but full of hope!"


argument and flexibility. Three recommendations were made, none of which referred to Mary. The final version was published in March 1979.

The outline of *Sharing the Light of Faith* covers the following major areas:

**Chapters I - XI:**

- Cultural and Religious Characteristics Affecting Catechesis in the United States,
- The Catechetical Ministry of the Church,
- Revelation, Faith and Catechesis,
- The Church and Catechesis,
- Principal Elements of the Christian Message for Catechesis,
- Catechesis for a Worshipping Community,
- Catechesis for Social Ministry,
- Catechesis Toward Maturity in Faith,
- Catechetical Personnel,
- Organization for Catechesis,
- Catechetical Resources,

**Conclusion** with two appendices A) Commandments, B) Duties of Catholics.

Mary is mentioned in five of the eleven chapters: in the statements about the hierarchy of truths in the catechetical ministry of the Church, and in the section entitled, “The Church and Catechesis,” particularly under Part B: The Church in Dialogue, the Jewish People and the Moslem People. The main doctrine on Mary is given in the chapter on the principle elements of the Christian message. The Blessed Virgin Mary is included in the discussion on the worshipping community, particularly under devotions and liturgy. Mary is also mentioned in elements of methodology and the catechesis for infancy and early childhood.

The texts referring to Mary are treated here in the sequence which they appear in the document.

**a. Marian Content in *Sharing the Light of Faith***

**Chapter II: The Catechetical Ministry of the Church**

(1) 47 **Norms of catechesis**

While it is neither possible nor desirable to establish a rigid order to dictate a uniform method for the exposition of content, certain norms or criteria guide all sound catechesis. In practice this means recognizing a certain hierarchy of truths: ... the mystery of Christ the incarnate Word, who was born of the Virgin Mary...

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143 Bryce, p. 264.
144 Bryce, p. 264: “In general, the *Congregatio pro clericis* called for the reworking of three points: (1) regarding revelation; (2) on the matter of catechesis for the sacrament of reconciliation; (3) clarification on the specific nature of priesthood.”
145 NCD 47.
146 NCD 77.
147 NCD 78.
148 NCD 82, 87, 106.
149 NCD 143.
150 NCD 106.
151 NCD 176.
152 NCD 177.
Chapter IV: The Church and Catechesis

Part B: The Church in Dialogue

(2) 77 The Jewish People

Catholics and Jews share a common heritage—a heritage not only of biblical revelation rooted in faith in the one true God and the liberation of the exodus event, but also in the, family origins of Jesus, Mary, and the apostles.

(3) 78 The Moslem People

The Catholic Church esteems the people of Islam. Catholics share with Moslems certain beliefs; ... in Mary as the virgin mother.

Chapter V: Principle Elements of the Christian Message for Catechesis

(4) 82 Introduction (Mary is listed among the topics that will be discussed.)

Part C: Jesus Christ

(5) 87 Son of God, the firstborn of all creation, and savior

In taking on human flesh through the ever-virgin Mary and entering human history, God’s Son, Jesus Christ, renewed the world from within and became for it an abiding source of supernatural life and salvation from sin.

Part I: Mary and the Saints

(6) 106 Mary, mother of God, mother and model of the Church

The Gospel of Luke gives us Mary’s words: “My spirit finds joy in God my savior, for he has looked upon his servant in her lowliness: all ages to come shall call me blessed.” (Lk 1:47f) The “ever-virgin mother of Jesus Christ our Lord and God” occupies a place in the Church second only to that of Christ. Mary is close to us as our spiritual mother.

Singularly blessed, Mary speaks significantly to our lives and needs in the sinlessness of her total love. Following venerable Christian tradition continued in the Second Vatican Council, the Church recognizes her as loving mother, its “model and excellent exemplar in faith and charity.”

The special gifts bestowed on her by God include her vocation as mother of God, her immaculate conception (her preservation from original sin), and her entry into Christ’s

153 None of the titles of NCD used general capitalization in the title format.
156 Ftn 47: Ibid., 53.
resurrection in being assumed body and soul to heaven. The special love and veneration due her as mother of Christ, mother of the Church, and our spiritual mother should be taught by word and example.\textsuperscript{157}

\textit{Chapter VI: Catechesis for a Worshiping Community}

\textbf{(7) 143 Devotions and other forms of prayer}

\begin{itemize}
\item the rosary of the Blessed Virgin Mary with the months of May and October
\item ethnic and cultural devotions, which provide a rich tapestry
\item devotions celebrated in Eastern Catholic communities [like the]
\item Akathistos (praises to our Lord or the Mother of God)
\item Paraklesis (office of consolation, Aug 1-13 directed to Mary),
\item Molebens (liturgical prayer services, which include Mary),
\item the rosary (privately) in the Byzantine Church,
\item the Christmas novena...in the Maronite Church.
\item the great traditional prayers of the Church - such as the Apostles' Creed, ... the Hail Mary, ... should be known by all
\end{itemize}

\textbf{(8) 144 The liturgical year}

B) Other days: ... "in the course of the year, as the Church celebrates the mystery of Christ, Mary, the Mother of God, is especially honored, and the martyrs and the other saints are proposed as examples for the faithful."\textsuperscript{158}

\textbf{(9) 147 Sacramentals} [Medals are listed, but not explicitly Marian medals.]

\textit{Chapter VIII: Catechesis Toward Maturity in Faith}

\textbf{Part A: Faith and Human Development}

\textbf{(10) 176 Elements of methodology}

Formulations [learned by heart, can contribute to the individual's continued growth in understanding and living the faith. Among others, the Creed and Hail Mary are given.]

Factual information [students are to learn about major personalities in Scripture.]

\begin{footnotesize}
\begin{footnotes}

In 1859, at the request of the bishops of the United States, Pope Pius IX placed the nation under the protection of Mary's Immaculate Conception.

\textsuperscript{158}Ftn 37: \textit{General Norms for the Liturgical Year and the Calendar}, Sacred Congregation for Divine Worship, February 14, 1969, 8.
\end{footnotes}
\end{footnotesize}
Formulas providing factual information regarding worship, the Church Year, and major practices in the devotional life of Christians... holy days, the major feasts of our Lord and our Lady, ...mysteries of the rosary of the Blessed Virgin Mary, and the Stations of the Cross.

Part B: Catechesis and Human Development

Section I: The Stages of Human Development

(11) 177 Infancy and early childhood (birth to age five):

The child is also encouraged to pray to Mary, Jesus’ mother and ours, and to the saints.159

(12) Sources for the Marian Doctrine in Sharing the Light of Faith

To use its own phrase, The National Catechetical Directory provided American catechesis with a rich tapestry of doctrine and devotion. The study now looks at the major Marian article in chart form and comments on the document’s Marian teachings.

<table>
<thead>
<tr>
<th>Sources for the Marian Doctrine in Sharing the Light of Faith</th>
<th>1979</th>
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</thead>
<tbody>
<tr>
<td>106 Mary, mother of God, mother and model of the Church</td>
<td></td>
</tr>
<tr>
<td>The Gospel of Luke gives Mary’s words: “My spirit finds joy in God my savior, for he has looked upon his servant in her lowliness: all ages to come shall call me blessed.” (Lk 1:47f)</td>
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<tr>
<td>Following venerable Christian tradition continued in the Second Vatican Council, the Church recognizes her as loving mother,161</td>
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<td>its “model and excellent exemplar in faith and charity,”162</td>
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<tr>
<td>The special gifts bestowed on her by God include</td>
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<td>her vocation as mother of God,</td>
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<td>her immaculate conception (her preservation from original sin),</td>
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<tr>
<td>Identical to BT</td>
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<tr>
<td>Roman Missal, First Eucharistic Prayer Identical to BT with shift in order</td>
<td></td>
</tr>
<tr>
<td>Parallels BT’s first cluster, but adds why she is significant to us163</td>
<td></td>
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<tr>
<td>LG 52-59 Phrase from BT</td>
<td></td>
</tr>
<tr>
<td>LG 53, LG 65: model of motherly love... for regeneration of mankind</td>
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<tr>
<td>cf. BT: special gifts from God</td>
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<tr>
<td>Adds the words, her vocation</td>
<td></td>
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<tr>
<td>First use of term, Immaculate Conception</td>
<td></td>
</tr>
</tbody>
</table>

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159Ftn 9: GCD 78.
160BT’s text: “Religious instruction should lead students to see Mary as singularly blessed and relevant to their own lives and needs.”
162Ftn 47: Ibid., 53.
Sources for the Marian Doctrine in *Sharing the Light of Faith*

| and her entry into Christ's resurrection in being assumed body and soul to heaven. | New aspect |
| The special love and veneration due her as mother of Christ, mother of the Church, and our spiritual mother should be taught by word and example. | Identical to BT, except SLF adds the word love |

As the chart above indicates, the doctrinal text for *Sharing the Light of Faith* is from *Basic Teachings*, and has been edited by switching the paragraph order and including enhancing descriptions. Three additions pertain to love: Mary is significant to us because of her love, she is a loving mother, and, in addition to veneration, love is due her.

This is the first catechetical document to use the terminology, *Immaculate Conception*. The above documents used other expressions, for example “preservation from original sin.”

Being Mother of God is explained as a vocation. The phrase, “her entry into Christ’s resurrection,” likens Mary to her risen Son. The phrase assists in providing a clearer explanation of the meaning of the Assumption. This phrase is also unique in the catechetical documents up to this point.

The list above indicates that the directory notes and recommends many prayers and devotions that include Mary. Like *Basic Teachings*, however, it does not expressly refer to Mary as one who is among us, can pray for us, and interacts on any level with us. Liturgical expressions are also noted; this is an element not referred to in previous Marian catechetical documents: “Often ‘in the course of the year, as the Church celebrates the mystery of Christ, Mary, the Mother of God, is especially honored.’”

In addition to this encouragement to use Marian liturgies, two major Marian magisterial documents, published in the United States by the time *Sharing the Light of Faith* was written, are recommended in the NCD:

- *Behold Your Mother, Woman of Faith*, 1973, and
- *Devotion to the Blessed Virgin Mary (Marialis Cultus)*, 1974.

Although placed in a footnote at the back of the directory, the reader is nevertheless asked to remember that “In 1859, at the request of the bishops of the United States, Pope Pius IX placed the nation under the protection of Mary's Immaculate Conception.”

In conclusion, as previously indicated, the doctrinal content to be taught about Mary in *Sharing the Light of Faith*, mainly article 106, corresponds with *Basic Teachings* and *The General Catechetical Directory* with few exceptions.

*Sharing the Light of Faith* remained the major catechetical document for the United States until the publication of Guidelines on Doctrine for Catechetical Materials in 1990 and the English edition the *Catechism of the Catholic Church* in 1994. For at least eleven years it set the norm for textbook writers in the United States. Mary Charles Bryce wrote in 1979, “In one sense, the directory’s crowning honor is that it exists, that it has come to be in 1979, fourteen years after the last session of Vatican II. That is remarkable in itself — that a church so widely diversified and scattered could produce this document is indeed notable.”

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163 *General Norms for the Liturgical Year and the Calendar*, Sacred Congregation for Divine Worship, February 14, 1969, 8.
164 NCD, fn 48.
165 NCD, fn 48.
166 Bryce, 272. Her article showed the strengthens and the shortcomings in the directory. The Marian sections were not treated in her discussion.
It is tempting to try to situate every article of the National Catechetical Directory in relationship to Marian teachings. Even though this is not feasible, I would like to give one descriptive sample which might indicate the focus of catechesis at the time. The sample used is the actual printed format of *Sharing the Light of Faith*: It is printed in a large, 8 1/2" x 11" softbound format, which contain numerous black and white photograph illustrations on nearly all of its 182 pages. The photographs represent:

- People interacting (general): 151
- People participating in liturgy: 15
- Priests celebrating Mass: 12
- Sacraments: baptism 4, confirmation 1, penance 1, other (except liturgy) 5
- Christ: 3 [tiny icon in background, p. 81, neck cross, p. 83, outdoor cross, p. 93]
- Mary: 1 [tiny icon hodegetria in background, p. 81]
- Structures: church 1, bridge 1, psalm page 1, saint 1, stereo knobs 1

The tiny Marian icon in the background of the photograph is approximately one centimeter square. The partner icon in the background is one of the three Christ representations in the document. The thrust of catechesis at the time, as can be noted by the illustrations, was to build the human community of the Church, the People of God. It would take another decade before the icons of Jesus and Mary would be taken out of the shadows in the background.

*Sharing the Light of Faith* was published in March 1979. By October 1979, Pope John Paul II published *Catechesi Tradendae*, the summary document in response to the 1977 Synod on Catechesis. In 1980, the *Catechesi Tradendae* commentary, “Going, TEACH...” was published in the United States. In 1981, the USCC published an official Commentary to *Sharing the Light of Faith*. The commentary was undersigned by John R. Quinn, Archbishop of San Francisco, then president of NCCB/USCC. The archbishop clarifies the magisterial character of the National Catholic Directory. The document “sets forth official policy relating to the catechesis of all age groups in a variety of circumstances.” He adds, “Already the document (NCD) has had an impact on the catechetical life of the Church. It will continue to do so for years to come.”

6. *Catechesi Tradendae*
   On Catechesis in Our Time
   Pope John Paul II
   Apostolic Exhortation
   16 October 1979

a. Historical Background

In 1977, the synod of bishops met in Rome to discuss the theme, “Catechesis in our time, with special reference to the catechesis of children and young people.” This synod was a follow-up of the synod on evangelization that had taken place three years earlier with its ensuing document on evangelization, *Evangelii Nuntiandi*, which was to spark new zeal in the spread of the Christian message. In a sense, the two synods, 1974 and 1977, are twins in the ministry of the Word. Due to the work of the

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*Section I 39*
synods, the terms, evangelization and catechesis, were clearly defined. Evangelization is the beginning stage, the first encounter and decision to embrace the faith; catechesis is the deepening, the instruction in the doctrine once the faith-decision has been made.

The work of 1974 and its resulting apostolic exhortation, Evangelii Nuntiandi, became the study material in preparation for the catechesis synod. Early in the discussions of the 1977 synod, the bishops chose to follow the same pattern as in 1974, that is, to pass on their deliberations to the pope and at the same time to write a brief of their own. Two documents prepared by the bishops resulted from the catechesis synod. One, Message to the People of God, was publicly presented at the end of the sessions on October 29, 1977. The second document, consisting of thirty-four propositions and ca. 1,000 amendments to the propositions, was sent privately to Pope Paul VI. As had been the case at the 1974 evangelization synod, the bishops requested that a magisterial document be written in summary of the deliberations.

The Message to the People of God first established the distinguishing elements between evangelization and catechesis. The starting point, evangelization, is ideally followed by, as the message states, "continued growth and maturation in faith." Catechesis should assist this process. The bishops of the synod defined catechesis as "every ecclesial activity which seeks to bring about growth in faith." A major topic which developed during the synod was adult catechesis — both the rite of initiation and on-going instruction. Catechesis for the young and for adults go hand in hand. For adults especially, spiritual formation is a necessary assist to catechesis and often its starting point. According to the document, catechesis happens first in the family, then in schools and CCD.

In regard to Marian catechesis, an American contribution at the synod was presented by Cardinal Carberry of St. Louis. Carberry's theme was, "The Role of the Blessed Virgin Mary In Catechetics." It is from this talk that Pope John Paul II eventually picked up the phrases: Mary, a "compendium of catechetics," and she is "a living catechism." With the deaths of Pope Paul VI and Pope John Paul I, it took until October 1979 for the document on catechesis to be prepared. As cardinal, Karol Wojtyła had been on the Council of the General Secretarial Staff of the Synod, which had prepared the theme for the synod on catechesis. From March 1975 on, he was part of the small preparatory commission. He then chaired the council that prepared the working papers for the synodal discussions. During the synod, Cardinal Wojtyła worked with Cardinal A. Luciani: "two future Popes, both great catechists, were working together.

Pope John Paul II knew the mind of the synod firsthand. He incorporated all thirty-four of the bishops' propositions into Catechesi Tradendae, some in greater detail, others less. He stressed the

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170 Bernardin, 2.
171 The intent of the synod was to discuss catechesis of the young, however adult catechesis was pressingly current and urgent to the synod fathers. In 1972, norms had been published by the Vatican which developed the RCIA (Ordo Initiationis Christiane Adulorum; Rite of Christian Initiation of Adults: AAS 64 (1972): 252) parish programs as we know them today. See: Berard Marthaler, "The Modern Catechetical Movement in Roman Catholicism: Issues and Personalities," Sourcebook, 285-286.
173 Jesús López-Gay, S.J., "General Introduction to the Apostolic Exhortation "Catechesi Tradendae," "GOING, TEACH..." Boston: St. Paul Editions, 1980, 86-87. López-Gay writes, "As fruit of this work a few pages were distributed containing the presentation of catechesis as 'education and initiation'... with a return to the theme of parochial catechesis and to the relationship between catechesis and theology, which, in fact, are not identical, but which imply a certain homogeneity because they must offer the integral message of faith without precluding from the magisterium; the above-mentioned pages also speak of traditio Symboli (the handing on of the creeds) and of the hierarchy of truths which must be maintained in every catechesis. These topics, almost in the same words, are to be found in CT," p. 87.
"ecclesial-evangelical thrust of the synod." He acknowledged the limitations of the document and stated that he did not intend to give "a rigorous formal definition of catechesis." Pope John Paul II stated that the General Catechetical Directory of 1971 was to remain the norm for catechesis, and specialists were to be called upon to define the various meanings and branches of catechesis.

b. The Teachings of Catechesi Tradendae

For Pope John Paul II, catechesis may have its various divisions, but it is unified in the one teacher, Jesus Christ and the life that is to be lived from the message he brought. At first glance Catechesi Tradendae seems to echo the previous catechetical documents discussed in this thesis, but there is a difference concerning the emphasis placed on working for an integration of theology and catechesis, research and faith, content and experience, freedom and magisterial loyalty.

Catechesi Tradendae begins by focusing on the One Teacher, Jesus Christ. Christ's life was a life of continual teaching. What he taught was "never separable from his life and his very being." The document next gives a brief history of catechesis; catechesis is "An Experience as Old as the Church." The third chapter examines the Church's pastoral and missionary activity, the relationship of sacraments and catechesis, and states that catechesis must foster the seed of faith and educate toward always fuller faith. The fourth chapter speaks of the content of catechesis with its base in Scripture and Tradition. It is here under the subtitle, "Integrity of Content," article 30, that we find the first mention of Mary.

30 With regard to the content of catechesis ...

The first point concerns the integrity of the content ... What kind of catechesis would it be that failed to give their full place to man's creation and sin; to God's plan of redemption and its long, loving preparation and realization; to the incarnation of the Son of God; to Mary, the Immaculate One, the Mother of God, ever Virgin, raised body and soul to the glory of heaven, and to her role in the mystery of salvation ...

The article insists on the concern for integrity. Those who hear the "word of faith [Romans 10, 8]" have "the right to receive" it "not in mutilated, falsified or diminished form but whole and entire, in all its rigor and vigor." It is within this context that the article presents the four main teachings — Theotokos, ever Virgin, Immaculate Conception, and the Assumption — and adds that Mary's role in the mystery of salvation is also to be taught. These are the major elements on Marian catechesis present in each magisterial document on catechesis studied thus far.

Chapter five is titled, "Everybody Needs To Be Catechized." Paragraphs are respectively devoted to infants, children, adolescents, the young, the handicapped, adults, quasi-catechumens — and special situations hindering catechesis. Catechetical methods are given in chapter six, including pilgrimages, catechetical literature and catechisms. Chapter seven discusses teaching methods, diversity, inculturation, popular devotion and the value of memorization. Chapter eight draws a distinction between theology and catechesis. The duties and rights of theologians are indicated. Exegetes and catechists are to take each other into consideration, and both exegete and catechist "must refuse to trouble the minds of the children and young people, at this stage of their catechesis, with outlandish theories, useless questions and unproductive discussions, things that St. Paul often condemned in his pastoral letters. (cf. 1

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175 CT 4; Barker, p. 202.
176 CT 2.
177 CT 9.
178 CT Part II.
179 CT 30.

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Section I 41
Tm 1#ff; 2 Tm 2:14ff; 4:1-5; Tit 1:10-12

Chapter nine, the final chapter of Catechesi Tradendae lays the responsibility for catechesis on everyone: bishops, priests, religious, lay catechists, parishes, families, schools, organizations, and training institutes—in that order.

**c. Marian Content in Catechesi Tradendae**

As stated above, Catechesi Tradendae was not intended to replace the General Catechetical Directory. The Marian content found in articles 30 and 47, and in the conclusion, article 73, does not replace the normative texts in the directories, but does offer new elements to enhance Marian catechesis.

As was done in the previous discussion of the catechetical documents, the full Marian texts, articles 47 and 73, are given below:

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(1) 47 "Utilization of Various Places, Occasions and Gatherings"

I am also thinking of various occasions of special value which are exactly suitable for catechesis: for example, diocesan, regional or national pilgrimages, which gain from being centered on some judiciously chosen theme based on the life of Christ, of the Blessed Virgin or of the saints.

(2) "Mary, Mother and Model of the Disciple"

73 May the Virgin of Pentecost obtain this for us through her intercession. By a unique vocation, she saw her Son Jesus “increase in wisdom and in stature, and in favor.” (cf. Lk 2:52) As he sat on her lap and later as he listened to her throughout the hidden life at Nazareth, this Son, who was “the only Son from the Father,” “full of grace and truth,” was formed by her in human knowledge of the Scriptures and of the history of God’s plan for his people, and in adoration of the Father. (cf. Jn 1:14; Heb 10:5; S. Th., III, Q. 12, 1. 2: a. 2 and 3.)

She in turn was the first of his disciples. She was the first in time, because even when she found her adolescent Son in the temple she received from him lessons that she kept in her heart. (cf. Lk 2:51) She was the first disciple above all else because no one has been “taught by God” (cf. Jn 6:45) to such depth. She was “both mother and disciple,” as St. Augustine said of her, venturing to add that her discipleship was more important for her than her motherhood (cf. Sermo 25, 7; PL 46, 937-938). There are good grounds for the statement made in the synod hall that Mary is “a living catechism” and “the mother and model of catechists.”

May the presence of the Holy Spirit, through the prayers of Mary, grant the Church unprecedented enthusiasm in the catechetical work that is essential for her. Thus will she effectively carry out, at this moment of grace, her inalienable and universal mission, the

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180 CT 61.
181 Article 30 was previously, partially quoted above.
182 With the idea of pilgrimages, article 47 presents a new theme for catechesis. The concept is somewhat similar in Behold Your Mother, which speaks of places where apparitions took place. BYM 99-100. But this is the first mention of Marian shrines as an opportunity for catechesis as such.
183 A renewal of catechetical dynamism in the Church.

42 Section I
mission given her by her Teacher: “Go therefore and make disciples of all nations.” (Mt 28:16)

The text is studied below by tracing the origins of its various segments.

(3) **Sources for the Marian Doctrine in *Catechesi Tradendae***

<table>
<thead>
<tr>
<th>Sources for the Marian Doctrine in <em>Catechesi Tradendae</em></th>
<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Title:</strong> “Mary, Mother and Model of the Disciple”</td>
<td></td>
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<tr>
<td>Disciple image new to catechesis documents; cf. “Disciple” to BYM 78, 81, 114; MC 37</td>
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<tr>
<td>Pentecost image new to catechesis documents; cf. SLF 106; CT indicates more to vocation than birth giver</td>
<td></td>
</tr>
<tr>
<td>cf. Jn 1114; Heb 1115; St. Th., III, Q. 12, 1: 2: a. 2, and 3:</td>
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<tr>
<td>She in turn was the first of his disciples. She was the first in time, because even when she found her adolescent Son in the temple she received from him lessons that she kept in her heart. (cf. Lk 2:51) She was the first disciple above all else because no one has been “taught by God” (cf. Jn 6:45) to such depth.</td>
<td></td>
</tr>
<tr>
<td>cf. SM 4: the first to merit...praise...[given to Christ’s followers]</td>
<td></td>
</tr>
<tr>
<td>Why Mary is first, new to Marian and catechesis documents</td>
<td></td>
</tr>
<tr>
<td>Source given for first time See Carberry above</td>
<td></td>
</tr>
<tr>
<td>Note mention of Holy Spirit’s action through Mary</td>
<td></td>
</tr>
<tr>
<td>May the presence of the Holy Spirit, through the prayers of Mary, grant the Church unprecedent...essential for her. Thus will she effectively carry out, at this moment of grace, her inalienable and universal mission, the mission given her by her Teacher: “Go therefore and make disciples of all nations.” (Mt 28:16)</td>
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<th>1978</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>73</strong> May the Virgin of Pentecost obtain this [a renewal] of catechetical dynamism in the Church, for us through her intercession.</td>
<td></td>
</tr>
<tr>
<td>By a unique vocation, she saw her Son Jesus “increase in wisdom and in stature, and in favor.” (cf. Lk 2:52)</td>
<td></td>
</tr>
<tr>
<td>May as educator similar to SM 9 History, cf. LG 55, BT 24; May in God’s plan, new to catechetical documents</td>
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</tr>
<tr>
<td>cf. to LG 65, GCD 68: Love for the Father</td>
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<tr>
<td>in admiration of the Father (cf. Jn 1114; Heb 1115; St. Th., III, Q. 12, 1: 2: a. 2, and 3:</td>
<td></td>
</tr>
<tr>
<td>she was “the only Son from the Father,” “full of grace and truth,” was formed by her in human knowledge of the Scriptures and of the history of God’s plan for his people,</td>
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<td>and in adoration of the Father; cf. Jn 1114; Heb 1115; St. Th., III, Q. 12, 1: 2: a. 2, and 3:</td>
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</tbody>
</table>

*Section I 43*
With new forms of expression, *Catechesi Tradendae* breaks the mold of the three major catechetical documents previously studied here, *General Catechetical Directory*, *Basic Teachings*, and *Sharing the Light of Faith*. Three major themes emerge: Mary, the educator of Jesus and his first disciple; Mary, who educates Jesus, is educated in turn by him to model discipleship; finally, Mary educates us; she does so through her being and through her continued action to give birth to Christ in us by her intercessory prayer for us. This is what it means to describe her as "a living catechism" and "the mother and model of catechists."

In his introduction to *Catechesi Tradendae*, Pope John Paul II had noted that the normative document for catechesis remained the *General Catechetical Directory*. Nevertheless, although *Catechesi Tradendae* was not doctrinal in the same sense that the *General Catechetical Directory* was, a strong call was sent, a call for integrity of content and a call, which included the essential teachings on the Blessed Virgin Mary.

7. **Sharing the Light of Faith: An Official Commentary**
   National Catechetical Directory for Catholics of the United States
   Berard L. Marthaler, OFM Conv, 1981

   This official commentary to the National Catholic Directory was published after the apostolic exhortation, *Catechesi Tradendae*. Marthaler attempted to link the NCD and *Catechesi Tradendae* by using sidebars from CT to complement the main body of commentary. The commentary mentions, but does not actually comment on the Marian articles in *Sharing the Light of Faith*. By the addition of the *Catechesi Tradendae* sidebars a type of commentary nevertheless takes place. They are listed here simply to indicate what this official commentary considered important to include from the Marian catechesis of *Catechesi Tradendae*. The right column below consists of direct quotes.

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184 CT 2.
185 CT 1-11.

44 Section I
What kind of catechesis would it be that failed to give their full place to man's creation and sin, to God's plan of redemption and its long, loving preparation and realization, to the incarnation of the Son of God, to Mary, the immaculate one, the Mother of God, ever Virgin, raised body and soul to the glory of heaven, and to her role in the mystery of salvation...

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This statement was made by John Joseph Cardinal Carberry, St. Louis, in his oral intervention. See footnote 172, p. 40.
Eight.

Guidelines on Doctrine for Catechetical Materials

National Council of Catholic Bishops
14 November 1990

Eleven years after Sharing the Light of Faith and Catechesi Tradendae the United States National Council of Catholic Bishops (NCCB) published a document in 1990 that provided a set of guidelines for "doctrinally sound catechetical materials." The guidelines recall the mandate of the second Vatican Council in Christus Dominus 13 and 14, particularly the bishops' responsibilities regarding "the use of publications and 'various other media of communication' that are helpful in proclaiming the Gospel of Christ."189

From June 1988 to May 1990, a task force of eighteen persons was appointed by the NCCB and chaired by Bishop John Leibrecht of Springfield-Cape Girardeau to respond "to the desire of publishers for guidance and concerns of the faithful" in providing principles and guidelines for the publication of catechetical materials.

Professionals from publishing companies were consulted, as were members of both the NCCB Committee on Doctrine and the NCCB Committee on Liturgy. The task force submitted a draft to the USCC Committee on Education, which then presented the amended document to the full body of United States bishops. The bishops, in turn, made further recommendations and approved the document on November 14, 1990.

This set of guidelines is specially directed to publishers of textbooks, to assist them in writing and evaluating their own materials before submitting these materials to the local bishop for review. There are eighty-seven articles using a wide range of documents from the post-Vatican II period as sources. For the Marian articles the Guidelines on Doctrine for Catechetical Materials used Lumen Gentium, the General Catechetical Directory, and Sharing the Light of Faith. The guidelines were meant to secure doctrinal soundness. The document defines doctrinal soundness by presenting two principles from which flow several criteria. The principles and criteria are listed here since they also apply to the Marian teaching. The following is a direct quote:

a. Principles and Criteria of Doctrinally Sound Catechetical Materials

1) The first principle of doctrinal soundness is that the Christian message be both authentic and complete. For expressions of faith and moral teachings to be authentic they must be in harmony with the doctrine and traditions of the Catholic Church, which are safeguarded by the bishops, who teach with a unique authority. For completeness, the message of salvation, made up of several parts that are closely interrelated, must, in due course, be presented in its entirety, with an eye to leading individuals and communities to maturity in faith. Completeness also implies that individual parts be presented in a balanced way according to the capacity of the learners and in the context of a particular doctrine.

2) The second principle in determining the doctrinal soundness of catechetical materials is the recognition that the mystery of faith is incarnate and dynamic. The mystery of the

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190 GDCM, p. 431.
191 It is perhaps for this reason that there seems to be no discussion of the document in secondary literature. It may have been considered an item internal to publishers.
192 GDCM, pp. 432-3.
divine plan for human salvation, revealed in the person of Jesus Christ and made known in the Sacred Scriptures, continues as a dynamic force in the world through the power of the Holy Spirit until, finally, all things are made subject to Christ and the kingdom is handed over to the Father "so that God may be all in all" (1 Cor 15:29). ...

Several criteria:

First, a holistic approach to catechesis reflects the progressive, step-by-step initiation of the believer into the church community, and the lifelong conversion that is required. ... Catechetical materials should relate to the age, ability and experience of those being catechized. The principle form of catechesis is catechesis of adults, for adults are those “who have the greatest responsibilities and the capacity to live the Christian message in its fully developed form” (CT 43). Catechesis for children and other age groups is always necessary and should in some way lay the foundation for adult catechesis. (GCD 20; NCD 32).

Second, the proper expression of our faith highlights the centrality of fundamental doctrines of the Christian tradition. [In this section, the document builds on the general and national catechetical directories, GCD 46; NCD 47.] The Trinitarian structure of the Apostles’ Creed and the Nicene Creed is an example that offers helpful guidance in ordering the hierarchy of truths. ...

Third, authentic catechesis recognizes the Christian faith needs to be incarnated in all cultures; accordingly it is expressed in diverse ways that witness to the catholicity of the church without endangering its unity. ...

Fourth, the fruit of effective catechesis is unity “among all who hold and teach the Catholic faith that comes to us from the apostles” (Eucharistic Prayer 1). The common faith is shared and celebrated most perfectly in the eucharist. Biblical, creedal and prayer formulas are also essential to the unity of the faith community. ...

This document builds on the previous documents. It explains that it is published at that particular time (1990) in order to incorporate the teachings of more recent documents from both Rome and the pastoral letters of the bishops. The Guidelines on Doctrine for Catechetical Materials single out “certain doctrines that seem to need particular emphasis in the life and culture of the United States at this time (1990) in order to incorporate the teachings of more recent documents from both Rome and the pastoral letters of the bishops. The Guidelines on Doctrine for Catechetical Materials single out “certain doctrines that seem to need particular emphasis in the life and culture of the United States at this time”.

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193 The original work in magisterial documents on catechesis was focused on the children and teens. As evidenced in the documents, adult catechesis gradually became stressed until it reached its summit in these Guidelines on Doctrine for Catechetical Materials as the focus of catechesis in the United States.

194 GDCM, 432-3.

195 GDCM, 433: “The guidelines, even taken as a whole, are not a synthesis of the Gospel message nor an exhaustive list of Catholic beliefs. They are not intended to supplant, and in fact should be studied in conjunction with, the outline of the principal elements of the Christian message presented in the National Catechetical Directory (Chapter 5) and any exposition of doctrine found in a future Catechism for the Universal Church. The guidelines differ from the National Catechetical Directory and our earlier document “Basic Teachings for Catholic Religious Education” in two ways: First, they incorporate teachings and principles stated in recent papal encyclical and in pastoral letters issued by the National Conference of Catholic Bishops [LG, NA, UR, CD, SC, GS, GCD, NCD, CT, Christifideles Laici, Sollicitudo Rei Socialis, “The Jews and Judaism in Preaching and Catechesis,” Economic Justice for All, Familiaris Consortio]; and second, they single out certain doctrines that seem to need particular emphasis in the life and culture of the United States at this time.”

Section I 47
These guidelines do not supplant the former documents; the guidelines and the catechetical documents are to be studied together. They should also be studied together with "any exposition of doctrine found in a future Catechism for the Universal Church." The document continues in a detailed manner to incorporate methods to be taken into consideration for catechesis. With this extensive background in mind, the document goes on to present the following specific content areas:

I. Guidelines for Doctrinally Sound Catechetical Materials

- General Doctrinal Content, articles 1-9
- Father, Son and Holy Spirit, 10-17
- Church, 18-33
- Mary and the Saints, 34-37
- Liturgy and Sacraments, 38-50
- Life of Grace and Moral Life, 51-67
- Death, Judgment and Eternity, 68-69

II. Guidelines for Presenting Sound Doctrine (teaching methods), 70-87

In summary, the Guidelines on Doctrine for Catechetical Materials is a highly compact and practical document that could be likened to a checklist of items to be used when writing catechetical materials. There are four articles under the heading, "Mary and the Saints." An overview of the eighty-seven articles of the Guidelines on Doctrine for Catechetical Materials seem to indicate articles, over and above those specified, which also include or could include Marian doctrine. These have also been quoted here. The Marian articles and related articles below are a direct quote.

196 GDCM, 433. Although there are three documents quoted for the specific Marian teachings — Lumen Gentium (1964), General Catechetical Directory (1971), and Sharing the Light of Faith (1973) — Catechesi Tradendae (1979) is also represented in the word disciple. See forward, GDCM 35.

197 Ibid.
Marian Content in *Guidelines on Doctrine for Catechetical Materials*

Mary and the Saints

Doctrinally sound catechetical materials:

34 Explain the sacramental meaning of “communion of saints,” linking it to the eucharist, which bringing the faithful together to share the “holy gifts” is the primary source and sign of church unity.

35 Explain the biblical basis for the liturgical cult of Mary as mother of God and disciple par excellence; and describe her singular role in the life of Christ and the story of salvation (*Lumen Gentium* 66, 67).

36 Foster Marian devotions and explain the church’s particular beliefs about Mary (e.g. the immaculate conception, virgin birth and assumption) (GCD 68; NCD 106).

37 Explain the church’s teaching on angels and its veneration of saints who intercede for us and are role models in following Christ. (GCD 68).

Articles that could indirectly mean to include Mary:

42 Explain the liturgical year, with special attention to the seasons of Advent-Christmas, Lent-Easter (NCD 144c).

44 Explain the Catholic heritage of popular devotions and sacramentals so that they serve as a means “to help people advance toward knowledge of the mystery of Christ and his message” (*Catechesi Tradendae* 54).

73 Integrate biblical themes and Scriptural references in the presentation of doctrine and moral teaching, and encourage a hands-on familiarity with the Bible (NCD 60a).

75 Maintain a judicious balance between personal expression and memorization, emphasizing that it is important both for the community and themselves that individuals commit to memory selected biblical passages, essential prayers, liturgical responses, key doctrinal ideas and lists of moral responsibilities (*Catechesi Tradendae* 55; NCD 176e).

76 Provide for a variety of shared prayer forms and experiences that lead to an active participation in the liturgical life of the church and private prayer (NCD 145, 264).

81 Reflect the catholicity of the church in art and graphics by presenting the diverse customs and religious practices of racial, ethnic, cultural and family groups. (NCD 194, 164).

86 Help teachers and catechists distinguish between church doctrine and the opinions and interpretations of theologians (NCD 264).
b. Marian Content in *Guidelines on Doctrine for Catechetical Materials* do not add new elements to Marian catechesis. However, they are the first among the United States documents to clearly state that Mary's intercession is to be taught. The guidelines stress Marian catechesis in the context of the communion of saints, an element evident already in *Lumen Gentium* 50 (which treats of the communion of saints) and *Sharing the Light of Faith* 106 (which is preceded by the title, Part I: Mary and the Saints), but is less clearly stated in previous documents.

The guidelines intended to incorporate teachings from recent papal encyclicals. This it does in the Marian teachings by including the description of Mary as a "disciple par excellence." The *Guidelines on Doctrine for Catechetical Materials* were presented at a time when drafts of the *Catechism of the Catholic Church* were already circulating. By 1994, the English translation of the catechism would be on the market. Even so, the usefulness of these guidelines continued since they retained the value of summarizing catechetical principles and methodology in a fresh approach for a new generation of authors and editors.

D. Diocesan Catechetical Guidelines After Vatican II

The study to this point has included catechetical documents for the universal Church and documents published for catechesis in the United States in general. There is also a body of catechetical literature that is normative for Marian catechesis on the diocesan level. A sample set of guidelines from the Archdiocese of New York will be used to demonstrate the diocesan level norms. To understand the way diocesan guidelines function, the Marian content of the New York Archdiocesan guidelines is printed in Appendix III. It would be helpful to refer to this appendix before proceeding.

1. History and Style of the Archdiocese of New York Guidelines

According to the research available, the earliest diocesan guidelines published in the United States after Vatican II were from the Archdiocese of New York, 1976-1977. The guidelines provided grade-specific doctrinal/devotional content for levels 1-8. Each grade level had its own specific theme and objectives. The material for catechesis was divided into subsections: Scripture, Worship, and Doctrine. The contents in each subsection, for the most part, parallel each other, and thus attempt to integrate the three areas. Below is an example taken from level one:

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. Annunciation</td>
<td>III. The Hail Mary</td>
<td>III. Mary is the Mother of Jesus</td>
</tr>
</tbody>
</table>

The New York revision of 1987 dropped the junior high level. These were revised and published in a booklet of their own in 1990. The guidelines are intentionally simple and straightforward.

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198 GDCM, 433.
199 GDCM 35. Although the GDCM are otherwise well documented, they do not give a source for *disciple par excellence*. *Disciple* first appeared in BYM 78, 81, 114; MC 35, 37; CT 73, etc. *Par excellence* is an expression unique to the GDCM.
200 The New York guidelines were provided by Sr. Mary Elizabeth Kelleher, O.P. These guidelines were selected because I was originally under the impression that the New York Archdiocesan Guidelines would, in some way, have an effect on William H. Sadlier, Inc., the textbook series selected for study in section II of this thesis, since Sadlier is located in this diocese. However, diocesan guidelines are not generally the norm for textbook review. This is the prerogative of the persons who give the *imprimatur* and *nihil obstat*. A study does exist which correlates the Sadlier work and the New York archdiocesan norms. This will be referred to again in section II.
201 For this first edition, the New York Archdiocese sent the photocopies of only the pages with Marian content.
“without sacrificing theological and doctrinal accuracy.” The 1987 edition retains the grade-specific themes and objectives of the former guideline and uses the format as follows:

<table>
<thead>
<tr>
<th>Basic Teachings</th>
<th>Sacred Scripture</th>
<th>Prayer and Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core Content</td>
<td>Christian Living</td>
<td></td>
</tr>
</tbody>
</table>

Footnoted to this material are added the areas:

- Words to Be Understood
- Liturgical Symbols and Gestures to Be Understood
- Prayers to Be Learned
- Prayers to Be Encouraged
- Review Prayers of the Previous Grades

In 1995, the guidelines were revised in accord with the *Catechism of the Catholic Church.* For the Marian content, there was little change. The upgrade generally consisted of inserting CCC article numbers into the 1987 guidelines.

2. Marian Content in the Archdiocese of New York Guidelines

The New York guidelines from 1976-77 are strongly scriptural and liturgical. The children are to get to know Mary as she appears in the Scriptures in relationship to Jesus and as she is celebrated in the liturgy. For grades one through six, doctrinal content is expressed through the learning of the articles of the Apostles’ Creed and through liturgical commemorations. Devotion to Mary is expressed in prayer forms which include: the Hail Mary, the Rosary, Stations of the Cross and Devotion to the Holy Family. In grades seven and eight, the doctrine on Mary as Mother of God and model for the Church, is taught.

It is interesting that the 1987 guidelines are expressly dedicated to Mary. Cardinal O’Connor wrote in the introduction, “In this Marian Year, it is appropriate that we publish these *Guidelines for Catechesis* under the patronage of Mary, the Woman who gave birth to Jesus, the Word of God made flesh. We implement them under her inspiration who always treasured the Word, ‘pondering it in her heart.’ (Luke 2:19)” It is also evident that nearly twice as much Marian content both doctrinally and devotionally has been incorporated into the 1987 guidelines than in the previous material. Mary’s place in Scripture, hence in relationship to Jesus, remains as in the previous guidelines. The doctrine continues to be presented as part of the articles of the Apostles’ Creed. In addition, the new section on Christian Living shows Mary as a model, as adapted to the various grade levels. There is also twice as much content under the section, Prayer & Worship. Mary months, May and October, are taught, the rosary is taught as a Scripture-based prayer, and an entire page is devoted to projects which teach about Mary from the perspective of inculturation.

In 1990, the grades seven and eight guidelines expanded extensively beyond the original three categories — Scripture, Worship and Doctrine — to include Personal Growth, Jesus and the Gospel Message, Sacraments, and Prayer. Each of these categories have six or seven subcategories. The lack of specifically naming Mary gives the impression that there is less Marian content than in the original 1977 guidelines. Closer examination shows that Mary has been integrated in the new sections, even if less

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203 Ibid.
205 The Marian content is given in full in the New York Guidelines Appendix III, p. 281.
206 For the detailed list of the recommended liturgies to be explained per grade, see appendix, p. 281ff.
obviously. For example, in the sacrament of penance, our prayers are joined to the good works of Jesus, Mary, and the saints. Under the section on prayer, there are more examples listed than previously and added are brief explanations of the significance of the various Marian liturgies.

A saint’s devotion is presented as an example of Marian devotion: Aloysius Gonzaga (16th c) is selected as a saint who “took special delight in praying to Our Lady.” In the grade eight guidelines, Mary is called a “significant member of the Church.” One who was “a central figure at the heart of the early Christian community.” The Council of Ephesus in 431 was pointed out as an essential teaching that the students should know.

In 1996, the guidelines for pre-Kindergarten through sixth grade were revised in accord with the Catechism of the Catholic Church. For the Marian content, this means, basically, that the corresponding CCC article numbers have been inserted in the guidelines to match the content defined in the 1987 edition. There are two changes: First, in the 1987 edition, Mary had been cited as a model for women, Joseph for men. This was dropped in the 1996 edition. Second, in the sixth grade of the 1996 edition, the Magnificat was added. The children are to pray it and learn that “the Magnificat, Mary’s Song, sings of the great works of God in Mary’s life and recalls the eternal promises made to Abraham and his children.”

The New York guidelines are concise lists of doctrine and devotional practices. It is difficult to establish in them the impact of Marian catechetical guidelines published on a national and international level. In the 1976 edition, the only example which could be considered an influence is found in the Level Eight section on doctrine, “Mary is the model of the Church.” The eighth grade theme is: “The Church as the sacrament of Christ’s presence in the world, called to give glory and praise to the Father and to bring God’s redeeming love to men.” The objectives for that grade level states, “To help the student understand what the Church is and to encourage him in his active participation in its life.” It follows well that the Sacred Scriptures chosen for study in the eighth grade are Cana (Jn 2:1-12); at the Cross (Jn 19:25-27), and the early Church (Acts 1:12-14). Under worship the students of this age level study devotion to Mary, the Rosary, the Feast of the Assumption, Feast of the Solemnity of Our Lady, Mother of God, and the Magnificat. Finally, the Marian doctrine to be learned in this context: “Mary is the model for the Church.”

In 1987, there are indications of the catechetical guidelines’ influence, for instance, Mary’s “special place in the Church as Mother of God and Mother of the Church,” a phrase identical to Basic Teachings. Influences of other Marian documents are also seen such as: Mary is a model because of her faith and trust.

3. Conclusion

A close look at the New York guidelines in contrast to the catechetical guidelines, both universal and national, shows striking differences. The obvious distinction is the structured overview (or checklist) in the New York guidelines of things to be taught in catechesis. In the early instance (1976), scripture, worship and doctrine are given parallel importance. In the later editions (1987 and 1996) the parallel themes given equal importance are basic teachings (doctrine), Christian living, scripture, and prayer and worship. Using this structure, it is clearly discernable that Sacred Scripture, liturgy and, later, Christian living are

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209 See appendix, p. 286.
210 1987, “Mary is an inspiration in a particular way for women as Joseph is for men.” p. 284.
212 See appendix, p. 283.
213 BT 24.
214 For example, the following documents discuss Mary’s faith: Lumen Gentium 53, 57, 58, 61, 68; Behold Your Mother 5, 12, 20, 27, 28 et al; and Marialis Cultus 17, 18, 19, 20 et al.
to be given the same parallel weight in Marian catechesis. In contrast to this, the catechetical documents rarely treat Sacred Scripture and liturgy in regard to Marian catechesis.

The New York guidelines insist on specific Marian prayers. In the catechetical documents, only *Sharing the Light of Faith* asks for specific prayers. In the New York guidelines, there is consistent emphasis on the Hail Mary prayer which assures that there is a constant teaching on the belief in Mary’s intercession and hence belief in her ongoing activity in the Church. This theme is not clearly delineated in the USCC catechetical documents. Further remarks will be added in the conclusion of the study of the catechetical documents.

The study now returns to the sequence of documents, which determine Marian catechesis in the United States. This brings us to the *Catechism of the Catholic Church*. 
Section I

E. **Catechism of the Catholic Church**

**Catechism of the Catholic Church**

English translation, 1994

United States Catholic Conference — Libreria Editrice Vaticana

1. **Fidei Depositum**

Apostolic Constitution on the *Catechism of the Catholic Church*¹¹⁵

Pope John Paul II

11 October 1992

In the thirty-year span from 1965 to 1997 a great deal of attention was paid to catechesis on the part of the universal Church and the Church in the United States. It was also a turbulent time for catechesis.²¹⁷ In a sense, the *Catechism of the Catholic Church* can be considered a culmination of the discussion on post-conciliar catechesis.

Earlier in this study, the history of universal catechisms was discussed. In Section II, the catechisms used in the United States, especially for children, will be presented. In addition to this, a brief summary of the history of the *Catechism of the Catholic Church* follows:

The catechism of the Council of Trent, *Catechismus Romanus*,²¹⁸ was the universal norm for catechesis from 1566 until the Second Vatican Council. The First Vatican Council, 1870, had spent long hours in debate about whether or not to implement a new universal catechism. By January 1870, a schema on the newly proposed catechism had been prepared and distributed, detailed interventions were recorded, and a revised schema was approved. However, due to the abrupt end of the Council, no provision was made to actually produce a universal catechism. None was ever written.²¹⁹

As discussed above, when the Second Vatican Council was announced, preparatory work on a new catechism schema was begun.²²⁰ However, no catechism was commissioned at Vatican II. As the introduction to the *Catechism of the Catholic Church* states, the documents of Vatican II provided “a considerable number of doctrinal statements and pastoral norms which were presented to the whole Church.”²²¹ The question remained: How does the catechist sift through the material of Vatican II and

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¹¹⁶*Fidei Depositum* [FD] is published as the foreword of the above English translation, fn 1.


²²⁰Donnellan, *Rationale*, 146.

²²¹See above, p. 13.

²²²CCC, p. 2.
discern what should necessarily be incorporated into catechesis? The issue was thought to be settled with
the publication of the General Catechetical Directory in 1971. This was not the case.

Pope John Paul II gives the history and purpose of the Catechism of the Catholic Church in his
apostolic constitution Fidei Depositum. He begins by calling on “the principle task entrusted to the
Council by Pope John XXIII” which “was to guard and present better the precious deposit of Christian
doctrine in order to make it more accessible to the Christian faithful and to all people of good will.”

The creation of national catechisms seemed to raise difficulties. The synod on evangelization
and the synod on catechesis both underscored the concern that catechetical norms be published.
However, no specific action was taken until the extraordinary synod of 1985 which had been convoked
to celebrate the 20th anniversary of the close of the council.

Cardinal Godfried Danneels of Malines-Brussels, Belgium, secretary of the extraordinary synod,
prepared the concluding document titled, Final Report. In Fidei Depositum Pope John Paul II quoted
the decisive recommendation of the Final Report: “Very many have expressed the desire that a
catechism or compendium of all catholic doctrine regarding both faith and morals be composed, that it
might be, as it were, a point of reference for the catechisms or compendiums that are prepared in various
regions. The presentation of doctrine must be biblical and liturgical. It must be sound doctrine suited to
the present life of Christians.”

In Fidei Depositum, Pope John Paul II gives reasons for publishing a universal catechism.
Among these reasons, he includes, “to allow for a better knowledge of the Christian mystery and for
enlivening the faith of the People of God.” A further reason: The catechism is “offered to all the
faithful who wish to deepen their knowledge of the unfathomable riches of salvation (cf. Eph 3:8).”

Pope John Paul II also states, “The Catechism of the Catholic Church ... is offered to every individual
who asks us to give an account of the hope that is in us (cf. 1 Peter 3:15) and wants to know what the
Church believes.”

It took six years to complete the work. Fidei Depositum lists the commissions and process, and
the pope emphasizes that the Catechism of the Catholic Church is the joint effort of all the bishops of the
whole world. The catechism is offered to the universal Church as a “reference text ... for a catechesis
renewed at the living sources of the faith!” It is not meant to replace national and local catechisms, but
at the same time Pope John Paul II declared it “to be a sure norm for teaching the faith and thus a valid
and legitimate instrument for ecclesial communion.”

222 See above, p. 20f.
223 CCC, p. 2.
224 See Kevane’s discussion on the Dutch Catechism in Creed and Catechetics: A Catechetical Commentary on the
In the USA, an attempt was made to create a catechism, Christ Among Us. The imprimatur was revoked because there
was not a distinction made between what is legitimate theological discussion and Church teachings. [Source for this is Fr.
Roten’s classnote pages on the History of Christian Catechism.] Anthony J. Wilhelm, Christ Among Us: A Modern Presentation
226 FD (CCC), p 3.
227 FD 3, p. 5.
228 FD 3, p. 5.
229 FD 3, p. 6.
230 FD 3, p. 3.
231 CCC, p. 5. The following list of articles and books are of interest to this thesis since they include commentary on
Mary in the Catechism of the Catholic Church: Bertrand Buby, S.M., Mary of Galilee: Woman of Israel—Daughter of Zion Vol
Section I

The catechism is built on the traditional three part outline often used in catechetical texts and found in the *Roman Catechism*: the Creed, the Code, and the Commandments. Added to it is a fourth section on prayer. The articles are divided as follows: The Profession of Faith 1-1065, The Celebration of the Christian Mystery 1066-1690, Life in Christ 1691-2557, Christian Prayer 2558-2865. In the *Catechism of the Catholic Church*, there are 137 articles about or that include Mary. In those articles there are thirty-six references to *Lumen Gentium*, chapter 8, three references to *Sacrosanctum Concilium*, two references each to *Marialis Cultus*, *Mulieris Dignitatem*, and to the Creed of the People of God, and one reference each to *Gaudium et Spes*, *Evangelii Nuntiandi*, and *Redemptoris Mater*.

2. The chart below indicates one example of where the conciliar documents are incorporated into the *Catechism of the Catholic Church*.

<table>
<thead>
<tr>
<th>The <em>Lumen Gentium</em>, chapter 8 articles referred to in the <em>Catechism of the Catholic Church</em></th>
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<tr>
<td>LG</td>
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<td>61</td>
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234 *Sacrosanctum Concilium* [SC], *AAS* 56 (1964): 97-134; Flannery, 1-36.


236 *Gaudium et Spes* [GS], *AAS* 58 (1966): 1025-115; Flannery, 903-1014.


238 *CCC* p. 724.
The Marian articles and articles incorporating mention of Mary are incorporated throughout the whole body of the catechism. Appendix II, The Blessed Virgin Mary in the *Catechism of the Catholic Church*, has been prepared to illustrate where Mary has been included in the *Catechism of the Catholic Church*.  

### a. Marian Content in the *Catechism of the Catholic Church*

The Marian content in the *Catechism of the Catholic Church* will be presented in two ways. First, an overview of the teachings will be presented in the sequence that the catechism presents them. This overview is meant to indicate in broad terms what the catechism teaches about Mary. Secondly, the Marian content will be studied in terms of the major themes that received more attention in the catechism. The two major themes can be summed up in terms of the hierarchy of truths discussed in the *General Catechetical Directory*: Christ and Mary, the Church and Mary. There are additional aspects to consider, such as the Marian references in Sacred Scripture and devotion to Mary.

The first reference to Mary in the *Catechism of the Catholic Church* points to the long tradition of the Church to represent Christ and Mary together in and through image. The frontispiece — located after the catechism’s prologue — depicts the Child Christ with his mother, Mary. The prophet, Balaam, points to a star above them. The image is a photograph of a fresco fragment from the Priscilla catacomb in Rome. This fresco is the earliest known Marian image, and dates from the beginning of the 3rd century.  

In Part I, Section One of the catechism, “I Believe,” Mary is represented as a woman of faith. She believes in Jesus Christ and is an example of the obedience of faith. Her life was a pilgrimage of faith. In Part I, Section Two, “The Profession of the Christian Faith,” the teachings on Mary are found in eighty-eight articles which explain the Creed. Mary is an example of faith in God, a God who is “apparently powerless” in the face of “voluntary humiliation” and evil. “Only faith can embrace the mysterious ways of God’s almighty power,” and Mary has such a faith, a faith which believes all things are possible with God.

Section Two continues to teach that God did not abandon fallen humanity. In the *Protoevangelium* God announced the Messiah and Redeemer. He chose a woman who would battle the serpent, the final victory would belong to “a descendant of hers.” Christ, the “New Adam” would have a mother, the “new Eve,” who “benefited first of all and uniquely from Christ’s victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life.”

The teaching continues: Because of her faith, she could receive the Good News that God would send his Son, born of her, born of a woman, to redeem us. At the time of Christ’s conception in her
womb, he received the name Jesus, "God saves." Jesus is the "blessed fruit" of her womb, conceived as "'holy' in Mary’s virginal womb."248 Jesus, the son of God, the Redeemer, "was conceived by the power of the Holy Spirit, and was born of the Virgin Mary" (Creed) for us and our salvation.249 Born of Mary, Jesus Christ is true God and true man.250

The *Catechism of the Catholic Church* has, to this point, explained the revelation of God to his people and his plan for their eternal salvation, a plan that was realized in the Incarnation of Jesus Christ, the Word of God, who was born of the Virgin Mary. Here, the catechism looks at Mary’s part in the Incarnation, at her free choice in responding to God’s invitation,251 and at the power of the Holy Spirit, "‘the Lord, the giver of Life,’ ... sent to sanctify the womb of the Virgin Mary and divinely fecundate it, causing her to conceive the eternal Son of the Father in a humanity drawn from her own."252

The catechism goes on to explain the method the Catholic faith uses in its beliefs about Mary. "What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ."253

Mary is predestined, that is chosen by God, but by God’s will she is also free to choose God’s invitation. She was prepared for her task.254 She was "wholly borne by God’s grace."255 For the second time, the catechism speaks of her Immaculate Conception; Mary is entirely free from sin, “full of grace” from the first moment of her conception “by virtue of the merits of Jesus Christ, Savor of the human race.”256 Mary is holy, she has been blessed more than any other, she is “the All-Holy” (*Panagia*) Mother of God, formed as a new creature in Christ.257

The catechism goes on to explain Mary’s response to God, her divine motherhood, and her virginity — that of the ever-virgin Mary, whose virginal motherhood was part of God’s plan.258 Mary shared the mysteries of Christ’s life, his infancy and the hidden life.259 Mary shared with Christ his experiences of the Temple,260 and under the cross she “was associated more intimately than any other person in the mystery of his redemptive suffering.”261

The *Catechism of the Catholic Church* explains Mary’s relationship to the Holy Spirit. By the overshadowing of Holy Spirit, she gave birth to the Christ, “God’s Anointed.”262 Mary is part of the “small Remnant, the people of the poor,” who waited for the Messiah and for “a new Spirit,”263 and it is the Spirit of Christ in the fullness of time, the Holy Spirit, who is manifested in the holy events surrounding the Incarnation, the events with Elizabeth and her son, John, and the events of the

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248 CCC 430, 435, 437, 452.
249 CCC 456, 461.
250 Mary truly became the Mother of God by the human conception of the Son of God in her womb, ‘Mother of God, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh.” (Council of Ephesus 431) CCC 466; see also 467, 468, 470.
251 CCC 484.
252 CCC 485.
253 CCC 487.
254 CCC 488, 489.
255 CCC 490.
256 CCC 491.
257 CCC 492, 493.
258 CCC 494-511.
259 CCC 525, 526, 528, 529, 531-534, 563, 564.
260 CCC 583, 593.
261 CCC 618.
262 CCC 695, 697.
263 CCC 711.
manifestation of Christ through Mary (shepherds, magi, Simeon and Anna, Cana, and the first disciples).\textsuperscript{264}

The catechism next discusses what it means to believe in the Holy Catholic Church. The church is holy, and in Mary, “the Church is already the ‘all-holy.’”\textsuperscript{265} A special paragraph is devoted to Mary - Mother of Christ, Mother of the Church. There her spiritual motherhood is explained. Her “role in the Church is inseparable from her union with Christ and flows directly from it.”\textsuperscript{266} Mary was present at the beginnings of the Church. She assisted the Church by her prayers. At her death she “was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things.”\textsuperscript{267} She continues to assist the Church as its spiritual mother, she is the hope of what the Church is meant to be, and because of the fulfillment of her own pilgrimage of faith, she may be venerated.\textsuperscript{268}

Although the main Marian doctrine is situated in Part One of the \textit{Catechism of the Catholic Church}, Mary is also found in every other part as well. She is remembered in the discussion on the liturgy and the use of holy images in liturgy.\textsuperscript{269} She is part of the discussion on eternal life and the communion of the saints in the glory of heaven.\textsuperscript{270} She is mentioned in the discussion on the sacredness of marriage and family life, because Christ “chose to be born and grow up in the bosom of the holy family.”\textsuperscript{271} In this context, that is, the discussion on the holy family, the catechism adds, “The Church is nothing other than ‘the family of God.’”\textsuperscript{272}

Part Three, Life in Christ (the commandments), contains a wide variety of topics where Mary is included. She is discussed in connection with sacramentals and popular piety.\textsuperscript{273} In the Church’s task to be mother and teacher, Mary is an example, a “model and source” of holiness.\textsuperscript{274} The Church has set aside holy days to honor Mary. It is obligatory for Catholics to attend the sacred liturgies of these holy days (Mary, Mother of God, Immaculate Conception, Assumption).\textsuperscript{275}

Mary is included in the discussion on the first, second, third and eighth commandments.\textsuperscript{276} God is to be adored like Mary adored him and like this adoration is expressed in her Magnificat.\textsuperscript{277} Truth and beauty are reflected in sacred art, and sacred art reflects the “spiritual beauty of God [who is] reflected in the most holy Virgin Mother of God...”\textsuperscript{278}

The final part of the \textit{Catechism of the Catholic Church} is devoted to Christian Prayer. The catechism explains that Jesus learned to pray in his human heart from his mother,\textsuperscript{279} and his “Yes, Father!” echoes his mother’s \textit{fiat}.
Section I

Mary's way of prayer is explained, as is the Hail Mary, the rosary as a form of meditation, Mary's fiat as an example of contemplative prayer, the constant battle of prayer, Mary's prayer of intercession and the final victory over evil.

The above overview touched briefly on how Mary is included in the Catechism of the Catholic Church. The next step will be to look in greater detail at more dominant themes that appear in the catechism.

(1) The Trinity and Mary
(a) God the Father and Mary

The Catechism of the Catholic Church stresses both the Father's love for Mary and her election for the sake of Christ: "The Father blessed Mary more than any other created person 'in Christ with every spiritual blessing in the heavenly place' and chose her 'in Christ before the foundation of the world, to be holy and blameless before him in love.' (cf. Eph 1:3-4)" The Father "enriched" Mary "with gifts appropriate" to bear the Son of God. She was conceived without sin. The term the Church uses to explain this gift to Mary is Immaculate Conception. The Catechism repeats the teaching of Ineffabilis Deus and equates this freedom from sin as "full of grace," that which enables Mary to fulfill her vocation.

The Catechism of the Catholic Church devotes considerable space to the teaching on Mary, the Ever Virgin. "Mary's virginity manifests God's absolute initiative in the Incarnation. Jesus has only God as Father." The reasons for Mary's virginity have to do "with Christ and his redemptive mission, and on the welcome Mary gave that mission on behalf of all..." Her virginity is the sign of her faith 'unadulterated by any doubt,' and of her undivided gift of herself to God's will." (LG 63, cf. 1 Cor 7:34-35)

The Church teaches that Mary was always a virgin. This teaching is summarized in a quote from Augustine: Mary "remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin." (St. Augustine, Serm. 186, I:PL 38, 999)

(b) Jesus Christ and Mary

There are several ways in which the Catechism of the Catholic Church teaches about Mary's relationship to Jesus Christ. There is the teaching that Mary is first and fully redeemed by her Son.

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280 CCC 2617-19.
281 CCC 2673-79, 2682, 2708, 2716, 2725, 2827, 2837, 2853.
282 CCC 492.
283 CCC 490, quoting LG 56.
284 The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin and free of all personal sin." Pius IX, Ineffabilis Deus, 1854: DS 2803, CCC 491.
285 CCC 490. See also: 411, 491, 508.
286 He was never estranged from the Father because of the human nature which he assumed...He is naturally Son of the Father as to his divinity and naturally son of his mother as to his humanity, but properly Son of the Father in both natures." (Council of Friuli, 796); CCC 503.
287 CCC 502.
288 CCC 506.
289 CCC 506.
Mary's Immaculate Conception is sign of this redemption. She is "redeemed, in a more exalted fashion, by reason of the merits of her Son."290

In eight articles, the catechism teaches extensively about Mary, as Theotokos, as Mother of God. The historical background is presented and the declaration of the Council of Ephesus (431) is explained.291 In each of the eight articles where there is teaching on the Mother of God, Theotokos, it is in actuality a teaching on the Incarnation of Jesus Christ, the son of God, that is, not for her sake, but for his sake, is she given this exalted title.292

In the catechism, there is a distinction between the title, Mother of God, and the understanding of Mary as birth giver of Jesus. The Gospels call Mary "the mother of Jesus," and Jesus is Lord, proclaimed by Elizabeth even before his birth. (Lk 1:43 et al)293 Jesus', the son of God's humanity is secured in the Virgin Mary. "The Son of God...worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like [sic] us in all things except sin."294 The catechism also teaches that Mary, as mother is an educator of Jesus. "The Son of God who became Son of the Virgin learned to pray in his human heart. He learns to pray from his mother, who kept all the great things the Almighty had done and treasured them in her heart." (Lk 1:49; 2:19; 2:51)295

Mary is the handmaid of Jesus Christ over and beyond her physical motherhood alone. She believed in Christ.296 By pronouncing her readiness to serve Christ, from the Annunciation on, she was "already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body."297

(c) The Holy Spirit and Mary

Perhaps the most extensive and "new" elements on Mary in the Catechism of the Catholic Church is the teaching on Mary and the Holy Spirit. The catechism includes doctrine about Mary and the Holy Spirit in seven articles and in the two creeds, Apostles' and Nicene.298 In each case the attention of the teaching is neither the Holy Spirit nor Mary, but Christ. For example: Mary is "the masterwork of the mission of the Son and the Spirit in the fullness of time."299 It is the Spirit who prepared her to be Christ's and the Spirit's dwelling place.300 The Church understands this to exemplify what the fruit of baptism will be when the Holy Spirit is welcomed by the believer. "In Mary, the Holy Spirit fulfills the plan of the Father's loving goodness. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit's power and her faith, her virginity became uniquely fruitful." (cf. Lk 1:26-38)301 Mary is the manifestation of what the Holy Spirit can accomplish in those who believe in Christ. The catechism tries to link the baptismal reality of the Christian with Mary's fullness of grace:

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290CCC 492, quoting LG 53, 56.
291CCC 466.
292CCC 461, 466, 467, 452, 456, 469, 495, 509.
293CCC 495.
294CCC 470, quoting GS 22 §2.
295CCC 2599.
296Mary's faith is a theme that occurs repeatedly in the catechism.
297CCC 973, see also 494, 964, 2716.
298CCC 437, 456, 494, 504, 695, 697, 723.
299CCC 721.
300bid.
301CCC 723.
Section I

"In her, the 'wonders of God' that the Spirit was to fulfill in Christ and the Church began to be manifested." 302

(d) Mary and the Church

The teaching of Lumen Gentium is strongly represented in the catechism in those sections that treat of Mary and the Church. 303 The most prominent aspect in the catechism regarding Mary and the Church is that of Mary as figure and model of the Church. 304 "At once virgin and mother, Mary, is the symbol and the most perfect realization of the Church." The Church, too, is mother and virgin as Mary was. 305 The Church is also the communion of people with God; its "structure is totally ordered to the holiness of Christ's members," a holiness that has love as its measure. Mary goes before us all in the holiness that is the Church's mystery as "the bride without spot or wrinkle." (Eph 5:27) 306

Mary has reached the destiny meant by God for the Church, which is to become all-holy. That is why the Church looks to her as model of faith and charity. In heaven, "in the glory which she possesses in body and soul in heaven," Mary "is the image and beginning of the Church as it is to be perfected in the world to come." 307 There, "in the glory of the Most Holy and Undivided Trinity," "in the communion of all the saints," (LG 69) the Church is awaited by the one she venerates as Mother of her Lord and as her own mother. 308

The catechism teaches that Mary exemplifies, along with the saints, the lived beatitudes, which show the face and charity of Jesus Christ. This is the "vocation of the faithful" and the "actions and attitudes characteristic of the Christian life." 309 It is from the Church that the Christian "receives the Word of God containing the teachings of 'the law of Christ,' (Gal 6:2) ... learns the example of holiness and recognizes its model and source in the all-holy Virgin Mary." 310

i) Mother of the Faithful, Mary's Spiritual Motherhood, Her Mediation and Intercession

Regarding Mary's spiritual motherhood in the Church, the catechism is identical to Lumen Gentium 63, 53, and 61. "Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save." 311 Augustine's quote is repeated that Mary is "clearly the mother of the members of Christ," ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head. 312 Pope Paul VI's title is also included, "Mary, Mother of Christ, Mother of the Church." 313

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302 CCC 721.
303 CCC 507, 773, 829, 867, 967, 972, 1717, 2030.
304 There are eight articles explaining Mary as figure and model of the Church under various aspects: CCC 507, 773, 829, 867, 967, 972, 1717, 2030.
305 CCC 507.
306 Cf. John Paul II, MD 27; CCC 773.
307 CCC 972.
308 CCC 972.
309 CCC 1717.
310 CCC 2030.
311 CCC 501.
312 CCC 963.
313 CCC 501, 963, 968; see also the titles of the catechetical documents, Mary, Model and Mother of the Church.
The catechism adds that Mary’s spiritual maternity goes further: “In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior’s work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.”

Teaching on Mary’s mediation and intercession is repeated verbatim without commentary from *Lumen Gentium* 60 and 62 in articles 969 and 970 of the catechism. Mary’s mediation takes nothing from Christ’s and her “manifold intercession continues to bring us the gifts of eternal salvation.” In the catechism, the four titles are also mentioned as they are in *Lumen Gentium*: Advocate, Helper, Benefactress, and Mediatrix.

**ii) Mary’s Assumption — Eschatological Icon of the Church**

The catechism agrees with *Lumen Gentium* in the way Mary’s Assumption is explained, but the catechism adds a slightly different emphasis. As in *Lumen Gentium*, the catechism teaches that Mary is in heaven, body and soul. She is as we are to be. She is the “sign of certain hope and comfort to the pilgrim People of God. *(LG 68; cf. 2 Pet 3:10)* The catechism is stronger on the reality that Mary continues to be among us and to assist us. An example is a quote from the Byzantine Liturgy for August 15: “... in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life.” *(Byzantine Liturgy, 15 Aug)*

**The Person of Mary**

The catechism situates Mary in her historical context. Mary is Jewish, a daughter of Israel, a descendant of Eve. The catechism attempts to integrate doctrine and life, with Mary frequently used as the example of the lived Christian life. She was a real person who bore her Son in Bethlehem among the poor, in poverty and humility. Even though “she was, by sheer grace, conceived without sin” she was also “the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty.” In her creatureliness she understood what it means to adore God:

2097 To adore God is to acknowledge, in respect and absolute submission, the “nothingness of the creature” who would not exist but for God. To adore God is to praise and exalt him and to humble oneself, as Mary did in the Magnificat, confessing with gratitude that he has done great things and holy is his name. *(Cf. Lk 1:46-49)* The worship of the one God sets man free from turning in on himself, from the slavery of sin and the idolatry of the world.

The catechism also refers to the fact that Mary was a woman. The Holy Spirit formed Mary as “the Woman, the new Eve (‘mother of the living’).” As woman, she is “mother of the ‘whole Christ.’ *(Cf. Jn 19:25-27)* As such, she was present with the Twelve, who ‘with one accord devoted themselves to

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314 CCC 968, quoting LG 61.
315 CCC 969, quoting LG 62.
316 CCC 969.
317 CCC 966.
318 CCC 423.
319 CCC 423, 488, 528, 529, 531, 583, 593.
320 CCC 773.
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prayer,' (Acts 1:14) at the dawn of the 'end time' which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church."\(^{321}\)

In the catechism's teachings, it is explained that Mary's human personality was truly free. She gave her free assent of faith; she cooperated through faith and obedience in human salvation.\(^{322}\)

Regarding Mary's humanness, the *Catechism of the Catholic Church* devotes perhaps the most of its discussion on Mary by looking at her faith in one form or other. This reflects the post-conciliar development in the Marian magisterial and catechetical documents. Mary knew Christ was the Savior; it had been told to her by Gabriel in the giving of Jesus' name. Yet, even though Mary was enriched and blessed, free of all sin and full of grace, she "walked into the 'night of faith' (LG 58) in sharing the darkness of her son's suffering and death."\(^{323}\)

(f) The Life of Mary

The *Catechism of the Catholic Church* lists its use of the Scriptures in its appendix. In the chart below, in as abbreviated a manner as possible, new elements or commentaries are listed that appear to be unique to the catechism.\(^{324}\) These are not the only references used in the catechism.

With catechesis in mind, the *Catechism of the Catholic Church* tells the story of Mary's life as it appears in Sacred Scripture. It does not present a teaching on diverse exegetical methods.

The Catechism's Use of Scripture Passages Referring to Mary

The following elements are unique to the *Catechism of the Catholic Church* when comparing these elements to other post-Vatican II documents referring to Mary that were studied here.

| Old Testament Typologies | The prophecy of Balaam in unique to the CCC, "the figure of a man pointing to a star, located above the Virgin and the child ... 'a star shall come forth out of Jacob, and a scepter shall rise out of Israel.' (Num 24:17)" CCC after p. 12
| | Women of the Old Testament are named as examples of "the expectation of a new and everlasting Covenant intended for all." They are the poor and humble of the Lord. "Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther kept alive the hope of Israel" salvation." and the catechism adds, "The purest figure among them is Mary." (cf. Zeph 2:3; Lk 1:38) CCC 64
| | Mary is the woman of the *Protoevangelium*, the "new Eve."CCC 411
| Annunciation | The Annunciation is mentioned in the catechism in eleven articles.
| | Gabriel tells Mary Jesus' proper name, a name in Hebrew which means "God saves," a name which also reveals his identity and his mission. CCC 430

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\(^{321}\) CCC 726.
\(^{322}\) CCC 490, 494, based on LG 56.
\(^{323}\) CCC 165.
\(^{324}\) In a previous study, the Scripture quotes in the Marian magisterial documents were gathered from the documents published between 1965 and 1996. On hand of that comparison, I have determined that the references above are unique for Marian teachings since Vatican II.


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### Section I

| Visitation                           | • Mary's visitation to Elizabeth thus became a visit from God to his people. (cf. Lk 1:68) CCC 717  
<table>
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<th>• It is Elizabeth who recognizes Mary as “the mother of my Lord.” (cf. Lk 1:43) CCC 495, 148</th>
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<tbody>
<tr>
<td>The Magnificat</td>
<td>The Magnificat is more than Mary’s prayer alone, it is</td>
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<td>• the thanksgiving of the whole People of God, and thus of the Church, which Mary in her canticle (cf. Lk 1:46-55) lifts up to the Father in the Holy Spirit while carrying within her the eternal Son. CCC 722</td>
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<td>• the song of the Mother of God and of the Church; the song of the Daughter of Zion and of the new People of God; the song of thanksgiving for the fullness of graces poured out in the economy of salvation and the song of the “poor” whose hope is met by the fulfillment of the promises made to our ancestors, “to Abraham and to his posterity for ever.” CCC 2619</td>
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<tr>
<td>Nativity</td>
<td>• In the Nativity, Joseph is recognized for his role with Mary in giving Christ his human identity and place in Israel. CCC 437</td>
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<td>• The humble circumstances of the birth, the poverty are not forgotten, but it is also here that “heaven’s glory was made manifest.” The catechism quotes the Kontakion of Romanos the Melodist: “The Virgin today brings into the world the Eternal and the earth offers a cave to the Inaccessible. The angels and shepherds praise him and the magi advance with the star, for you are born for us, Little Child, God eternal!” CCC 525</td>
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<td>• It is in connection with the nativity that the catechism speaks of the “the condition for entering the kingdom.” It is to “become a child in relation to God.” (cf. Mt 18:3-4) “For this, we must humble ourselves and become little. Even more: to become ‘children of God’ we must be ‘born from above’ or ‘born of God.’ (Jn 3:7 et al) Only when Christ is formed in us will the mystery of Christmas be fulfilled in us. (cf. Gal 4:19) Christmas is the mystery of this ‘marvelous exchange’: O marvelous exchange! Man’s Creator has become man, born of the Virgin. We have been made sharers in the divinity of Christ who humbled himself to share our humanity.” (LH, Antiphon I of Evening Prayer for January 1st) CCC 526</td>
</tr>
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| Epiphany                             | • Regarding the Epiphany, or manifestation of Jesus, the catechism presents an image not used in Lumen Gentium or in post-Vatican II magisterial documents till now. It is the symbol of Mary as the burning bush:  
|                                       | 724 In Mary, the Holy Spirit manifests the Son of the Father, now become the Son of the Virgin. She is the burning bush of the definitive theophany. Filled with the Holy Spirit she makes the Word visible in the humility of his flesh. It is to the poor and the first representatives of the gentiles that she makes him known. (cf. Lk 1:15-19; Mt 2:11) |
| The Presentation in the Temple       | • A new element and attention is given to incorporate the rich heritage of the Byzantine tradition:  
|                                       | 529 The presentation of Jesus in the temple shows him to be the firstborn Son who belongs to the Lord. (cf. Lk 2:22-39; Ex 13:2, 12-13) With Simeon and Anna, all Israel awaits its encounter with the Savior—the name given to this event in the Byzantine tradition. ... “light to the nations” and the “glory of Israel,” but also “a sign that is spoken against.” The sword of sorrow predicted for Mary announces Christ’s perfect and unique oblation on the cross that will impart the salvation God had “prepared in the presence of all peoples.” |
### Section I

**The Hidden Life**

- A new aspect for catechesis devotes three articles to the Hidden Life of the Holy Family. Jesus lived the life of the Jewish people of his culture, his religious life and his obedience to his parents reflect God's law. "The hidden life at Nazareth allows everyone to enter into fellowship with Jesus by the most ordinary events of daily life: ... May Nazareth teach us what family life is, its communion of love, its austere and simple beauty, and its sacred and inviolable character...A lesson of work. Nazareth, home of the 'Carpenter's Son,'." (Paul VI at Nazareth, 5 Jan 1964) CCC 531-3

**Finding in the Temple**

- The holiness of family life and the hidden life is further developed in the scenes in the Finding in the Temple. Again, obedience to Mary and Joseph prefigures the total obedience to the Father's will in Christ's entire life.
- A further aspect depicted in this Scripture event is Jesus and the Holy Family's "deepest reverence" for the Temple. CCC 583

**Cana**

- Cana is mentioned as one means among several that the Holy Spirit uses, through Mary, to bring people into communion with Christ. CCC 725, 528
- Cana's significance for family life is explained. CCC 1613
- The symbolism of the wedding feast of the Lamb later to be sacrificed on Calvary are explained. CCC 2618

**Calvary**

- Mary's Calvary experience in its redemptive value as inseparable union with Christ and loyalty in her pilgrimage of faith echoes Lumen Gentium. She stands there "in keeping with the divine plan...lovingly consenting to the immolation of this victim," accepting from him the task to be "as a mother to his disciple." LG 57, 58; CCC 964

**Pentecost**

- Mary is not missing from the inauguration of the Church on Pentecost morning. She prayed "with the apostles and several women." (Acts 1:14) LG 69, 59 CCC 726, 965
- She is the woman who was so open and fulfilled by the Holy Spirit that she is called "Seat of Wisdom." CCC 721

**Book of Revelation**

- She is the woman of the Book of Revelation, whom evil pursued but could not hold (Rev 12:13-16) CCC 2853

### Marian Devotion

The *Catechism of the Catholic Church* teaches that there is a difference between honoring Mary and adoration given to the Trinity. Marian devotion is called "intrinsic to Christian worship." The *Hail Mary* is explained in the catechism, and sacred art is seen as a form of devotion.

The *Catechism of the Catholic Church* describes the way the Church prays with, through, and to Mary. Mary's prayer at the Annunciation, in the Magnificat, at Cana, at the foot of the Cross, and with the early Church are all forms of catechesis for the Church today. All represent ways to approach God. As stated above, the *Ave Maria* ([the Hail Mary or Rejoice, Mary]) is explained in detail in such a way that the biblical prayer tells us how we can pray in an attitude of faith and praise.

Certain devotional forms are given official approbation by being included in the prayer recommendations: the rosary, the *Akathistos* and the *Paraclesis*, popular Marian hymns and songs, and the *theotokia*. Concerning prayer to Mary, two paragraphs important for catechesis are the following:

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325 *Redemptoris Mater* discussed the Hidden Life, but in a slightly different way. See RM 17 and 26.
326 CCC 971. This is paragraph quotes parts of MC 42 and SC 103.
327 CCC 435, 1014.
328 CCC 2502.
329 CCC 2599, 2617-19, 2622, 2665, 2673-79, 2682, 2725, 2827.
Mary is the perfect Orans (prayer-er), a figure of the Church. When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. Like the beloved disciple we welcome Jesus' mother into our homes, (cf. Jn 19:27) for she has become the mother of all the living. We can pray with and to her. The prayer of the Church is sustained by the prayer of Mary and united with it in hope. (cf. LG 68-69)

Because of Mary's singular cooperation with the action of the Holy Spirit the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.

(h) **Liturgal Expressions of Marian Devotion in the *Catechism of the Catholic Church***

In the catechism liturgical expressions integrate Mary throughout, whether it be the anointing of the sick and viaticum, the epiclesis — especially of the Eucharist, the signs in the liturgical celebrations — including sacred images of the holy Mother of God, and the liturgical celebration themselves which honor Mary “with special love.”

(i) **The Blessed Virgin Mary and Indulgences**

Not discussed in any post-Vatican Marian document is the question of indulgences. It is discussed in the *Catechism of the Catholic Church* in connection with the sacrament of penance and is affirmed by the norms established in the apostolic constitution of Paul VI, *Indulgentiarum doctrina.* Article 1477 of the catechism directly quotes *Indulgentiarum doctrina,* 5, and states: “This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God.”

(j) **Pastoral and Catechetical Aspects**

In the promulgation document, *Fidei Depositum,* John Paul II pro forma asks the Blessed Virgin Mary in the conclusion “to support with her powerful intercession the catechetical work of the entire Church on every level, at this time when she is called to a new effort of evangelization.”

The catechism has shown that there are countless opportunities to promote Marian catechesis. To name a few, through teachings, prayer, and pilgrimages. The catechism has also shown that Mary can be included in every aspect of catechesis such as the sacraments and commandments, just as the catechism itself has incorporated Mary’s example in teaching the sacraments and commandments.
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(2) The Catechism of the Catholic Church and Textbook Catechesis

At this point in the study, a certain difficulty arises. In terms of catechesis, especially in terms of Marian material mandated to appear in catechetical works, the sheer volume of the teachings of the catechism seems at first glance to become unwieldy. The catechist and textbook writer is faced with an almost "pick and choose" situation. To assist the producers of catechetical materials, a committee of the NCCB published a Protocol, a type of checklist of essential teachings which are to be included in published catechetical works. The Protocol is the final catechetical document to be discussed for this study.

b. Working Document (Protocol) — Office for the Catechism

Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church
Document signed by Most Reverend Daniel M. Buechlein, Chairman.
National Conference of Catholic Bishops
5 April 1996

In April 1996, The National Conference of Catholic Bishops published a Protocol created by an Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church. The purpose of the Protocol was to assist publishers and bishops in reviewing catechetical materials. Companies were encouraged to voluntarily submit their catechetical materials to the ad hoc committee for evaluation according to a checklist of doctrinal essentials "as to their conformity with the Catechism of the Catholic Church." The letter of accompaniment states: "While the Protocol is a provisional working document which may be slightly revised after a period of one year, it should not be considered equivocal or ambivalent."

Much of the Working Document’s material is based on the Guidelines on Doctrine for Catechetical Materials (1990). There are two principles laid down with corresponding criteria. The first principle is the same call for authenticity as in the GDCM. This is reworded in the Working Document as follows, "In order for catechetical materials developed from the Catechism to be authentic, they should be in evident and full accord with the doctrine and traditions of the Catholic Church as authoritatively taught by the bishops.” The criteria include: “materials should contain nothing contradictory to the Catechism, ... fidelity to the basic structure of the Catechism and the hierarchy of truths, ... reflect the four pillars of the Catechism, ...basic focus or theological structure should clearly reflect the Catechism’s trinitarian organization, christological centrality, ecclesial context, treatment of the sacraments within the Paschal Mystery, [and] presentation on moral life in the personal and social teachings of the Church as a new life in the Holy Spirit.” There are criteria in connection with the 5th, 6th and 9th commandments. The catechetical materials are to “plainly reflect the fact that the divine plan for human salvation under the guidance of the Holy Spirit continues as an energetic force in the world, [and] should encourage and assist in the development of a common language of faith within the Church.” Catholic identity is to be stressed, and since the teaching is not to “be reduced to its “In Brief” sections, catechetical materials should evidence the wider context of teaching from which the “In Brief” sections are drawn.”

338This document is available on the Internet at: http://www.ncebuscc.org/catechism/document/wrkdoc1.htm.
339Letter of Bishop Daniel M. Buechlein, April 5, 1996, Office for the Catechism, USCC.
340Where the committee documents capitalize and italicize the word catechism, I have followed that format. In my own writing, I elected not to do so.
341The quoted sections are from the Working Document, p. 2.
The second principle: In "assessing the conformity of catechetical materials to the Catechism ... ‘the Christian message [is to be] complete.' In order for catechetical materials developed from the Catechism to be considered complete, all the doctrines of the Church should be presented as an integrated whole through the normal course of formal education in the faith.” The Working Document goes on the say that “minimally, such materials should include the articles of the Creed, the sacraments, the commandments and the petitions of the Lord’s Prayer,” should include “an appropriate presentation of the rootedness of the teaching in Sacred Scripture, ... reflect ... the variety and multiplicity of the sources of the faith found in the Catechism, e.g. the teaching from the Councils, the Fathers, liturgical texts, spiritual writings, ... should show that God’s love is revealed primarily in the Word made flesh, Jesus Christ, [and] should give proper importance to the biblical, anthropological, liturgical, moral, spiritual, ... ecumenical and missionary dimensions of the Catechism.

The Marian elements of the Protocol are listed below. These are the elements, that is, the “Evaluative Points of Reference for Authenticity and Completeness,” which the Ad Hoc Committee has selected pertaining to Mary.

\[\text{Working Document, pp. 2-3.}\]
\[\text{Working Document Directives, p. 3.}\]
Marian Teachings in the Protocol of the Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church

Evaluative Points of Reference for Authenticity and Completeness

5. I Believe in Jesus Christ, the Only Son of God (422-682)

(495) teach that Mary is truly “Mother of God,” theotokos.

(508) teach that from among the descendants of Eve, God chose the Virgin Mary to be mother of his Son. “Full of grace,” Mary is “the most excellent fruit of redemption;” from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.

(509) teach that Mary is truly “Mother of God” since she is the mother of the eternal Son of God made man, who is God himself.

(510) explain that Mary “remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin” with her whole being she is “the handmaid of the Lord.”

6. I Believe in the Holy Spirit (683-1060)

(744) explain that in the fulness of time the Holy Spirit completes in Mary all the preparations for Christ’s coming among the people of God. By the action of Holy Spirit in her, the Father gives the world Emmanuel, “God-with-us.”

(973) explain that by pronouncing her “fiat” at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish. [*omitted from this In Brief article: She is mother wherever he is Savior and head of the Mystical Body.]

(974) teach that the Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son’s Resurrection, anticipating the resurrection of all members of his Body.

8. The Sacramental Celebration of the Paschal Mystery (1135-1209)

(1195) teach that by keeping the memorial of the saints — first of all the holy Mother of God, then the apostles, the martyrs, and other saints — on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy in heaven.

In the eight articles or partial articles above, seven of them are from the In Brief sections of the catechism. Article 973 omits the final sentence of the In Brief statement, “She is mother wherever he is Savior and head of the Mystical Body.”

The Protocol selects the four main Marian teachings: free of original sin and lifelong sinlessness, Mother of God, always a virgin, and in heaven body and soul. It points out that Mary was chosen by God and was already a fruit of the redemption at her conception. The Protocol also explains the action of the Holy Spirit in her, and it requires that Mary’s collaboration with Christ’s entire work be taught. Finally, catechetical materials are also to teach that Mary’s presence in heaven means she shares the glory of her Son’s Resurrection and thereby anticipates the destiny of all the members of his Body.

Although the Protocol asks that the catechetical materials “should evidence fidelity to the basic structure of the Catechism and the hierarchy of truths” and “should reflect the four pillars of the...
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Catechism,” there is no mention in the prayer section of the Protocol about including Marian prayer in the catechetical materials. There is also not a distinct mention of Mary’s relationship to the Church, not as model, nor as mother, nor regarding her continued work within the Church. Article 974 teaches that her presence in heaven indicates what the members of Christ’s body are promised in the resurrection of the body, but the article does not speak of Mary’s continuous active presence within and her relationship to the Church. Although liturgical memorials are to be kept, no devotion to Mary or veneration of her is mentioned.

The Protocol does not reflect the post-conciliar development in seeing Mary as a woman of faith, as the Catechism of the Catholic Church does in numerous paragraphs. The Working Document asks for, among other items, “trinitarian organization, christological centrality, ecclesial context.” The Catechism of the Catholic Church works toward a harmonious whole with regard to integrating Mary in these areas, as well as in the discussion on the commandments and prayer. The Protocol has taken the trinitarian elements and christological centrality regarding Mary into account. As for the ecclesial context, she is a sign of the eschatological destiny of all the members of Christ’s body, but her active presence and her spiritual motherhood within the Church has been omitted. Regarding Mary in terms of the anthropological perspective desired by the Protocol, the In Brief Marian articles discussing Mary’s freedom, that is her free faith and free consent (511 and 975) have also been omitted.

The Working Document states that, “Since the Catechism should not be reduced to its ‘In Brief’ sections, catechetical materials should evidence the wider context of teaching from which the ‘In Brief’ sections are drawn.” In this light, since all the Protocol’s Marian items, with the exception of Theotokos, are precisely taken from ‘In Brief’ articles, it is clear from the context that the Protocol is meant to be the minimal expectation of catechetical materials and does not in any way discourage fuller development of the teachings. It is not clear why the In Brief article 973 was shortened to omit Mary’s spiritual motherhood and her active presence in the Church. The same hold true for the In Brief article 975, which teaches that Mary continues her maternal role toward us, but by all other indications, that is, taking the document as a whole, it does not appear to be the intention of the Protocol to curtail this teaching.


In order to facilitate a thorough overview of all the catechetical documents, including the catechism, a study grid of Marian content was used to help determine what the teachings are. As stated in the introduction to this study, the same grid of Marian content had been devised and applied previously to a study of Vatican II and post-Vatican II documents containing teachings on Mary. The themes surfacing in Marian magisterial documents became the basis for the study grid. The grid consisted of eight major categories with respective subtopics. These categories were also open to expansion in the event that other teachings, not previously categorized on the grid, would still find their place. The content of the catechetical documents could sometimes be traced to the Marian documents. The following conclusions are based on the grid of Marian content.

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345 CCC In Brief 2682: “Because of Mary’s singular cooperation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.”
346 CCC In Brief 973: article has been shortened to omit, “She is mother wherever he is Savior ...”; CCC In Brief 975: article omitted: “We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ” (Paul VI, CPG § 15).
Section I

1. Mary and God the Father

a. Daughter of the Father

The catechetical documents speak rarely of the relationship between the Father and Mary. The General Catechetical Directory (1971) briefly repeats Lumen Gentium 65 stating that Mary leads us to love the Father, and Catechesi Tradendae (1979) moves from teaching about Mary's love of the Father to her adoration of the Father. In the catechetical documents God's election of Mary out of love for her is not reflected as it is in Lumen Gentium and other Marian magisterial documents. The Catechism of the Catholic Church (1994) stresses both the Father's love for Mary and her election for the sake of Christ.

b. Immaculate Conception

The catechetical documents did not explain the Immaculate Conception of Mary beyond the first half of the phrase in the declaration of Ineffabilis Deus, "preserved immune from all stain of original sin." The catechism repeats this teaching in full and equates this freedom from sin as "full of grace" and "fruit of redemption" which enables Mary to fulfill her vocation.

c. Holiness (enriched; full of grace)

Lumen Gentium uses the expressions, all holy and enriched, and explains them to mean full of grace, (Lk 1:28). By full of grace is meant, primarily, God's gift of grace to her. However, Mary's free cooperation with grace is also taught. The Marian documents teach that she was holy and at the same time grew in holiness. There is a further development in the Marian documents (RM 1987) which explains that holiness is not only a gift from God, but "means the gift of God himself." Hence, Mary's fullness of grace, her holiness, describes both who she is and who she is capable of becoming, since she is free, in faith, to respond to the gift—an election and a choice that all who are baptized may share.

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347 There is no mention of the Father with regard to Mary in SPF, BT, SLF.
348 Expressions that explain the Father's love for Mary: "beloved daughter of the Father" (LG 53); the Father "loved her and did great things for her" (cf. Lk 1:49). He loved her for his own sake, and he loved her for our sake, too; he gave her to himself and he gave her also to us" (MC 56); "The Father's eternal love," manifested in Jesus Christ, "comes close to each of us through this mother." (RH Conclusion).
349 CCC 492.
350 The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin and free of all personal sin." Pius IX, Ineffabilis Deus, 1854: DS 2803, CCC 491.
351 The most interesting fact is that not every document uses the expression Immaculate Conception, as the above paragraph does not. The GCD, BT, CT, and Protocol do not use it. In CT, Pope John Paul II uses for this the expression Immaculate One (CT 30).
352 The Protocol gives the CCC In Brief 508 which teaches: "'Full of grace,' Mary is 'the most excellent fruit of redemption;' from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life."
353 CCC 490. See also: 411, 491, 508.
354 LG 56.
355 "Mary's outstanding holiness was not just a singular gift from God. It was also a result of that fact that she freely and earnestly heeded the interior promptings of the Holy Spirit at all times." (SM 16).
356 "For example, Mary's holiness was 'already full at her Immaculate Conception yet increasing all the time ... growing constantly in faith, hope and charity.'" (MC 56)
357 RM 12.
358 RM 8, 12.
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The catechetical documents do not take up the teaching on Mary’s holiness apart from the mention in the General Catechetical Directory (1971) and in the Protocol (1996) that she is “full of grace.”358 The catechism as a whole, however, extensively takes up the Lumen Gentium teaching on holiness and expands it with the Eastern tradition’s teaching which calls the “Mother of God ‘the All-Holy’ (Panagia)”359.

d. Mother of God

In this topic of the study grid, the term Mother of God is understood as Mary’s predestination, that is, Mary is chosen by God to be the Mother of God’s Son.

The catechetical documents consistently teach that Mary is Mother of God. This is explained as God’s special gift360 to her (BT 1973) and hence is her vocation (SLF 1979).361 The Guidelines on Doctrine for Catechetical Materials (1990) ask that “the biblical basis for the liturgical cult of Mary as mother of God”362 be explained.

The catechism’s explanation of Theotokos363 concentrates on the history and meaning of Mother of God, especially in its christological implications that Jesus Christ is true God and true man. It is for Christ’s sake that she is Theotokos.364

e. Mary, Ever Virgin

The teaching on Mary’s virginity in Lumen Gentium quoted the phrase from the canon of the Roman Mass, “glorious ever Virgin Mary.”365 The catechetical documents generally use this same foundation.366 The Guidelines on Doctrine for Catechetical Materials asks that the “particular belief” about the “virgin birth” be taught.367 The Catechism of the Catholic Church develops this theme considerably,368 and includes an explanation of ever virgin from St. Augustine, as we have already seen above: Mary “remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin.” (St. Augustine, Serm. 186, 1:PL 38, 999)369 The teaching expressed in this quote is what the Protocol (1996) requires to be included in catechetical materials.370

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358“Full of grace” (Luke 1,28), GCD 68 and Protocol 508.
359CCC 493. See also: 490, 492, 867.
360BT 24, SLF 106.
361SLF 106, CT 47, CCC 490.
362GDCM 35.
363CCC 466.
364CCC 461, 466, 467, 452, 469, 495, 509. This catechesis corresponds to the teachings in the Marian documents. It is only in Mulieris Dignitatem [AAS 80 (1988): 1653-1729] that the teaching on the divine motherhood lends itself to the extended sense of “the supernatural predestination to union with the Father which is granted to every human being (filii in Filio)” and is the Spirit’s gift to us. All who are baptized in the Lord are meant to be God-bearers. The union – as intimate and one as God incarnate in the womb of the Virgin Mary – is the union to which we may look forward, “a sign of eschatological hope.” MD 20.
365LG 52.
367GDCM 36.
368The study later indicates this is a weak area in textbook catechesis.
369CCC 506.
370Protocol 510.
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2. Mary and Jesus Christ

*Lumen Gentium’s* description of the unity between Jesus and Mary as “a close and indissoluble tie,” was taken up in the *Creed of the People of God* (1968) and in the *General Catechetical Directory* (1971). In the Marian documents, for example *Marialis Cultus* (1974), this unity is expressed in various forms, such as: Mary and Marian teaching is entirely “relative to Christ and dependent upon Him.” None of these descriptions appear in later catechetical documents.

a. First/Fully Redeemed of her Son

The teaching on Mary’s redemption from *Sacrosanctum Concilium* and *Lumen Gentium* was echoed in the Marian documents of post-conciliar teaching. It is taught that Mary received the redemptive merits of her Son and was not exempt from redemption because of the gifts she received. The catechetical documents do not use expressions that refer to Mary’s redemption.

b. Mother of Jesus Christ

In the study grid, the understanding of Mary’s motherhood was subdivided into the following categories: Mary’s dogmatic title, *Theotokos*, mother as birth giver of Jesus, and mother as educator of Jesus.

(1) Mother of God, the Title *Theotokos*

In eight articles, *Lumen Gentium* addresses Mary in terms of the title, Mother of God, and in terms of her divine motherhood. After *Lumen Gentium*, this is the primary teaching about Mary in all the documents, both Marian and catechetical. As stated above, the divine motherhood is God’s gift to Mary. It is her vocation and her role in the redemptive plan of salvation to be the Mother of God.

Though the English term, Mother of God, is the favored title and used consistently, there is a development in the documents to use simultaneously the original word, *Theotokos*. The English translation of *Lumen Gentium* does not use *Theotokos*; however, the following documents do: *Signum Magnum* (SM 2, 1967), *Behold Your Mother* (BYM 109, 1973), *Marialis Cultus* (MC 14, 1974), *Redemptoris Mater* (RM 4, 27, 1987), and *Mulieris Dignitatem* (MD 4, 1988). The catechism also gives *Theotokos*, as does the *Protocol*. It is expected that *Theotokos* will be used in catechesis.

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371LG 53.
372SPF 14.
373GDC 68.
374MC 25.
375“The most excellent fruit of the redemption,” SC 103.
376“Redeemed, in a more exalted fashion, by reason of the merits of her Son,” LG 53.
377SPF 14, RM 10, ISF 7, CCC 492. For example, “... no one is saved apart from Christ. ... the preservative redemption of Mary is totally and splendidly God’s gift to her because she was to be the Mother of Christ,” BYM 53; “In the event of the Immaculate Conception the Church sees projected, and anticipated in her most noble member, the saving grace of Easter,” RM 1.
378The *General Catechetical Directory* teaches that Mary “was completely conformed ‘to her Son, the Lord of lords, and the Conqueror of sin and death’ (LG 59),” GCD 68. It is not clear, however, is this signifies redemption by Jesus Christ.
379LG 52, 53, 54, 55, 63, 66, 69.
380CCC 495.
381Protocol 495.
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(2) Mother As Birth Giver of Jesus

The doctrine regarding Mary as birth giver focuses on the divinity of Christ, the Word of God, conceived in Mary’s heart and in her body. She bears and gives birth to the Son of God in the twofold way of faith and the body. Lumen Gentium refers to Mary as birth giver, for example, “conceived, brought forth, and nourished Christ” (LG 61, also 63); “gave birth on earth” (LG 63); “only begotten Son” (LG 58). This teaching does not identify or speak of Jesus’ human birth as such, but to the bearing and birth giving seen in relationship to the divine dimension or action taking place within her. The teaching from the Creeds, born of the virgin Mary, is also seen in the light of Mary as birth giver.

In the Marian and in the catechetical documents the teaching, of Mary as birth giver, in relationship to the God-man does not change. The Son of God’s humanity is secured in the Virgin Mary. In the later Marian documents, the emphasis shifts somewhat to the faith-dimension of the Christ-bearer and birth-giver, a dimension we are called upon to imitate. In this regard, human motherhood is highly upheld and praised. It is a sublime vocation and in some way, it is the vocation of all people in the image and likeness of God to share the vocation of giving birth to God in a spiritual way.

In the catechism, the teaching is explained especially in the light of the Gospels which call Mary “the mother of Jesus,” — the Jesus who is called Lord, proclaimed by Elizabeth, even before his birth. (Lk 1:43 et al) In the catechetical documents, the only document to use the wording, Mother of Jesus, (in contrast to “mother of Jesus Christ our Lord and God”) is the General Catechetical Directory (1979).

(3) Mother as Educator of Jesus

The notion of Mary’s role as a mother seems to vary in the Marian documents. In some instances, the role of a mother — to give birth, to tend, to nourish — seems to take precedence. In others, beginning with Signum Magnum (1967), there is the reminder that motherhood consists in more than bearing and nourishing. It is the catechetical document, Catechesi Tradendae (1979), that explains this teaching most fully: As mother of Jesus Christ, Mary has educated him in human, historical and religious ways. He was a child on her lap, he grew as a boy grows, he grew in the ways of human knowledge, he grew in favor. (cf. Lk 2:52) He listened to her tell the stories of her people and of God’s plan for them. He learned from her “in human knowledge of the Scriptures.” Christ also learned from her “adoration of the Father,” who will later be the subject of his teaching.

The catechism teaches: “The Son of God who became Son of the Virgin learned to pray in his human heart. He learns to pray from his mother, who kept all the great things the Almighty had done and treasured them in her heart.” (Lk 1:49; 2:19; 2:51)

382 Jesus confirms the meaning of motherhood in reference to the body, but at the same time he indicates an even deeper meaning, which is connected with the order of the spirit: it is a sign of the Covenant with God who “is spirit” (Jn 4:24). This is true above all for the motherhood of the Mother of God.” MD 19. See also: SM 8, 24; BYM 27, RM 13.
383 See RM 20, MD 19.
384 CCC 495.
385 GCD 78. The use of the term here refers to teaching little children to pray to the Mother of Jesus.
386 LG 57, 61; BYM 5, 8, 15, 33, 80; MC 5, 19; SLF 87, etc.
388 CT 73.
389 No human mother can limit her task solely to the procreation of new human beings; she must also undertake the task of nourishing them and educating them. So it is with the Blessed Virgin Mary.” SM 9. See also: ISF 7, VS 120.
c. Handmaid, Associate, Cooperatrix of Jesus Christ

The catechetical documents do not speak of Mary as handmaid until the *Catechism of the Catholic Church* (1994) and the *Protocol* (1996). In *Lumen Gentium*, the terms associate and handmaid are paired. To call Mary an associate of Christ is to see her with Christ in the work of salvation. *Lumen Gentium* explained Mary’s cooperation as “freely cooperating not merely as passively engaged by God, but as freely cooperating in the work of man’s salvation through faith and obedience.” *Redemptoris Mater* (1987) and the *Catechism of the Catholic Church* (1994) use the term collaboration in this same sense.

The terms associate and cooperation/collaboration do not appear in the catechetical documents. In the *General Catechetical Directory* (1971) Mary is explained as “united in an ineffable manner with the Lord,” which could be understood as association. Terms such as she was “freely and fully faithful to the Lord ... conformed to her Son,” could be understood as cooperation, but these terms do not necessarily express her ongoing collaboration in the work of salvation as they have been explained in the documents above. *Basic Teachings* (1973) spoke of Mary’s “special place ... in the history of salvation,” and *Catechesi Tradendae* (1979) asks, “What kind of catechesis would it be that failed to give their full place to ... Mary’s ... role in the mystery of salvation.” The *Guidelines on Doctrine for Catechetical Materials* (1990) require that the catechist, “describe her singular role in the life of Christ and the story of salvation,” but the precise explanation of what this signifies is not stated. Such statements seem to assume that the catechist knows what these teachings mean.

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d. Disciple

*Catechesi Tradendae* (1979) echoes the Marian documents, *Behold Your Mother* (1973) and *Marialis Cultus* (1974) on Mary as a disciple of the Lord who believed in him and stood with him faithfully. After *Catechesi Tradendae*,
Redemptoris Mater (1987) continued the development of this theme by teaching that Mary’s commitment at the Annunciation, when she called herself the handmaid of the Lord, constituted her as the first disciple. It is this service, imitating and following that of Christ’s, that is the mark of the true disciple. This service, this discipleship is what spiritual motherhood consists in. It is surprising that the Catechism of the Catholic Church does not carry through this theme. Mary is not described as a disciple in the catechism, although Mary’s obedience of faith in following the Lord is a theme that occurs repeatedly.

3. Mary and the Holy Spirit

Overshadowed by the Spirit (The Incarnation), Mary’s Whole Existence Is Fashioned by the Spirit, and Fullness of Grace

Lumen Gentium drew on the creed when it speaks twice about the overshadowing of the Holy Spirit regarding Mary’s ability to give birth to Jesus Christ. Lumen Gentium also teaches that the Holy Spirit fashioned Mary’s whole life. She was filled with graces, and she interceded in the midst of the early Church for the Holy Spirit’s outpouring. The catechetical documents continue to draw on the creed and on Lumen Gentium. The Creed of the People of God (1968) teaches: “He was incarnate of the Virgin Mary by the power of the Holy Spirit.” The General Catechetical Directory (1971) speaks in two paragraphs about the Holy Spirit’s manifestation in Mary: “Christ’s Spirit is manifested in her ... because she is ‘full of grace’” (Luke 1:28) and ‘a model of the Church’” (LG 63), and “the Holy Spirit has fully manifested his gift,” in Mary’s preservation “from all stain of original sin,” in her free and complete faithfulness, and in her Assumption.

The catechism (1994) includes extensive doctrine about Mary and the Holy Spirit as seen above. It is Christ who is central to the union of the Holy Spirit and Mary. Over and above the example previous given is, for example: “In Mary, the Holy Spirit fulfills the plan of the Father’s loving goodness. With and through the Holy Spirit, the Virgin conceives and gives birth to the Son of God. By the Holy Spirit’s power and her faith, her virginity became uniquely fruitful.” (cf... Lk 1:26-38) She is prepared by the Spirit to be the dwelling place of Christ and the Spirit. This is fruit of baptism when the Holy Spirit is received by the believer. “In her, [Mary] the ‘wonders of God’ that the Spirit was to fulfill in Christ and the Church began to be manifested.

402 RM 20, 41.
403 CCC 148, 149, 165, 273, 490, 494, 506.
404 LG 59, 63. Two additional references to the Holy Spirit and Mary are LG 52 and 65.
405 LG 56.
406 LG 56.
407 LG 59.
408 SPF 11: fn. 11: Symbolum Quicumque, DS 76.
409 GCD 68.
410 CCC 437, 456, 494, 504, 695, 697, 723.
411 CCC 723.
412 Ibid.
413 CCC 721. There is a rich teaching on Mary and the Holy Spirit in the Marian documents. “Fashioned by the Holy Spirit and formed as a new creature,” LG 56; see also: BYM 52, MC 26. ISF 8, CCC 493 “In the Virgin Mary everything is relative to Christ and dependent upon Him. It was with a view to Christ that God the Father from all eternity chose her to be the all-holy Mother and adorned her with gifts of the Spirit granted to no one else,” MC 25; “Above all [the Fathers] had recourse to the Virgin’s intercession in order to obtain from the Spirit the capacity for engendering Christ in their own soul, as is attested to be Saint Ildesphonssus in a prayer of supplication, amazing in its doctrine and prayerful power: “I beg you, holy Virgin, that I may

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Returning to *Catechesi Tradendae* (1979), the teaching on the unity of the Holy Spirit and Mary is explained as a unity that exists for the sake of the fruitfulness of the Church. In *Catechesi Tradendae* Mary and the Holy Spirit are invoked in a work they will do together to renew catechetical dynamism and grant “unprecedented enthusiasm in catechetical work.”

4. Mary and the Church

a. Member, Model, Symbol, and Mirror of the Church

The theme, Mary and the Church, is the most discussed topic in the Marian documents published since Vatican II. *Lumen Gentium* teaches that Mary is “intimately united to the Church” by reason of the gift and role of her divine motherhood and her unique graces and functions. Mary is “pre-eminent” and “a wholly unique member of the Church ... its type and outstanding model in faith and charity.” “The primitive Church saw in Mary the fulfillment and personification of the Church, Mother of the messianic people.”

A frequent theme, in both Marian magisterial and catechetical documents, up to *Redemptoris Mater* (1987) is Mary’s role as Mother of the Church. Mary is repeatedly called a model and figure of the Church in the Marian documents. Mary’s membership in the Church is also once paired with disciple of Christ.

In the catechetical documents, Mary is explained as highest after Christ in the Church (1971, 1973, 1979). The *General Catechetical Directory* (1971) names the teaching on Mary’s preeminent place under one of the four “heads” in the hierarchy of truths. The teaching on Mary as model and mother of the Church is relatively consistent from after the council to the 1970s. The model character then disappears to surface again in the *Catechism of the Catholic Church* (1994). The same holds true for Mary as a

have Jesus from the Holy Spirit, by whom you brought Jesus forth. May my soul receive Jesus through the Holy Spirit by whom your flesh conceived Jesus .... May I love Jesus in the Holy Spirit in whom you adore Jesus as Lord and gaze upon Him as your Son,” MC 26; “all the saving influences of the Blessed Virgin...” (LG 60) This saving influence is sustained by the Holy Spirit, who, just as he overshadowed the Virgin Mary when he began in her the divine motherhood, in a similar way constantly sustains her solicitude for the brothers and sisters of her Son,” RM 38.

CT 73: “May the Virgin of Pentecost obtain this for us through her intercession.”

LG 63.

LG 53.

BYM 20.

MM 7; CMR 13, 14, 19; SM 2, 4, 5, 19; SPF 15; BYM 5, 70, 71, 72-80, 113-6, 123, 131; MC 11, 22, 28; RH Conclusion; RM 2, 21, 23, 44, 47; ISF 9. The term *Mother of the Church* is not found in *Mu/ieris Dignitatem*, or thereafter. It is found in the CCC 963.

Model: LG 53, 65; SM 6, 15, 24, 31, 36; BYM 38, 39, 106, 117, 122, 123, 142, 145; MC 4, 7, 16, 22; RM 2, 5, 37, 42, 47; MD 31; Type: LG 63, 65; MC 36; Exemplar, example: LG 63; SM 14, 24, 27; BYM 17, 131, 134, 138; DM 15; MC 19, 21, 36, 56; RM 43; MD 22; Figure: SM 21, BYM 36, 56, MC In; Rm 42; MD 22, 27; Symbol, sign: BYM 38, 56, 59; Image: BYM: 59; Mirror: RM 25.

As a believing disciple of Jesus, Mary can be called daughter of the Church, and our sister as well. For, like us, she has been redeemed by Christ, although in an eminent and privileged way (Paul VI, Feb 2, 1995),” BYM 114.

Pre-eminent and as a wholly unique member,” LG 53; “occupies a place in the Church which is highest after Christ and also closest to us,” LG 54. See: GCD 68, BT 24, SLF 106.

On all levels catechesis should take account of this hierarchy of the truths of faith. These truths may by grouped under four basic heads: ...and the mystery of the Church, which is Christ’s Mystical Body, in which the Virgin Mary holds the preeminent place,” GCD 43.

A model of the Church” (quoting LG 54), “the Church ... venerates ... Christ’s Mother, who is also her mother,” GDC 68; Title: “Mary, Mother of God, Mother and Model of the Church,” “special veneration due ... Mother of the Church,” BT 24 (as BT); Quoted LG 53 and Paul VI, 21 Nov 1964; CCC 963.
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"sign of a secure hope and solace for the pilgrim People of God."424 The terms, "mother to us in the order of grace," Mother of the Church,425 our spiritual mother,426 were also strongest after the council through the 1970s. In 1979, Catechesi Tradendae explains that she is for the Church "a living catechism" and "the mother and model of catechists."427

The catechism quotes Lumen Gentium428 and goes on to explain this in terms of Mary as "mother of the members of Christ" and "Mother of the Church."429 The catechism also uses the following Lumen Gentium expressions to describe Mary's relationship to the Church: "symbol and the most perfect realization of the Church,"430 "model of faith and charity,"431 and "exemplary realization (typus)"432 of the Church. The Protocol does not require catechetical materials to speak of Mary's relationship to the Church in these terms.

b. Mary's Mediation and Intercession

Lumen Gentium lists four titles — Advocate, Helper, Benefactress, and Mediatrix —433 which assist in explaining her tasks of mediation and intercession at the time of Christ and continuing today.434 In the catechetical documents, teaching on Mary's intercession first takes place in Catechesi Tradendae (1979)435 and the Guidelines on Doctrine for Catechetical Materials (1990).436

Regarding mediation, the General Catechetical Directory (1971) quotes Lumen Gentium in teaching that Mary "summons the believers to her Son and to his sacrifice, and to love for the Father."437 To summon, that is to call someone to another, is also an indirect manner of speaking about mediation. There is as such no other reference to mediation in the catechetical documents. In the catechism, the four titles are mentioned as they are in Lumen Gentium,438 an explanation is given to show that Mary's "function as mother" does not obscure or diminish the "unique mediation of Christ, but rather shows its power,"439 and a segment is repeated from Pope Paul VI's Creed (1968) on our belief that Mary "continues in heaven to exercise her maternal role on behalf of the members of Christ."440

424 "Sign of a secure hope and solace," Quoting LG 69; CCC 972.
425 CCC 501, 963, 968; see also the titles of the catechetical documents, Mary, Model and Mother of the Church.
426 "Our spiritual mother," BT 24; SLF 106.
427 CT 73.
428 "preeminent and...wholly unique member of the Church," CCC 967, quoting LG 53.
429 CCC 963, quoting LG 53 and Paul VI, Discourse, November 21, 1964.
430 CCC 507.
431 CCC 967.
432 CCC 967, quoting LG 53, 63.
433 CCC 969.
434 "Cana...she brought about by her intercession," LG 58; "by her manifold intercession continues to bring us the gifts of eternal salvation," LG 62.
435 "May the Virgin of Pentecost obtain this for us through her intercession," CT 73.
436 "Explain the church's teaching on ... its veneration of saints who intercede for us and are role models in following Christ," GDCM 37.
437 GCD 68, quoting LG 65.
438 CCC 969.
439 CCC 970, quoting LG 60.
440 CCC 975, quoting Paul VI, SPF § 15.
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c. Mary's Assumption (Eschatological Image)

The teaching on the Assumption in *Lumen Gentium* repeats the teaching of Pius XII in *Munificentissimus Deus*, and also points to Mary in whom the Church has already reached perfection. The catechetical documents usually simply state the doctrine of the Assumption as a belief of the Church. There is a development insofar as the *General Catechetical Directory* (1971) calls Mary's Assumption a manifestation of the Holy Spirit's gift, and *Sharing the Light of Faith* (1979) calls this Mary's "entry into Christ's resurrection." The catechism corresponds with *Lumen Gentium*, but places a slightly different emphasis on the content: As in *Lumen Gentium*, Mary is in heaven, body and soul. She is as we are to be. She is the "sign of certain hope and comfort to the pilgrim People of God." The catechism places stronger emphasis on the teaching that Mary continues to be among us and to assist us, even while she already anticipates the resurrection of all members of Christ's Body.

As has already been pointed out in this thesis, the *Protocol* (1996) declares it necessary to include that Mary anticipates the final resurrection, but does not require the teaching that Mary continues to be with us and assist us to obtain this final reality.

d. Mary and the World (Ecumenism)

*Lumen Gentium*, chapter 8, asks theologians to be careful in "whatever might by word or deed lead the separated brethren or any others whatsoever into error about the true doctrine of the Church." *Sharing the Light of Faith* (1979) is the only catechetical document to include teaching on Mary and ecumenism. The *Catechism of the Catholic Church* makes references to eastern Christian art, prayer forms and hymnody, but does not teach on Mary and ecumenism.

5. The Person of Mary

a. The Historical Character of Mary, Her Cultural Background, Her Jewishness

*Lumen Gentium* situates Mary briefly in her historical background. The Marian documents consistently underline this historicity. In catechesis, the teachings on Mary as a historical human person take place to situate the Incarnation of Jesus Christ, "born of the Virgin Mary." *Basic Teachings* (1973) speaks of her special place "in the history of salvation." *Sharing the Light of Faith*
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(1979) tells of Mary's origins as a heritage we share. Catechesi Tradendae (1979) points to Mary, the human mother, who taught Jesus human knowledge. In the catechism she is situated in her historical context, and the catechism also speaks of Mary as Jewish, a daughter of Israel, a descendant of Eve.

b. Mary the Human Person: Free, Faithful, Loving, Joyful, Lowly, Servant, and a Woman

Lumen Gentium explained Mary as the woman figure who brought life. Several articles portrayed her human characteristics, especially her freedom as a person. When searching the catechetical documents for human elements, a first glance might lead one to think there is little in the way of an anthropological perspective. Nonetheless, Mary is identified as a virgin and as a mother consistently in the catechetical documents, both human identifications. Not only is she a mother, but she is described as a loving mother, "very close to us as our spiritual mother," (BT 1973; SLF 1979) someone who "speaks significantly to our lives and needs in the sinlessness of her total love (SLF 1979)."

Catechesi Tradendae (1979) speaks of Mary's knowledge as lessons from the Lord that she kept. Her freedom and faithfulness to the Lord is mentioned in the General Catechetical Directory (1971). The passage from the Magnificat, used in two documents (BT 1973; SLF 1979), tells of her joy, her lowliness, and that she is a servant. The teaching on the Assumption in the Creed of the People of God (1968) speaks of Mary being raised body and soul at the end of her earthly life. All of these situate Mary as a human being.

The Catechism of the Catholic Church teaches that Mary is an example of the Christian life. She knew poverty and humility. Even though she was exalted by grace, she was also "the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty." In her human
limitedness she knew what it means to adore God.\(^{471}\) At the same time, the catechism also describes Mary’s human personality as genuinely free.\(^{472}\)

As stated above, *Lumen Gentium* had begun by speaking of Mary as the “figure of a woman”\(^ {473}\) and that “a woman should contribute to life.”\(^ {474}\) The Marian documents since Vatican II, frequently made reference to Mary as a woman. Other documents repeated and expanded this theme.\(^ {475}\) The catechetical documents, however, do not isolate the topic, Mary as a woman.

The *Catechism of the Catholic Church* speaks of Mary, the Woman, with a symbolic connotation. She is the “new Eve (‘mother of the living’).” As woman, she is “mother of the ‘whole Christ.’” (cf. Jn 19:25-27) Also as woman, she was present with the Twelve, who ‘with one accord devoted themselves to prayer,’ (Acts 1:14) at the dawn of the ‘end time’ which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church.\(^ {476}\)

c. Mary’s Religious Dimension (Faith and Faith Development)

*Sharing the Light of Faith* (1979) is the only catechetical document to repeat *Lumen Gentium*’s description of Mary as an “outstanding model in faith and charity,”\(^ {477}\) although this topic is treated extensively in other post-Vatican II documents (SM 1967, BYM 1973, MC 1974, RM 1987).\(^ {478}\) The theme is continued and expanded in the *Catechism of the Catholic Church.*\(^ {479}\)

6. The Life of Mary

Excluding the *Catechism of the Catholic Church*, the chart below indicates what texts from Sacred Scripture — meaning those that include Mary — were used in each of the catechetical documents.\(^ {480}\) In the case of the *Guidelines on Doctrine for Catechetical Materials* (1990), these are the directives as to how Sacred Scripture is to be used.
### General Catechetical Directory (1971)

<table>
<thead>
<tr>
<th>Column 1</th>
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<tbody>
<tr>
<td><strong>Basic Teachings</strong> (1973)</td>
<td>The Gospel of Luke give us Mary’s words: “My spirit finds joy in God my savior, for he had looked upon his servant in her lowliness; all ages to come shall call me blessed” (Lk 1:47-48)</td>
</tr>
<tr>
<td><strong>Sharing the Light of Faith (1979)</strong></td>
<td>[identical to Basic Teachings]</td>
</tr>
</tbody>
</table>
| **Catechesi Tradendae** (1979) | • she saw her Son Jesus “increase in wisdom and in stature, and in favor.” (cf. Lk 2:52)  
• this Son, who was “the only son from the Father,” “full of grace and truth,” was formed by her (cf. Jn 1:14; Heb 10:5)  
• lessons that she kept in her heart (cf. Lk 2:51)  
• first disciple above all else because no one has been “taught by God” (cf. Jn 6:45) to such depth  
• she will effectively carry out the mission given her by her Teacher: “Go therefore and make disciples of all nations.” (Mt 28:16) |
| **Guidelines on Doctrine for Catechetical Materials** (1990) | Explain the biblical basis for the liturgical cult of Mary as mother of God and disciple par excellence, GDCM 35 |
| **Protocol** (1996) | teach that ... God chose the Virgin Mary ... “full of grace,” CCC 508; with her whole being she is “the handmaid of the Lord,” CCC 510; explain that by pronouncing her “fiat” at the Annunciation, ... Mary was already collaborating with the whole work her Son was to accomplish, CCC 973 |

As can be seen in this compendium of Scripture quotes, there is no attempt to incorporate all the Sacred Texts that include the Blessed Virgin Mary in the catechetical documents. This does not correspond to the rich use of Scripture in *Lumen Gentium*, which incorporated nearly every biblical text on Mary either by use of direct quote or by paraphrase. The *Guidelines on Doctrine for Catechetical Materials* (1990) requires a biblical basis for the *liturgical* cult of Mary, which implies, but has not specified, a biblical grounding in all Marian teaching.

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481 Annunciation: LG 53, 56, 59, 61, 62; Visitation (Mary’s service): LG 57; Visitation (Elizabeth’s Perspective): LG 57; Magnificat Song: LG 66; Nativity: LG 57, 63; Epiphany: LG 57; Presentation of Jesus in the Temple: LG 57, 61; Finding in the Temple: LG 57; Wedding Feast of Cana: LG 58; Mary and the Relatives of Jesus: LG 58; Calvary: LG 58, 61, 62; Pentecost: LG 59; woman of the Apocalypse: 59. Missing: Flight to Egypt, Hidden Life.

482 Other Marian documents also present strong support for Marian teaching from the Scriptures. In *Marialis Cultus* one of the four mandated guidelines for devotion to the Blessed Virgin Mary is that it be solidly based on Scripture, (Section Two, articles 29-39). Documents such as *Behold Your Mother* present Old Testament typologies of the Redeemer’s mother: New Eve, Believing Remnant, Poor and Humble of the Lord, Daughter of Zion, Figure of the Woman, Genesis 3:15, Isaiah 7:14, House of David, Ark of the Covenant, Daughter of Adam.
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7. Marian Devotion

The documents on catechesis\textsuperscript{483} and the \textit{Catechism of the Catholic Church} (1994) support devotion to Mary,\textsuperscript{484} although no specific examples are given until \textit{Sharing the Light of Faith} (1979). The catechism quotes \textit{Lumen Gentium} 66, which shows that honor has been given to Mary from ancient times in the prayer, \textit{Sub tuum praesidium}.\textsuperscript{485} The catechism also clarifies the difference between honoring Mary and adoration given to the Trinity and supports Marian liturgies, Marian prayer, and the rosary (an “epitome of the whole Gospel”).\textsuperscript{486}

\subsection*{a. Liturgical Expressions of Marian Devotion}

In the catechetical documents, the holy days of obligation are generally mentioned in a generic manner without specifying the Marian days; for example “Explain the liturgical year, with special attention to the seasons of Advent-Christmas, Lent-Easter.” (NCD 1979; GDCM 1990)\textsuperscript{487} The \textit{Guidelines on Doctrine for Catechetical Materials} (1990) specify, “Explain the biblical basis for the liturgical cult of Mary as mother of God and disciple par excellence...”\textsuperscript{488} The \textit{Protocol} (1996) quotes the catechism, “Teach that by keeping the memorial of the saints — first of all the holy Mother of God, ... — on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy in heaven.”\textsuperscript{489} In the catechism, as discussed above, liturgical expressions include Mary in their various forms\textsuperscript{490} and acknowledge Mary “with special love.”\textsuperscript{491}

\subsection*{b. Various Forms of Marian Piety}

Two catechetical documents generically touch on forms of Marian piety: The \textit{General Catechetical Directory} (1971) speaks of “an education in prayer,”\textsuperscript{492} and in this context states that the child “may also direct confident prayers to Mary, the Mother of Jesus and our mother.”\textsuperscript{493} Precise prayers are not given. On the other hand, under the heading, “Utilization of Various Places, Occasions and Gatherings,”\textit{Catechesi Tradendae} (1979) explains the “special value which are exactly suitable for catechesis: for example, diocesan, regional or national pilgrimages.”\textsuperscript{494}

\footnotesize
\textsuperscript{483}GCD 68: “Venerates in a most special way Christ’s Mother;” BT: “special veneration due to Mary;” SLF 106: “special love and veneration due her;” GDCM 36: “foster Marian devotions;” GDCM 37: “explain the church’s ... veneration of saints.”
\textsuperscript{484}CCC 971 quoting MC 56: “The Church’s devotion to the Blessed Virgin is intrinsic to Christian worship.”
\textsuperscript{485}Cf. MC 13.
\textsuperscript{486}CCC 971; cf. Paul VI, MC 42; SC 103.
\textsuperscript{487}GDCM 42, summarizing NCD 144c, which in turn quotes the \textit{General Norms for the Liturgical Year and the Calendar}, Sacred Congregation for Divine Worship, February 14, 1969, p. 8: “in the course of the year, as the Church celebrates the mystery of Christ, Mary, the Mother of God, is especially honored, and the martyrs and the other saints are proposed as examples for the faithful.”
\textsuperscript{488}GDCM 35, with a reference to LG 66 and 67.
\textsuperscript{489}CCC \textit{In Brief} 1195. Note: In \textit{Marialis Cultus} one of the four mandated guidelines for devotion to the Blessed Virgin Mary is that it take liturgical perspectives into account, Section Two, articles 29-39.
\textsuperscript{490}CCC 1020, 1106, 1161, 1192.
\textsuperscript{491}SC 103; CCC 1172.
\textsuperscript{492}GCD 78.
\textsuperscript{493}GCD 78.
\textsuperscript{494}CT 47. Although \textit{Marian} pilgrimages are not specified, a place of pilgrimage for Catholics in the United States often bears the connotation of a Marian shrine.

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Gleaning the numerous articles of *Sharing the Light of Faith* (1979) shows that the following specific Marian prayers are recommended: the rosary of the Blessed Virgin Mary with the months of May and October, the Akathistos (praises to our Lord or the Mother of God), the Christmas novena, and, the traditional prayers of the Church—such as the Apostles' Creed and the Hail Mary. The document recommends generic categories of devotion such as ethnic and cultural devotions and sacramentals. Recommendations are also made in *Sharing the Light of Faith* (1979) to learn by heart formulations and factual information, such as practices of the devotional life, holy days, major Marian feasts, the mysteries of the rosary, and the Stations of the Cross. Small children are "encouraged to pray to Mary, Jesus' mother and ours, and to the saints."

Not recommended in the catechetical documents, but highly recommended in the Marian documents are the prayers, *Sub tuum praesidium* (1964-1987), the Angelus, and the act of consecration or entrustment to Mary (1967-1993). Pope Paul VI dedicated a whole paragraph to the Angelus prayer with "a simple but earnest exhortation to continue its traditional recitation wherever and whenever possible (MC 1974)."

There are, in the Marian documents, several other recommendations regarding Marian devotions, for instance, the use of her titles, discussion of prayer to and with Mary (1964-1996), places to honor Mary (1965-1994), coronation of Mary (1967), apparitions (1973), art forms (1973-1987), hymns and antiphons (1974-1987), and the vast treasure of writings on Our Lady (1974-1988).

Regarding devotional forms, the *Catechism of the Catholic Church* (1994) concentrates largely on the Hail Mary. The Scripture accounts of Mary show many ways to pray (Annunciation, Magnificat, Cana, at the Cross, with the Church). Teaching these accounts illustrate ways to commune...
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with God. As stated above, the Hail Mary or Rejoice, Mary is described in such a way that the biblical prayer tells us how to pray in an attitude of faith and praise with, through, and to Mary.  

The rosary, the Akathistos and the Paraclesis, popular Marian hymns and songs, and the theotokia are recommended. Mary is called "the perfect Orans (prayer-er), a figure of the Church." Essential to Marian catechesis today is the reaffirmation that the Church may address prayer to Mary:

2682 Because of Mary's singular cooperation with the action of the Holy Spirit the Church loves to pray in communion with the Virgin Mary, to magnify with her the great things the Lord has done for her, and to entrust supplications and praises to her.

Sacred art is also discussed in the catechism and is seen as a form of devotion. The catechism understands genuine art as a form of prayer, which as it states, draws one to "adoration, to prayer, and to the love of God." The catechetical documents had previously developed the art theme in general (not explicitly Marian art) by showing that good art is a valuable tool for catechesis. For example, "Reflect the catholicity of the church in art and graphics by presenting the diverse customs and religious practices of racial, ethnic, cultural an family groups." (NCD 194, 164) (GDCM 1990)

c. Marian Apostolate

Concerning apostolic work, Lumen Gentium taught that the Church rightly looks to Mary so that through the good works of the Christian, Christ can "be born and increase in the hearts of the faithful." The Marian documents recommended some forms of apostolate: defense of unborn life, practice of family, parish and diocesan Marian traditions, re-strengthening the traditions of institutes of consecrated life, Making us of the "radiance and attraction of the great shrines," and of pilgrimages. Other apostolic works include "preference for the poor," and the apostolates that are part of the consecrated life style.

This topic area, however, does not appear in the catechetical documents nor in the catechism.

513 CCC 2599, 2617-19, 2622, 2665, 2673-79, 2682, 2725, 2827.
514 CCC 2678.
515 Sacred art is true and beautiful when its form corresponds to its particular vocation: evoking and glorifying, in faith and adoration, the transcendent mystery of God—the surpassing invisible beauty of truth and love visible in Christ, who 'reflects the glory of God and bears the very stamp of his nature,' in whom 'the whole fullness of deity dwells bodily.' (Heb 1:3; Col 2:9) This spiritual beauty of God is reflected in the most holy Virgin Mother of God, the angels, and saints. Genuine sacred art draws man to adoration, to prayer, and to the love of God, Creator and Savior, the Holy One and Sanctifier," CCC 2502.
516 GDCM 81.
517 LG 65. This Lumen Gentium teaching was repeated in the Marian documents: BYM 132 (1973); RM 28 (1987); ISF 9 (1988), and LE 29 (1988).
520 Ibid.
521 Ibid.
522 RM 37.
d. Other: The Blessed Virgin Mary and Indulgences

Not discussed in Lumen Gentium or any other post-Vatican Marian or catechetical document, except the Catechism of the Catholic Church, is the question of indulgences. The catechism teaches that the good works of the saints continue through the spiritual goods they are able to share with us. The Church refers to this as the Church’s treasury. The catechism states: “This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God.”

8. Pastoral and Catechetical Aspects

In Fidei Depositum, John Paul II asks Mary “to support with her powerful intercession the catechetical work of the entire Church on every level, at this time when she is called to a new effort of evangelization.” In a sense, this prayer completes full circle what Lumen Gentium began in chapter 8. At that time the council recognized itself as a pastoral council engaged in catechetical work and evangelization. Mary was to assist and exemplify this process.

Throughout the catechetical documents, Mary is recognized, in the words of Basic Teachings (1973), as “singularly blessed and relevant” to the lives of those receiving catechetical instruction. Veneration is due her and should be taught by word and example. Children may be taught to pray to Mary (1971, 1973, 1979). She is “a living catechism” and “the mother and model of catechists (1979).” There are countless opportunities to promote Marian catechesis: teachings, prayer, pilgrimages (1979, 1994). Mary can be included in every aspect of catechesis, just as the Catechism of the Catholic Church incorporates her example in teaching the sacraments and commandments.

a. Adaptation/inculturation

Lumen Gentium had encouraged adaptation, as it states, “according to the disposition and understanding of the faithful.” Alone among the catechetical documents, Sharing the Light of Faith (1979) states: “With the multiplicity of ethnic and cultural backgrounds, devotions to the Lord, the virgin and the saints provide a rich tapestry on which is woven the many threads of our ancestry in the faith.” This teaching could be considered a seed for future catechesis.

b. “Right Measure,” “Correctness”

Lumen Gentium spelled out both what should and must be done regarding Marian devotion (e.g. “the faithful must in the first place reverence the memory” of Mary), and what must be cautioned, (e.g. Marian devotion must be subordinate to the honor paid to Christ). Lumen Gentium requires theologians to “carefully refrain from whatever might by word or deed lead the separated brethren or any others

524 CCC 1477.
525 BT 24.
526 GDC 78; SLF 176, 177.
527 CT 73.
528 CT 73, CCC 2599, 2617, 2618, 2619, 2622, 2665, 2676, 2677, 2678, 2679, 2682, 2716, 2725, 2827, 2837, 2853.
529 See Appendix II, “Context of the Articles Integrating the BVM into the Catechism of the Catholic Church,” p. 290.
530 LG 66.
531 SLF 143.
532 LG 52.

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whosoever into error about the true doctrine of the Church.” The theologians, “under the guidance of the Church’s magisterium” are to “rightly illustrate the duties and privileges of the Blessed Virgin which always refer to Christ.”

The Marian document, *Marialis Cultus* (1974) provides the norms for correct Marian devotion. The document teaches that exercises of Marian devotion “should clearly express the Trinitarian and Christological” elements that are “intrinsic and essential to them.” Mary’s place in the Church should be clearly shown, “the highest place and the closest to us after Christ.” Marian devotion must necessarily “reflect God’s redemptive plan,” and be seen in the light of the communion of saints. *Marialis Cultus* spends section two of the document explaining that Marian devotion must be based on four guidelines: Marian teaching must be well-grounded biblically, liturgically, ecumenically and anthropologically.

*Maria/is Cultus* also calls for careful revision of transient elements of Marian devotion, “to emphasize the elements that are ever new and to incorporate the doctrinal data obtained from theological reflection and the proposals of the Church’s magisterium.” wholesome traditions are to be respected, but at the same time “episcopal conferences, local churches, religious families and communities of the faithful” are to promote “genuine creative activity” regarding Marian piety and “encourage the creative impulse of those who through genuine religious inspiration or pastoral sensitivity wish to establish new forms of [Marian] piety.”

Finally, Pope John Paul II states in *Redemptoris Mater*, “Paul VI said, ‘Knowledge of the true Catholic doctrine regarding the Blessed Virgin Mary will always be a key to the exact understanding of the mystery of Christ and of the Church.’” In contrast, the catechetical documents do not specify norms. They state that Marian doctrine and devotion is to be taught, but how or in what context this is to take place is not developed. There are no warnings about Marian devotion in the catechetical documents. The *Catechism of the Catholic Church* also does not do so; it does explain the difference between adoration of God and honor paid the saints.

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533 LG 67.
534 LG 57.
535 MC 25.
536 MC 28, quoting LG 54.
537 MC Introduction, based on LG 66.
538 MC 29.
539 MC 29-39.
540 MC 24.
541 MC 24.
542 MC 40.
543 RM 47, quoting Paul VI, 21 Nov 1964.
544 On all levels catechesis should take account of this hierarchy of the truths of faith. ... [two include Mary] the mystery of Christ the incarnate word, who was born of the Virgin Mary ... and the mystery of the Church, which is Christ’s Mystical Body, in which the Virgin Mary holds the preeminent place,” GCD 43; “Therefore, the Church who honors the faithful and the saints who are already with the Lord and are interceding for us (LG 49, 50), venerates in a most special way Christ’s Mother, who is also her mother,” GCD 68; “The special veneration due to Mary ... should be taught by word and example,” BT; “special love and veneration due her as ... should be taught by word and example,” SLF 106; “what kind of catechesis would it be that failed to give their full place ... to Mary,” CT 30.
545 CCC 971.

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G. Conclusion

In section one of this study, the question was asked: What is to be taught about Mary in catechetics? There are three sets of norms which determine the answer to this question: catechetical norms from the universal Church, national norms from the bishops' conference, and the norms of a given diocese.

For catechesis in the United States, there have been seven regulatory documents published since Vatican II. Three were published for the universal Church: the General Catechetical Directory (1971), Catechesi Tradendae (1979), and the Catechism of the Catholic Church (1992, USA 1994). Four documents were published by the United States Catholic Conference: Basic Teachings (1973), Sharing the Light of Faith (1979), the Guidelines on Doctrine for Catechetical Materials (1990), and the Protocol (1996). The third set of norms are the publications in a given diocese. For this study, the guidelines of the Archdiocese of New York were selected as a sample.

Although the catechetical documents are normative in the sense of guidelines that have been written to set the foundation of doctrinal content, the directives of the 1983 Code of Canon Law confirm that it is the local bishop who is ultimately responsible for the catechesis in his diocese. The guidelines on the universal and national level assist the bishop, or those appointed by him, to review the catechetical materials published in his diocese, but they do not determine (in the sense of a canonical norm) what the bishop will teach or approve for catechesis.

Lumen Gentium, chapter 8 - the most extensive teaching on Mary published by the magisterium - set the foundation for Marian catechesis after Vatican II. As we have seen throughout this study, Chapter 8 became the primary reference for all of the catechetical documents. The chapter explained Marian teaching under two major headings, the Blessed Virgin Mary, Mother of God, in the mystery of Christ and of the Church. Under these headings, Lumen Gentium studied Mary's role, that is, her place and task in the plan of salvation, and her pilgrimage of faith and charity. Her place in the Church as preeminent member of the Church, highest after Christ and closest to us, rather than outside and above the Church, was a new way to think about Mary. Marian cult, both liturgical cult and the cult of images, was also part of the chapter 8 teaching. With regard to Marian devotions, chapter 8 encouraged them without naming specific ones, and asked for ecumenical consideration in the use of Marian devotion. Finally, Mary was explained as a sign of true hope and comfort for the pilgrim People of God. Mary's final destiny was the goal and hope of every Christian.

After Vatican II, the question of implementation of the council's documents was a primary concern in the Church. Regarding Marian catechesis, the General Catechetical Directory (1971) listed Marian teaching among the hierarchy of truths that should be taken into account in catechesis. Of the four "heads," or four essential teaching topics regarding Catholic doctrine, Mary was linked to Christ incarnate, who was born of the Virgin Mary, and she was linked with the mystery of the Church, in which the Virgin Mary holds the preeminent place. In catechesis, according to these directives, Mary was to be studied in relationship to Christ and in relationship to the Church.

Who is Mary? Who is Mary for Christ? Who is she for the Church?

In identifying who Mary is, the catechetical documents consistently list what can be called the four great truths about Mary, three of which are taught relative to Christ — Mary's vocation as Mother of God (the Christ-bearer, birth giver, and the one who brings Christ), Mary's immaculate conception (her preparation for Christ and her preredemption in Christ), and Mary, ever Virgin (for the sake of Christ). The fourth great truth is taught relative to the Church, that is, Mary's Assumption body and soul into heaven as a sign of the Church's destiny. In Catechesi Tradendae (1979) a fifth Marian truth is
named: “Mary’s role in the mystery of salvation.” The document does not explain this fifth category, but in Catechesi Tradendae’s context it indicates that Mary’s ongoing role in the mystery of salvation, that is, her continuing intercession, is meant.

From the General Catechetical Directory (1971) to Sharing the Light of Faith (1979) the twin dominant themes (and titles) in the catechetical documents were: Mary as Mother of God, and Mary as Mother and Model of the Church. All the great truths, however described, could be subsumed under her role and identity, Mother of God. Regarding the Church, Mary was called its mother and model because she was Mother of God.

In Catechesi Tradendae (1979) there is a major shift in emphasis, both toward Christ and toward Mary’s identification in the Church. For Christ, Mary, the mother of the human Jesus, was the one who educated him and was educated by him. The teaching calls her an educator and a disciple of Jesus Christ. Looking at Mary’s place in the Church, Catechesi Tradendae calls her the mother and model of the disciple. The shift had changed from mother of “the Church” at large, to calling her mother of the disciple. A further development (1990), in Guidelines on Doctrine for Catechetical Materials, concentrates on Mary’s discipleship and drops altogether the reference to model and mother of the Church. Finally, in the Catechism of the Catholic Church (1994) the term disciple does not appear, nor is she called a model. There is one reference in the catechism to Mary as Mother of the Church.

In conclusion, the teachings about Mary’s relationship to Christ remained consistent in the post-Vatican II period in terms of her role as Mother of God. The explanation of Mary’s motherhood of Jesus, the human person, is developed beyond the understanding of motherhood exclusively in terms of birth giver to Jesus Christ; as his mother she is also one who taught Jesus. As his mother she was also the first to listen to him and to follow him. As such Mary was his first disciple.

The truths about Mary’s relationship to the Church seemed at first to hold a strong pattern in describing Mary both as mother and model of the Church. Regarding spiritual motherhood, in the catechetical documents there was little explanation of what this signifies beyond stating the term, spiritual mother, and describing the spiritual mother as one who is very close to us, a loving mother. The documents did not indicate what the spiritual mother does.

Regarding Mary as model, the documents, Basic Teachings (1973) and Sharing the Light of Faith (1979) stress the various aspects of what it means to be a model. For instance, Mary is explained as someone who “speaks significantly to our lives and needs in the sinlessness of her total love.” The documents tell the catechist to look at Mary, to imitate her, and to venerate her. As stated above, these two catechetical documents do not indicate ongoing activity on Mary’s part within the Church. In contrast, the General Catechetical Directory (1971) had done so; it interpreted Lumen Gentium’s teaching to say that Mary continues to act; she “summons the believers to her son and to his sacrifice, and to love for the Father.” Catechesi Tradendae (1979) understood Mary’s ongoing presence in the Church as her intercession, Mary, the Virgin of Pentecost, prays in the midst of the Church for us. The same holds true for Guidelines on Doctrine for Catechetical Materials (1990). The Protocol for evaluating catechetical materials according the Catechism of the Catholic Church (1996) imitates the two previous United States’ documents with no specific teaching regarding Mary’s ongoing role in the mystery of salvation.

A major trend in Marian documents since Vatican II was to develop the Lumen Gentium theme of Mary’s faith. There is no link in the catechetical documents to this trend. The discipleship of Mary

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546 CT 30: “What kind of catechesis would it be that failed to give their full place to...Mary, the Immaculate One, the Mother of God, ever Virgin, raised body and soul to the glory of heaven, and to her role in the mystery of salvation...” Basic Teachings had previously spoken about Mary’s special place in the history of salvation and in the Church.

547 SLF 106.

548 GCD 68, quoting LG 65.
explained in *Catechesi Tradendae* (1979) does not directly explain that Mary believed in Christ or that she had to walk the journey of faith as does every other human being. Here, Mary's discipleship means that she was taught by Christ as we are to be taught by him.

As indicated above, the fourth great truth to learn about Mary is her Assumption body and soul into heaven. Besides the statement of the teaching as such, the *General Catechetical Directory* (1971) speaks of the Assumption as a "manifestation of the Holy Spirit's gift," and *Sharing the Light of Faith* (1979) explains it as "entry into Christ's resurrection." According to these teachings, Mary anticipates the final end of the Christian believer.

Regarding Marian devotion and veneration, the majority of catechetical documents recommend them, but do not specify what the devotions could or should be. The National Catechetical Directory (NCD), *Sharing the Light of Faith* (1979), in contrast, lists abundant suggestions. It is only in this document, concerning the catechesis of very small children, that there is a teaching to "direct confident prayers to Mary." The *Catechism of the Catholic Church* (1994), however, secures the tradition that Christians may pray to Mary.

The major document on the right ordering of the cult of the Blessed Virgin Mary, *Marialis Cultus* (1974), had called for specific elements and guidelines to use in Marian teaching, which should clearly reflect the trinitarian, christological and ecclesial elements. As the above discussion has shown, the catechetical documents reflect the christological and ecclesial elements. Less evident, but also present are trinitarian elements, that is, mention of Mary and the Father and Mary and the Holy Spirit. 549

In addition to these elements *Marialis Cultus* had set forth four guidelines: Marian teaching should be biblical, liturgical, ecumenical and anthropological. There is little evidence of these perspectives in the catechetical documents with respect to Marian teaching.

The catechetical documents, taken in isolation, present minimal guidelines on Marian teaching and devotion. With the publication of the *Catechism of the Catholic Church* (1994), a much greater variety of teachings and possibilities for insertion of and pastoral application of Marian teachings have been provided. 550 Nonetheless, even in consideration of the quantity of Marian references in the catechism, without the enhancement of the rich diversity of teachings in the magisterial documents centered on Mary, the breadth or extent in terms of topics of Marian teachings in the catechism would be sparse.

As the sample catechetical guidelines from New York showed, Marian catechesis also benefitted from the complementation of the grade-specific diocesan guidelines. As will be seen in Section II, it is difficult from a purely doctrinal stance to discern when to teach children such truths as the meaning of Mary ever Virgin. My study of a cross section of diocesan guidelines, however — a study not included here — indicates that there is little consistency among the dioceses regarding grade-specific requirements. The question rises, would it not better secure the Marian teachings to establish grade-specific norms on a national level?

Finally, the study indicated that universal guidelines on Marian catechesis included a wider range of teachings than did our national guidelines. It would seem plausible that the opposite could be true in terms of pastoral application of Marian teachings on a national level, as well as a wide range of cultural expressions of devotions suited to the nation and to each diocese. More recently, publications on both the national and on diocesan levels have begun to take Hispanic and other cultural expressions of Marian devotion in the United States into consideration. 551 Until now, the United States has no uniting

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549 To see the discussion on Mary and the Father, see above, p. 76, for Mary and the Holy Spirit, see p. 81.
550 See Appendix II for the context chart of the inclusion of Marian references in the CCC, p. 277.
551 USCC, Department of Education, *Faith and Culture: A Multicultural Catechetical Resource*, 1987; Toledo Diocese, Religion Course of Study, 1996 [resource takes various ethnic groups into consideration, e. g. Filipino, Vietnamese, Hispanic].
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Marian pastoral expressions — not in the liturgy nor in devotions — even though the nation has been placed under the patronage of Mary, conceived without sin. Liturgical and devotional expressions, (for instance, celebrations in honor of Mary’s faith in Jesus Christ), could be helpful in providing solid Marian catechesis.

The purpose of this study thus far has been to discover what the Church has asked us to teach about Mary in the post-Vatican II period. On hand of this teaching, the next section will study one publisher’s textbooks to discern what of these teachings are incorporated into catechesis during that period.

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552 For a brief history of the proclamation of Mary’s patronage in the United States see: Joseph Husslein, SJ, “The Century of the Immaculate Conception,” America, 1930.
The Marian Content in Religion Textbooks 1959 - 1998

Section two first considers the history of religion textbooks for children in the United States. This includes a selection of historical texts with note of their Marian doctrine, especially the Carroll Catechism and the Baltimore Catechism with its various forms. The emergence of grade-specific catechisms and textbooks will also be studied. Due to the nature of the textbook genre, the history of censorship of textbooks for catechesis is briefly discussed, and with this, the William H. Sadlier publishing method and review policy is explained.

Next, Sadlier religion textbooks and Marian catechesis from 1959 to 1998 are studied. This includes an introduction to Sadlier’s types of catechetical publications: textbooks, teacher manuals, activity books, resources. Thereafter, the Marian content in fourteen series of William H. Sadlier religion textbooks for elementary grades is reviewed. Each series is situated insofar as it relates to Marian teachings, the Sadlier scope and sequence charts indicating Marian content in each series is provided, and the charts prepared for this study with the major Marian teachings in each series are explained. There is also a brief section on the art in Sadlier textbooks as a catechetical tool.

Finally, the grid of Marian content used in Section I is applied to the Sadlier textbooks as a whole. The concluding statements include questions for further study. This is then followed by Section III, which consists of the conclusions of the study and recommendations for Marian catechesis.

A. The History of Religion Textbooks for Children in the United States.

The traces of American catechesis in the form of written texts can be compared to the spokes of a wheel moving from its wide rim to its central hub. The rim is the world that brought many nations together in the formation of the United States. Each spoke had its traditions of catechesis and its sources for the written text. Berard Marthaler reports, “By the end of the sixteenth century, Catholics had published dozens, perhaps hundred, of catechisms, but it was in the seventeenth century that the modern catechism began to take definitive shape in content and approach.” Marthaler goes on to explain that the first catechisms stressed doctrine while, as time went on, there was more emphasis on pastoral needs and sometimes on pedagogical method. The Sulpicians, for example, early called as missionaries to the United States, followed the catechetical programs and methods that Jean Jacques Olier, their founder, had developed. This is only one example of methods developed by various religious communities. It continued to be practiced until well into the twentieth century.

The early catechisms, Trent and those written by Canisius and Bellarmine, eventually found their way into the English language. Other catechisms, especially those written for the people of England, Ireland, France and Germany, came with the immigrant populations to the United States from the respective countries of origin.

The first American bishop, John Carroll (1735-1815), born in Upper Marlboro, Maryland, had received his higher education in Europe where he spent many years in study and research. During his studies at St. Omer he studied the catechetical works and methods of France and later of England. Upon his return to the United States, and after his consecration as bishop in 1790, he wrote the first

Section II 95
catechism to be published in the United States, 1793.\textsuperscript{558} This catechism had “an unmatched authority, and functioned as the ‘source’ catechism for the major catechetical developments of the 19th century American Catholic tradition.”\textsuperscript{559}

Mary Charles Bryce, OSB, also a leading authority on catechesis and its development in the United States, points out in her Sourcebook article that, after Carroll, three bishops wrote their own catechisms, and there is evidence that at least one of these bishops gave religious instruction to children.\textsuperscript{560}

The Marthaler study lists numerous catechisms written for the evangelizing process in the United States. The great number and diversity of catechisms became a growing concern to bishops.\textsuperscript{561} Archbishop Maréchal wrote a letter (1827) to Rome concerning his fear of what might result from a “multiplicity of discordant catechisms.”\textsuperscript{562} When Archbishop James Whitfield convened the First Provincial Council (1832), one of the decrees issued “prohibited the ‘promiscuous’ use of ‘unapproved catechisms and prayerbooks’ and directed that a catechism adapted to the needs of U.S. Catholics be prepared and issued with the approbation of Rome.”\textsuperscript{563} Rome approved that a new catechism could be written and suggested the Bellarmine text as the basis for it. There is no evidence of this work being carried out, and the bishops continued to write their own catechisms.

By the time the First Plenary Council of Baltimore (1852) was convened, a proposal was made to adopt the Carroll Catechism as a national catechism. Historians delight in quoting the proceedings in which Archbishop Kenrick, archbishop of Baltimore and presider of the council, appointed a committee “to settle the ‘vexed question of a uniform catechism in English.”\textsuperscript{564} Finally, a catechism written by Archbishop M. J. Spalding, D.D. and based very much on the Carroll catechism, was published somewhere between 1864 and 1866. The Second Plenary Council of Baltimore convened in 1866 and “repeated the recommendation about the importance of a standard catechism” for the United States’ dioceses.\textsuperscript{565}

During the twenty years between the Second and Third Plenary Councils of Baltimore, bishops nevertheless continued to “compile and authorize” catechisms. It seems the decrees of the Second Council also were not implemented.\textsuperscript{566} It was at this time, (1869-70) that the First Vatican Council met in Rome. An American, Bishop Verot, spoke favorably for a uniform catechism during Vatican I. Although no action was taken on an international level, when Verot returned to the United States he continued to speak for a uniform catechism. He wrote several of his own, which influenced the future Baltimore Catechism.\textsuperscript{567}

\textsuperscript{558}Thomas E. Wangler, “The Carroll Catechism,” The Living Light, 31:1 (Fall 1994): 62-78. See also: Marthaler, Catechism Yesterday: “In substance it is the text of Challoner’s Abridgement of the Doway Catechism (1759 and 1772). The revisions, minor in character, are mostly in the chapter ‘A Daily Exercise for Christians,’ and it omits Challoner’s chapter ‘The Christian’s Rule of Life.’ The only significant addition comes at the end: ‘A Fuller Instruction concerning the Holy Eucharist and Communion translated from the French Catechism of John Joseph Languet, formerly Archbishop of Sens.’ From his student years at St. Omer’s and his later visits to England, Carroll had opportunity to learn of the catechetical works in France and England first hand.” p. 111.

\textsuperscript{559}Wangler, 62. Marthaler, 111, gives the major source of the Carroll work as follows: “The title page describes it as A Short Abridgement of Christian Doctrine. Newly Revised for the Use of the Catholic Church in the United States of America. To Which is added a short daily exercise. [Marthaler describes in detail the origins of the above mentioned works.]


\textsuperscript{561}This same concern was felt elsewhere. Attempts at universal and national catechisms were being made in Austria, France, Germany, and Ireland. For sources, see Sloyan, Marthaler and Bryce, op. cit.

\textsuperscript{562}Marthaler, p. 113.

\textsuperscript{563}Ibid.

\textsuperscript{564}Marthaler, p. 114.

\textsuperscript{565}Ibid.

\textsuperscript{566}Marthaler, p. 115.

\textsuperscript{567}Bryce, p. 225.
Archbishop James Gibbons presided over Baltimore III (1884) as the apostolic delegate. He appointed a committee to study the issue of a catechism. Bryce writes, "And indeed it was the 'catechism,' not catechesis as such which consistently held the bishops' attention."\(^{568}\) A resolution was made to: "select a catechism and if necessary to emend it, or to start from scratch if they would feel it the necessary and opportune thing to do."\(^{569}\) The draft was prepared and given to the bishops for approval within eight days. By the end of February 1885, the bishops had submitted their comments to Cardinal Spalding, who then had the responsibility for the work. By April, the imprimatur was given and a copyright secured.\(^{570}\) The official title: *A Catechism of Christian Doctrine, Prepared and Enjoined by the Order of the Third Plenary Council of Baltimore.*

The publication of the *Baltimore*, as it was called, met with strongly divergent opinions from the start.\(^{571}\) It was soon abridged into a smaller version, *Baltimore Catechism No. 1* for elementary school children.\(^{572}\) The original Baltimore, known as *Baltimore Catechism No. 2*, remained the most popular and widely used for junior and senior high school. The *Baltimore Catechisms* were not the only textbooks for the teaching of religion to children. Even when the *Baltimore Catechism* "dominated the scene"\(^{573}\), the bishops continued to write — but particularly to approve — other catechisms and textbooks. There was, for instance, an "innovative five-book graded series by Peter C. Yorke in the diocese of San Francisco in 1900," and a "*Highway to Heaven*" series by Edward A. Fitzpatrick of Milwaukee.\(^{574}\) By the turn of the century there were fifteen new catechisms published with bishops' approval.

Educational methods were also changing in the United States. Such items as study guides, workbooks, poster pictures for teaching, multimedia presentations, inductive learning methods — all part of the general educational scene — were applied to the teaching of religion. In the 1930s Jane Marie Murray, OP and the Dominicans of Grand Rapids published a series for the elementary grades called *The Christ Life Series*. Marthaler writes, "It was distinctive in that it represented a first attempt in this country to design textbooks with the avowed purpose of bringing children to take an active part in the liturgical life of the Church. The series, moreover, put a premium on the experience of the learner."\(^{575}\)

After its publication, the *Baltimore Catechism* was repeatedly on the bishops' agenda from 1902 until 1941, when a revised edition was approved. In 1949 the scripturally enhanced *Baltimore Catechism No. 3* was published. By this time, the influence of the liturgical and biblical movements was felt in the United States, and catechesis called for a stronger foundation in these areas.\(^{576}\) In lieu of no national revision until 1941, Bryce reports, "By 1918, at least 72 new texts had appeared; and by 1941...at least 109 additional volumes had been published; 95 percent of them carried *imprimaturs* or other sanctioning statements by bishops."\(^{577}\)

In the 1950s there is evidence of a strong emphasis on educational methodology and an attempt to link life and doctrine. At this time a new type of textbook in general and write-in workbooks for

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\(^{568}\) Bryce, p. 226.

\(^{569}\) Marthaler, p. 115; direct quote from the resolution.

\(^{570}\) Marthaler, p. 116.


\(^{572}\) *Baltimore Catechism No. 1* is so named because it is the first catechism children use. This is an abridged edition of the *original* text, which has the title, *Baltimore Catechism No. 2*. *Baltimore Catechism No. 1* was the primary authoritative text for catechesis of children in the elementary grades. It depended on the learning level of children whether and when *Baltimore Catechism No. 2* and *3* would be introduced.

\(^{573}\) Bryce, p. 225.

\(^{574}\) Ibid.


\(^{577}\) Bryce, p. 143.
children began to be published. William H. Sadlier, Inc. published religion textbooks in the same manner. The Sadlier textbooks of religion are studied below.

B. A Selection of Historical Texts with Special Note of Their Marian Doctrine

Before studying the Sadlier texts, the question arises: What Marian doctrine was taught just prior to and at the time of Vatican II? The research for this study indicated that a great deal of concentration and discussion focused on the form of the text, the “genre,” as Marthaler calls it, and how to proclaim the message, since, in general the content was considered a constant, although that, too, was developing into an issue. The discussion is comparable to a pendulum swing from one to the other — what do we teach, how do we teach — and back again, never at rest. This thesis focuses on what we teach, but does not undervalue the necessary how, particularly as applicable to children of different age levels and comprehension skills. In order to have points of comparison for post-Vatican II Marian doctrine, the content of Marian teachings in sample catechisms before and at the time of the Council is situated below.

1. The Carroll Catechism

Official Title: *A Short Abridgment of Christian Doctrine, newly revised for the use of the Catholic Church in the United States of America to which is added a short daily exercise.*

1793


Below is the structure of the text with the headings as they are given in the original:579

<table>
<thead>
<tr>
<th>General</th>
<th>A Daily Exercise for Christians.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chap. I</td>
<td>Of the Apostles Creed, 88 q</td>
</tr>
<tr>
<td>Chap. II</td>
<td>Of the Lord’s Prayer, 26 q</td>
</tr>
<tr>
<td>Chap. IV</td>
<td>Of the Commandments, 43 q</td>
</tr>
<tr>
<td>Chap. V</td>
<td>Of the Commandments of the Church, 6 q</td>
</tr>
<tr>
<td>Chap. VI</td>
<td>Of the Sacraments, 38 q</td>
</tr>
<tr>
<td>Chap. VII</td>
<td>Of the Virtues, and Vices, &amp;c., 18 q</td>
</tr>
</tbody>
</table>

578 Wangler, “What follows is the earliest surviving edition, the 12th, of the *Carroll Catechism* printed at Georgetown by James Doyle in the year 1793. It was copied by the author from the original held at Georgetown University Library. The only change in the text has been the modernization of the English.” p. 64.

579 There was no table of contents; this list would be comparable to a table of contents.
Marian Doctrine Taught in the Carroll Catechism:

General
Chap. II
Of the Apostles Creed

Q. Say the Apostles Creed. [the following questions are based on the 12 articles] ...
Q. Which is the second article? A. And in Jesus Christ his only Son our Lord ...
Q. Why is he true man?
A. Because he is the true Son of the blessed Virgin Mary, and has a body and soul like ours.
Q. Which is the third article?
A. Who was conceived by the Holy Ghost, born of the Virgin Mary.
Q. How was he made Man?
A. He was conceived and made Man be the power of the Holy Ghost, in the womb of the Virgin Mary, without having any man for his father.

Chap. III
Of the Lord’s Prayer [The Hail Mary is taught in the section on the Lord’s Prayer.]

Q. What is the prayer to our blessed Lady which the Church teaches us?
A. The Hail Mary.
Q. Say the Hail Mary.
A. ...
Q. How many parts be there in the Hail Mary?
A. Three parts.
Q. Who made the first two parts?
A. The angel Gabriel and St. Elizabeth, inspired by the Holy Ghost.
Q. Who made the third part?
A. The Church of God against those who denied the Virgin Mary to be the mother of God.
Q. Why do you say the Hail Mary so often?
A. To put us in mind of the Son of God being made man for us.
Q. For what other reason?
A. To honor the blessed virgin mother of God, and to beg her prayers for us.

A Daily Exercise for Christians

In the Morning
[They include a ritual which begins:]
When you are dressed, you must kneel down and say the following prayers. O my God, I adore and love thee with all my heart ... O my God, as I aim at nothing but to please, love, and serve thee, grant that whatever I do this day may be accepted to thee, and vouchsafe to direct all my actions to thy honor and glory.
O holy Virgin, I put myself entirely under thy protection.
O my good Angel, be thou also my protector, and pray to God, to grant that I may do his holy will in all things.
Then you must say, Our Father, &c. Hail Mary, &c. I believe in God, &c. ...

At Night
You must kneel down and say the following prayer. ...
Therefore, I beseech the blessed Virgin, and all the saints, to give thee thanks for me, for ever and ever, Amen. ...
Angel of God ... Our Father, &c. Hail Mary, &c. I believe in God &c. I confess to almighty God, to the blessed Virgin Mary ... Therefore, I beseech the blessed Virgin Mary ... to pray to God for me. Amen.
2. The Baltimore Catechism

Official title: *A Catechism of Christian Doctrine, Prepared and Enjoined by the Order of the Third Plenary Council of Baltimore*

1885

Structure of the text: 421 questions distributed in 37 chapters, 72 pages.

49 of the questions are new, that is, not taken from other frequently used catechisms;
13 of the new questions built on Vatican I regarding the nature of the Church and authority.
91 of the questions are of a yes-no nature.

a. Marian Doctrine Taught in the Baltimore Catechism:

[The following material has been extracted as is:]

**EXPLANATION OF THE Baltimore Catechism of Christian Doctrine**
**FOR THE USE OF Sunday-School Teachers and Advanced Classes**

by Rev. Thomas L. Kinkead

This source: TAN BOOKS AND PUBLISHERS, INC. Rockford, Illinois 61105 Copyright 1891 and 1921 by Benziger Brothers and reprinted with permission of Benziger, Bruce and Glencoe, Inc.

No. 4

Prayers Which Include Mary

**THE ANGELICAL SALUTATION**

<table>
<thead>
<tr>
<th>Content</th>
<th>Prayers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catechism</td>
<td>Lesson First: On the End of Man, questions 1-12</td>
</tr>
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<td>2</td>
<td>On God and His Perfections, 13-20</td>
</tr>
<tr>
<td>3</td>
<td>On the Unity and Trinity of God, 21-31</td>
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<td>4</td>
<td>On Creation, 32-38</td>
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<td>5</td>
<td>On our First Parents and their Fall, 39-50</td>
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<td>6</td>
<td>On Sin and its Kind, 51-59</td>
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<td>7</td>
<td>On the Incarnation and Redemption, 60-77</td>
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<td>8</td>
<td>On Our Lord’s Passion, Death, Resurrection, and Ascension, 78-93</td>
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<td>9</td>
<td>On the Holy Ghost and His Descent upon the Apostles, 94-101</td>
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<td>10</td>
<td>On the Effects of Redemption, 102-113</td>
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<td>11</td>
<td>On the Church, 114-121</td>
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<tr>
<td>12</td>
<td>On the Attributes and Marks of the Church, 122-135</td>
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</table>

| 13      | On the Sacraments in General, 136-151 |
| 14      | On Baptism, 152-165 |
| 15      | On Confirmation, 166-175 |
| 16      | On the Gifts and Fruits of the Holy Ghost, 176-186 |
| 17      | On the Sacrament of Penance, 187-194 |
| 18      | On Communion, 195-207 |
| 19      | On Confession, 208-223 |
| 20      | On the Manner of Making a Good Confession, 224-230 |
| 21      | On Indulgences, 231-237 |
| 22      | On the Holy Eucharist, 238-250 |
| 23      | On the Ends for which the Holy Eucharist was Instituted, 251-261 |
| 24      | On the Sacrifice of the Mass, 262-270 |
| 25      | On Extreme Unction and Holy Orders, 271-281 |
| 26      | On Matrimony, 282-291 |
| 27      | On the Sacramentals, 292-302 |
| 28      | On Christmas, 303-309 |
| 29      | On the Commandments of God, 310-314 |
| 30      | On the First Commandment, 315-330 |
| 31      | On the Second Commandment, 331-344 |
| 32      | On the Third Commandment, 345-360 |
| 33      | On the Fourth Commandment, 361-372 |
| 34      | On the Fifth Commandment, 373-388 |
| 35      | On the Sixth Commandment, 389-406 |
| 36      | On the Seventh Commandment, 407-421 |

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582 Bryce, *Sourcebook*, p. 140.
583 This volume bears the Nihil Obstat and Imprimatur from 1891 and in 1921 those of Arthur J. Scanlan, S.T.D. and Patrick J. Hayes, D.D. of New York. Since, to my knowledge, there was no nationally recognized Baltimore Catechism, No.4, the commentary is an example of the explanations given by the local church and the liberty taken to name it as No. 4. The actual questions, however, are from the original Baltimore 2 text. None of the commentary by Kinkead has been included here.

100 Section II
[The name given to the prayer: Hail, Mary, full of grace!]

THE APOSTLES’ CREED

[Which includes: ...born of the Virgin Mary]

THE CONFITEOR

[Which includes: I confess to Almighty God, to blessed Mary ever Virgin, ... Therefore I beseech blessed Mary ever Virgin...to pray to the Lord our God for me.]
Marian Content in the 421 Questions of the Baltimore Catechism, No 2:

[Please note, * = those where Mary is specifically named. Those with a ** are omitted in Baltimore, No. 1; the abridged edition contained 208 questions, 33 chapters, and had 36 pages; the questions of 1 and 2 had the same wording.]

11 Q. Where shall we find the chief truths which the Catholic Church teaches?
A. We shall find the chief truths which the Catholic Church teaches in the Apostles' Creed.

*12 Q. Say the Apostles' Creed.
A. ... born of the Virgin Mary

*50 Q. Was any one ever preserved from original sin?
A. The Blessed Virgin Mary, through the merits of her divine Son, was preserved free from the guilt of original sin, and this privilege is called her Immaculate Conception.

**64 Q. Why is Jesus Christ true man?
A. Jesus Christ is true man because He is the Son of the Blessed Virgin Mary, and has a body and soul like ours.

*70 Q. How was the Son of God made man?
A. The Son of God was conceived and made man the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.

**71 Q. Is the Blessed Virgin Mary truly the Mother of God?
A. The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

*74 Q. On what day was the Son of God conceived and made man?
A. The Son of God was conceived and made man on Annunciation Day—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

**236 Q. How does the Church by means of indulgences remit the temporal punishment due to sins?
A. The Church by means of indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints, which merits and satisfactions are its spiritual treasury.

*302 Q. Are there any other sacramentals besides the sign of the cross and holy water?
A. Besides the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

*308 Q. Which are the prayers most recommended to us?
A. The prayers most recommended to us are the Lord’s Prayer, the Hail Mary, the Apostles’ Creed, the Confiteor, and the Acts of Faith, Hope, Love, and contrition.

*341 Q. Does the first Commandment forbid the making of images?
A. The first Commandment does forbid the making of images if they are made to be adored as gods, but it does not forbid the making of them to put us in mind of Jesus Christ, His Blessed Mother, and the saints.

342 Q. Is it right to show respect to the pictures and images of Christ and His saints?
A. It is right to show respect to the pictures and images of Christ and His saints, because they are the representations and memorials of them.

343 Q. Is it allowed to pray to the crucifix or to the images and relics of the saints?
A. It is not allowed to pray to the crucifix or images and relics of the saints, for they have no life, nor power to help us, nor sense to hear us.

344 Q. Why do we pray before the crucifix and the images and relics of the saints?
A. We pray before the crucifix and the images and relics of the saints because they enliven our devotion by exciting pious affections and desires, and by reminding us of Christ and of the saints, that we may imitate their virtues.

**354 Q. What are we commanded by the third Commandment?
A. By the third Commandment we are commanded to keep holy the Lord’s day and the holy-days of obligation, on which we are to give our time to the service and worship of God.
3. The Baltimore Catechism

1941

When, in Rome, the Congregation for the Council, responsible for implementing the decrees of the Council of Trent [sic], published a document in 1934 entitled, *Provide sane concilio*, “which dealt with the care and promotion of catechetical instruction,” the door was open for revision of the Baltimore. In fact, four editions or levels of Baltimore Catechisms appeared between 1941 and 1942 as follows:

- The revised Baltimore No. 2, 1941, which is the basic official text from which the others derive or build upon.
  From the original 421 questions in 37 chapters, it now had 499 in 38 chapters. The final chapter “consisted of a series of questions on each of 8 petitions in the Lord’s Prayer. The revised edition added another 16 questions in an appendix titled ‘Why I Am a Catholic,’ based on the classic tract, *De vera religione* (‘The True Religion’) found in the manuals of Neoscholastic theology used in seminaries.” The order of the parts was also changed from “creed, cult, and code” (the Trent order and also the order of the *Catechism of the Catholic Church*) to “creed, code, and cult.”

- The revised Baltimore No. 1, 1942.

- First Communion edition, 1943.


Changes in Marian Content in the Revised Baltimore Catechisms

Changes appear in the box on the following page.

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585 Marthaler, p. 118: “The bishops’ committee for the Confraternity of Christian Doctrine, chaired by Bishop Edwin O’Hara, then of Great Falls, Montana, assumed the responsibility for the revision. The CCD committee enlisted the services of the Reverend Francis J. Connell, C.SS.R., professor of moral theology at the Catholic University of America, to assemble, synthesize, and edit the suggestions sent in by the bishops. The committee prepared four drafts between October 1936 and June 1941 when *A Catechism of Christian Doctrine*, a revised edition of the Baltimore Catechism was published. A few months later, a revised edition of Baltimore No. 1 appeared, followed by a First Communion edition in October 1943. Subsequently Archbishop John T. McNicholas of Cincinnati, a member of the bishops’ CCD committee, working with Connell, edited an enlarged version—Baltimore No. 3—for the use of adults (1949). This last had the same questions as the revised Baltimore, but the answers were more expansive and included pertinent biblical quotations.”
586 Ibid.
587 See the copyright information listed in the catechisms: “The text ... contained in this book is reproduced by the license of the Confraternity of Christian Doctrine, Washington, D.C., the only owner of the copyright of ...” (depending on which edition was being reproduced).
588 *Baltimore Catechisms Appendix I*, p. 273.

The texts of Marian content in the following Baltimore Catechisms are located in the Baltimore Catechisms Appendix:

- *The New Saint Joseph First Communion Catechism*
  The text was prepared for seven-year-olds, the usual age to receive First Communion; this version published in 1963.

- *Father McGuire’s: The New Baltimore Catechisms and Mass*
  Baltimore No. 1, official revised edition, 1942.

- *The Saint Joseph Baltimore*, No. 2

Section II 103
The Marian Teaching in the Revised Baltimore Catechism No. 2 (1941):

- **A new question:**
  1941: Q: Is St. Joseph the father of Jesus Christ?  
  A: Jesus Christ had no human father, but St. Joseph was the spouse of the Blessed Virgin Mary and the guardian, or foster father, of Christ.

- **A revised question:** Mary was added to the answer of the question concerning Christ's birth:
  Original: Q: On what day was Christ born?  
  A: Christ was born on Christmas day in a stable at Bethlehem, over nineteen hundred years ago.  
  1941: Q: When was Christ born?  
  A: Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than nineteen hundred years ago.

- **A new question placed directly below the question above:**
  1941: Q: How did Jesus Christ spend His life on earth?  
  A: Jesus Christ spent His childhood, youth and early manhood in the home of His mother Mary and His foster father Joseph, working as a carpenter in the village of Nazareth in Palestine; He spent His last years in the work of His public ministry.

- **A question dropped and no longer appearing in the 1941 edition:**
  Q: Is the Blessed Virgin Mary truly the Mother of God?  
  A: The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

- **A new question:**
  1941: Q: Has the body of any human person ever been taken into heaven?  
  A: By the special favor of her Assumption, the glorified body of the Blessed Virgin Mary was taken into heaven.

- **A new question:**
  1941: Q: What are the chief means of preserving the virtue of chastity?  
  A: The chief means of preserving the virtue of chastity are to avoid carefully all unnecessary dangers, to seek God's help through prayer, frequent confession, Holy Communion, and assistance at Holy Mass, and to have a special devotion to the Blessed Virgin.

- The holydays of obligation were not listed by name in the original edition; they are included in 1941.

- **A new question:**
  1941: Q: Why were holydays instituted by the Church?  
  A: Holydays were instituted by the Church to remind us of the mysteries of our religion and of the important events in the lives of Christ and of His Blessed Mother, and to recall to us the virtues and the rewards of the saints.

- **A new question:**
  1941: Q: What is the superabundant satisfaction of the Blessed Virgin Mary and of the saints?  
  A: The superabundant satisfaction of the Blessed Virgin Mary and of the saints is that which they gained during their lifetime but did not need, and which the Church applies to their fellow members of the communion of saints.
The revised Baltimore added the teaching on the Assumption of the Blessed Virgin Mary, Joseph's role as foster father of Jesus Christ, and on Jesus' home at Nazareth. Devotion to the Blessed Mother under the aspect of assistance for a life of chastity was also added, and the meaning of "superabundant satisfaction of the Blessed Virgin Mary and of the saints" was explained as merits that could be applied to other members of the communion of saints.

The Baltimore Catechisms of the 1940s had a more highly developed feature; they were filled with drawings which became a teaching tool of their own right and significance.\footnote{Illustrations in catechisms was used almost from the start of the genre. Martin Luther's Small Catechism, published in 1529, contained 20 woodcuts by Cranach. (Marthaler, 22-3) Many of the previous American catechisms had illustrations, but not to the extent of those of the 1940s and later. To my knowledge, the use of image (illustration) as a means of explaining doctrine in catechisms has not been researched as such.} The use of image (meant is the use of illustrations of every type) highlighted doctrine. Several publishers produced the Baltimore Catechisms, and it was the publishers who determined the images used in the texts. The following are examples of Baltimore Catechism images which include Mary in chapters on The Beginning of Redemption, Redemption, and The Resurrection and Life Everlasting. The following examples are provided to illustrate how images highlighted Marian doctrine.

Figure 1:


The first image places Mary in the midst of the apostles, probably depicting a post-resurrection or ascension scene. The second image shows Mary as a powerful mother in open combat with devils.
As can be seen in the illustrations, although the basic question-answer text format and content remained the same, each publisher of Baltimores had commentaries by various authors, which gave the catechisms divergent additional teachings.

The Baltimores were used up to and beyond Vatican II. They were the primary teaching tool for religious instruction in the Catholic school, especially in the elementary grades, Kindergarten – 8th, and in the so-called CCD classes. CCD, Confraternity of Christian Doctrine, was the title given to instruction of children who attended public schools. In most dioceses, offices for this instruction existed parallel to the offices for Catholic schools, but were separate programs with a separate administration. The catechisms, although also used in schools, were reproduced by license of the central office the Confraternity of Christian Doctrine in Washington, D.C. The central office was responsible only for the question-answer texts, which had been approved by the United States’ bishops. The imprimatur for all other written material and illustrations incorporated into the catechism was given by the local diocese where the books were published.
Figures 4 & 6 are Father McGuire's, Baltimore Catechism No. 1, 1942 edition; figures 5 & 7 are from the 1961 edition.

The McQuire Baltimore Catechism No. 2 used images or drawings that could be reproduced on the blackboard while teaching (See Figures 8-10). (See below.)

4. Conclusion

In conclusion, the Baltimore Catechism in its original form included teaching on Mary in regard to the Incarnation of Jesus Christ and, in regard to her pre-redemption, that is, the privilege of her Immaculate Conception. Scripture is once indirectly referred to in noting the liturgical celebration of the Annunciation. With the exception of the mention of the Annunciation, and in 1941, the addition of the
home at Nazareth, there is no teaching on Mary's life story. She is included in the questions on the birth of Christ (1941), and Mary's presence during Christ's public life, at the cross, or at the birth of the early Church are not mentioned. The "superabundant satisfactions of the Blessed Virgin Mary" are explained (1941) as merits that may be used for others. In the actual, approved Baltimore texts there is no direct reference to her share in Christ's mediation or redemption, except to pray the Hail Mary prayer which possibly assumes that her power of intercession is thereby taught. The majority of questions with reference to Mary in the early Baltimore are concerned with devotion to Mary (images, rosaries, scapulars), prayer (where/how), and the liturgical keeping of the Holy Days of Obligation.

In contrast, the early Carroll catechism, in all its brevity, taught the Incarnation, Mary's virginity at the Incarnation is clearly stated, as is the specific teaching that she is the Mother of God. The Carroll refers twice to scenes in Scripture, and indicates her mediation insofar as she prays for us, and also teaches that Mary is honored. In the daily exercise, Mary is called "holy." The doctrine of the Immaculate Conception was not yet affirmed under this title in 1793, but here her holiness refers to that particular pre-redemption doctrine. The Carroll catechism also did not list the Assumption.

It is understandable why the bishops and educators considered the catechisms, especially the Baltimores, not sufficient unto themselves and in need of commentary. The bishops were repeatedly petitioned for official, centrally approved commentary.

In regard to the Baltimore texts, the examples above indicate the wide variety of teachings under the name of the approved Baltimore. The changes within the twenty or thirty year span of the McQuire texts can be noted especially in the illustrations of the No. 1: The halos are dropped, the attempt to mix heaven and earth in one image is no longer seen in the later edition, yet the images are focused on the central characters with fewer lines, and the overall impression is clearer (See Figures 4-7).

![Lesson 7: The Incarnation](image)

1960 edition: Figure 8, p. 41; 9, p. 29; 10, lesson 8.

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590 See Q 236.
591 Possibly assumed because the text does not make a statement in regard to mediation.
Because Adam is our first earthly father, we, his descendants (the whole human race), inherit (receive as a matter of course) only what he possessed after he lost Paradise. We therefore come into life without those special gifts which Adam once had. This is why we have to die, to suffer, to study, to work, and why we are so strongly inclined to sin. Woe to us, it is because of Adam's sin that our souls come into life empty of God's sanctifying (soul-making) grace. That is what original sin means. Since Adam sinned, the only human person who has come into the world preserved (free) from original sin is the Blessed Virgin Mary. Her soul was always filled with sanctifying grace. This privilege (freedom from the usual rule) is called her Immaculate (without stain) Conception (coming to life).³

WORD STUDY
Bliss of (blis’o), 1. (blis’o), Mary (ma’r(e), the holy mother of Jesus Christ, the Son of God. com mand ment (kom-mand’ment), a law or rule given by God. con posed (kon-pod’ed), made up of.

"Dust Thou Art, and into Dust Thou Shalt Return."—Gen. 3: 19.

The additional commentary to the Baltimore text changes from publisher to publisher. The Catholic Book Publishers (First Communion edition, 1963) seem to have a specific message underlying the text and images: the desire to show Mary closely linked with the work of redemption. Mary is prominently featured in the images. There are colorful images, which convey a clear, strong message (Figures 11-14).
LESSON 4
THE FIRST SINS

An Angel Gave Mary God's Message

Figure 13

LESSON 8
THE SACRAMENTS OF BAPTISM AND CONFIRMATION

1. BAPTISM

37. How does the Catholic Church help us to gain heaven? 
The Catholic Church helps us to gain heaven especially through the sacraments.

The sacraments are steps to heaven. 
The Church is our ladder to heaven. 
The sacraments are the seven steps of the ladder. 
God lets the ladder down. 
Our Lady helps us up the ladder.

Figure 12

Note, however, the somber faces of the images (Figures 11-14)
The teaching in the commentary in the figure to the right, though apparently biblical by inclusion of the Sacred Scriptures as captions under three of the images, is not founded on magisterial teaching with reference to Mary’s pre-knowledge of Jesus’ death and her temptation by the devil (Figure 15).

The actual magisterial teaching taught in the approved Baltimore text can be seen in the box below. How these basic teachings were interpreted, illustrated and presented (word, prayer, choice of hymns) suited the perspective of the particular publishing company, possibly due to the means available during the period of time and the theological opinion of the various authors.

593 The Great Depression of the 1930s; World War II of the early 1940s; economic conditions and easier availability of multi-colored printing in the 1960s.
Figure 16

An example of theological interpretation can be seen in the image representing Mary's close association with Christ, (Figure 16).

The Marian Teachings of Baltimore Catechism No. 1
1941

[Required Marian teaching for elementary school children.]

- Immaculate Conception - no original sin
- Christmas Day, in Bethlehem
  o Jesus was born of the Blessed Virgin Mary
- The Assumption

- Marian Holy Days of Obligation in the US
  Christmas, Assumption, Immaculate Conception

- Marian Sacramentals Used by Catholics
  images, medals, rosaries, scapulars

Baltimore Catechism No. 2 added

[A text sometimes required for upper level elementary school children.]

- Annunciation Day - Mother of God
  - by the power of the Holy Ghost
- Joseph, spouse of Blessed Virgin Mary
  - foster father of Christ
- Jesus Christ, as child, youth, young adult lived in home of His mother Mary and His foster father Joseph

- Marian Prayer To Be Known By Heart: Hail Mary
- Prayers Including Mary: Apostles' Creed, Confiteor

- Chastity preserved by special devotion to the BV
- Indulgences: Q 236

See actual wording: Baltimore Catechisms Appendix.

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C. The History of Censorship of Textbooks for Catechesis

The importance of textbooks in catechesis can be seen by the censorship process that governs their publication. The history of censorship in the Catholic Church began in 170 CE, with the publication of the Muratorian Canon which listed the authentic books of the New Testament and those which were not to be used for the liturgy. The first list of forbidden books was published in 405 by Pope Innocent I, but the first list to be called an Index of Forbidden Books was prepared by Gelasius in 496. The Index had three lists: authentic biblical books, recommended readings, and apocryphal and heretical readings. Between the 5th and 16th centuries there were many specific decrees addressed to single works. From 1469 on, all books were “to be submitted to the local Church authorities for examination before being issued for general reading.” There was a similar decree in 1515. At the Council of Trent, Paul IV differed with the majority opinion of the council fathers who wished for less severity in the censorship decisions. Norms were ratified March 24, 1564 to establish the Tridentine Index (also called the Pope Paul IV Index).

The Tridentine Index listed ten norms for the regulation of censorship and the reading of books. Norms 1-9 pointed out books that were automatically forbidden because the teaching in them was false or heretical. The tenth rule restated that local bishops were responsible for censorship before a book was to be published. There was another restatement of this requirement in 1757.

Vatican Council I asked for revision of the Index, but it took till 1897 under Leo XIII to establish new general rules. These were only slightly changed by the new Code of Canon Law in 1917.

By 1948 there were less and less actual condemnations of books. The bishops of Vatican II asked that the Index be abandoned. This took place in 1966 when the Congregation for the Doctrine of the Faith stopped future publication of Indexes. For a brief period of time between this date and 1975, there were no binding norms for censorship of catechetical works. In March 1975, The Congregation for the Doctrine of the Faith provided new norms regarding the “publication of books and other writings.” Article 4 dealt with catechetical writings and insisted on approval from the local ordinary for such works. The binding character of the norms were questioned, however. Norms were in place with the publication of the new Code of Canon Law in 1983.
D. Sadlier Publisher Method and Policy

What is described below pertains to publishing in general and uses Sadlier as a sample of a large, successful distributor of textbooks of religion.\(^{601}\)

The inside cover page of any given Sadlier text will list a host of authors, collaborators and consultants. The experienced teacher will glance down the long list of names, but in general the evaluation of a textbook and its choice is seldom based on its author(s). In educators' circles, diocesan evaluation programs, workshops and convention sales presentation, what is familiar is the publisher name. A visit to a diocesan resource library or media center will also categorize the textbooks by publisher, not by author.

Sadlier described its consultation process in *American and Catholic Imprint*: “the community is international – theologians, catechists, liturgists, concerned Christians. They gather together, under Sadlier sponsorship...”\(^{602}\) For textbooks of religion, Sadlier hires its own staff of authors and editors, artists, and theologian consultants. There are the usual forms of production and sales, workshops and introductory materials, but as Karen Ryan, current Assistant Director of Catechetics, explained, before the actual publishing, a great deal of study and hearing happens.\(^{603}\) “The content of a religion text is not just one person’s priority,”\(^{604}\) explained Ryan as she described the close association and dialogue with the various consultants in the strengths of their particular fields.

A religion textbook writer builds upon what has previously been written, that is upon the *faith tradition* and how this was expressed in previous teaching.\(^{605}\) The only point of “re-writing” in catechesis is to find fresh new, appealing ways to present the same faith message in the context of the current culture. The next step for the author is to study the ever on-going magisterial teaching of the Church. From 1965 until the publication of the *Catechism of the Catholic Church*, this meant mainly to study the documents of Vatican II and the official documents on catechesis published by the United States conference and Rome. With the process of implementing the teachings of the *Catechism of the Catholic Church*, the new thrust has been to orientate on the catechism for the content matter. A third step also means gathering together with others in the field of catechesis to discuss the signs and needs of the times, especially the ever urgent need of how to reach the children and youths of a particular generation in order to open them for the faith.

Textbooks usually list the magisterial sources upon which the current text is based, within their cover pages or in the introductory materials of the teacher manuals.\(^{606}\)

\(^{601}\) During the first year of this research, a main effort was to establish 1) who published religion textbooks and on what level, 2) who had consistently published since - or very close to - the second Vatican Council, 3) which textbooks were currently being used, 4) at what volume were they being used. For 1995-96, a sample of seventeen dioceses across the country were asked to provide materials about what textbooks were used in the diocese. Ten dioceses responded. Currently, in these ten dioceses the materials from twenty-two publishers of religion textbooks or their equivalent is being used. Sadlier, in general, is one of those publishers most used in school and parish programs of religious instruction. In general, the publishers themselves would not provide information concerning their volume of trade. Such generalizations like Sadlier’s advertising claim regarding “largest publishers,” etc. have to be understood at face value.

\(^{602}\) *An American and Catholic Imprint for 150 Years*, p. 3. Although the statement applies to the entire Sadlier process, the particular case in point was: “... to come to grips with the Rite of Christian Initiation of Adults ... Their task is to provide a new model of the universal church, and for renewal on the parish level, based on the ancient Rite of the Catechumenate.”


\(^{604}\) Ibid.

\(^{605}\) The above material and what follows was gathered from interviews with Michael Pennoch of Ave Maria Press, Jean Marie Weber of the Archdiocese of Milwaukee, Marge Elgin Krawczuk of Brown-Roa, Kathleen Glavich of Loyola, Sr. Maria de la Cruz, and Mr. Joseph F. Sweeney of Sadlier.

\(^{606}\) The Sadlier sources will be listed below in the charts indicating Marian content.

The question has risen time and again whether the choices made by the authors and editors are consistent with the constant teaching of the Church. Authors like Pennoch and Glavich explained their own experiences in producing textbooks. Both admitted their struggles with criticisms and divergent opinions, but both also asserted that personal prayer and openness to

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The above was an attempt to describe how a publisher proceeds within its own company in the production of a religion textbook. During an interview, Karen Ryan was asked if Sadlier had a specific philosophy regarding textbooks of religion contents or if the company looked first to please patrons in order to sustain lucrative sales. Ryan's candid response: The sales are to Catholics who are responsible for the instruction of children in the faith; a whole team of consultants share that faith and that responsibility.

Sadlier's Contemporary Review

In Sadlier's particular situation, the religious education texts are currently printed in Madison, Wisconsin. The regulations on censorship in the 1983 Code of Canon Law requires the bishop of the place where the books are published to provide the Nihil Obstat and Imprimatur. Bishop George O. Wirz, Auxiliary Bishop of the Diocese of Madison, Wisconsin provides the Nihil Obstat. During a telephone interview with Bishop Wirz, he gently insisted on using the word review, not censorship. The bishop explained his review process: He reads every word of every text presented to him. If a question should arise concerning the doctrine or morals, the bishop's method is to speak personally with the authors and editors. He dialogues with the respective persons until the doctrine is understood and there is agreement on necessary wording. Bishop Wirz explained that hundreds of hours are needed before a series is properly reviewed.

When the bishop was asked if he initiates ideas for the series, in this case for the Marian teaching, he responded that his task was to review precisely as is stated in the entitlements of every Sadlier textbook of religion: "that a book or pamphlet is free of doctrinal or moral error. No implication is contained therein that those who have granted the Nihil Obstat and Imprimatur agree with the contents, opinions, or statements expressed." For theological content, Sadlier has its own official theologian, Bishop Edward K. Braxton, Auxiliary Bishop of St. Louis.

In addition to these procedures, Sadlier undertook a comparative study of its more recent materials with the guidelines for catechesis from the Archdiocese of New York. Although, as has been stated above, the main office of Sadlier are located there, the materials are printed in Madison, Wisconsin. This obliges the bishop of Madison, Wisconsin to review the textbooks. The comparative study with the New York guidelines was an additional initiative undertaken by Sadlier, but not required of them. Sadlier understood this correlation as a service to the New York Archdiocese.

In addition to the Nihil Obstat and the Imprimatur, Sadlier's 1997 publications now also include the approbation statement of the Ad Hoc Committee: "The Ad Hoc Committee to Oversee the Use of the Catechism, National Conference of Catholic Bishops, has found this catechetical text to be in conformity with the Catechism of the Catholic Church." The dialogue of review made it possible to securely continue their efforts.

609 Ibid., Elinor R. Ford's introductory letter.
610 As example see: Morality, A Course on Catholic Living, Sadlier Faith and Witness Series, 1998 authorities page.

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E. Marian Content in William H. Sadlier Religion Textbooks for Elementary Grades

The next step of this research covers two areas: situating Sadlier texts (including Sadlier’s scope and sequence charts) and evaluating the texts according to Marian content.

1. Sadlier Textbooks – Scope and Sequence

In preparing the following review of Marian content, close to 300 Sadlier texts were reviewed: textbooks, teacher manuals, activity/resource books, texts for parents, and supplementary doctrinal material on Mary published by Sadlier to accompany the teaching process. From 1959 – 1997, Sadlier published eight religion textbook series for elementary school age children. A textbook series consists of a sequence of grade specific books related in subject, format, primary title, and usually to a limited time frame. There are sometimes various editions of a series, and in Sadlier’s case, there can be second editions within an edition. To explain what is meant, this will be charted ahead.

The series studied are:

<table>
<thead>
<tr>
<th>Series</th>
<th>(Catholic School/CCD)</th>
<th>mid-1950s–1960 Gr:</th>
<th>1–8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our Life with God</td>
<td></td>
<td>1956–1964</td>
<td>3–8</td>
</tr>
<tr>
<td>On Our Way</td>
<td></td>
<td>1965–1969</td>
<td>1–8</td>
</tr>
<tr>
<td>Our Life with God Vat II ed</td>
<td></td>
<td>1966–1971</td>
<td>1–8</td>
</tr>
<tr>
<td>On Our Way Vat II ed</td>
<td></td>
<td>1971–1975</td>
<td>1–8</td>
</tr>
<tr>
<td>The Lord of Life Program</td>
<td></td>
<td>1981–1983</td>
<td>Levels are unspecified</td>
</tr>
<tr>
<td>Journey in Faith, a high school series,</td>
<td>Mary's Journey Program</td>
<td>1982</td>
<td>Ages: 6–8, 9–12, Jr High, Young Adult, Family</td>
</tr>
<tr>
<td>God With Us</td>
<td></td>
<td>1983–1985</td>
<td>K–8</td>
</tr>
<tr>
<td>Coming to Faith</td>
<td></td>
<td>1988–1989</td>
<td>1–8</td>
</tr>
<tr>
<td>Coming to Faith</td>
<td></td>
<td>1994</td>
<td>1–8</td>
</tr>
<tr>
<td>Celebrating Our Seasons and Saints</td>
<td></td>
<td>1994</td>
<td>1–6</td>
</tr>
<tr>
<td>Coming to Faith</td>
<td></td>
<td>1995</td>
<td>K–8</td>
</tr>
<tr>
<td>Faith and Witness</td>
<td></td>
<td>1997</td>
<td>7–8</td>
</tr>
<tr>
<td>Pieces on the Sacraments</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The division of grade levels covered by a Sadlier series is not always consistent. This follows a trend in religion textbooks in general. Since first grade children could not yet read and First Eucharist usually took place in the second grade, there was a time when it was considered unnecessary to invest money into a textbook for those levels. Hence, a series could begin with third grade and end with eighth grade. The next edition might extend the series to include Kindergarten or limit the program to sixth grade, thereby treating junior high as a separate program. For example, in The Lord of Life series, Sadlier presented two separate ways of approaching the junior high programs: Books for grades 7 and 8 continued the K–6 program, but six separate titles were also available to use as seventh and eighth grade semester topics. Another factor in evidence today is the selection of one publisher for the primary grades (K–3), a second publisher for the intermediary grades (4-6), and a third publisher for Junior High School.

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611 Grades 6-8 were not obtained.
612 Approximately 20 books published between 1971 and the 1990s of various Sadlier sacraments’ programs were reviewed. Since their Marian content was negligible, they are not taken into account for the analysis. The same holds true for two series for summer school.

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(7–8 or even 9).\textsuperscript{513}

A span of as much as five years could ensue between the first and last published grades of a series. Multiple printings were a factor difficult to assess. Changes within the several printings are normally minor and could go unnoticed. All of this presented difficulty in making a consistent evaluation of textbook content. An unfortunate aspect: Here and there texts or teacher manuals were not located, which means a lacuna for the research. However, I believe sufficient materials are available to assess continuity for the Marian contents presented in the student texts and teacher manuals, with few exceptions.

Religion textbook publishers approach the teaching of faith in two ways: the main doctrines are presented every year with increasing depth, or the doctrine is spread out, to be taught at least once in the six years of the primary school and, possibly, to be reviewed in the junior high school. The Sadlier texts indicate the second choice. The same holds true for specific Marian doctrines. Hence, the teaching on the Assumption, for example, is not covered every year but will be taught at some stage during the course of the elementary school program.\textsuperscript{614} The Feast of the Assumption may be listed in the textbook under Holy Days of Obligation (usually on the back pages reserved for prayers and practices), but this is not an indication that the Feast of the Assumption has been part of the subject matter actually presented in the classroom. The same applies to prayers and devotions. Sadlier textbooks list Marian prayers, beginning with the Hail Mary and then progressing through the grade levels with more difficult prayers, such as the Memorare and Hail, Holy Queen, but this is not an indication that the prayers are taught. It is more likely that teaching will take place when the prayers are presented as subject matter, either in the main body of the textbook or in the activity books.

Textbook and Teacher Manual Format

Regarding teaching method employed in the texts, the school year is divided into four units, each with a major doctrinal theme focus. The unit consists of seven chapters or weeks; each week treats one aspect of the unit’s doctrinal theme. The chapters are divided into five preparations for each of the five days. This means there are five subtopics within the week’s doctrinal theme. The following is a sample one-week lesson plan (Figures 17-20).


\textsuperscript{513}The arrangement of levels varies from state to state and sometimes from city to city. A traditional grouping has been: Kindergarten (5 yr olds); primary (6-8 yr olds in grades 1-3); intermediate (9-11 yr olds in grades 4-6); junior high (12-13 yr olds in grades 7 and 8); high school (14-17 in a four year program). Some current programs structure the system as: 1) Preschool (which includes a 3, 4, and 5 yr old Kindergarten); primary, intermediate (sometimes called middle school), junior high (which in some areas is also called middle school and can consist in 7–9th grades; high school (which in the case of an extended junior high becomes grades 10-12).

\textsuperscript{614}For example in The New Life Program (1976), the Assumption was taught in Grade 5, p. 42 and p. 132; in Coming to Faith (1988), the Assumption is first taught in Grade 3, p. 223 and later reviewed in Grade 5, p. 115.
CELEBRATING ADVENT

For the Catechist: Spiritual and Catechetical Development

ADULT BACKGROUND

Our Life

In Charles Dickens' *A Christmas Carol*, Ebenezer Scrooge promises, "I will honor Christmas in my heart, and try to keep it all year through." Ask yourself:

* How do I keep the season of Advent in my heart and in my action?

Sharing Life

What might it mean to keep the spirit of Advent all year through?

Our Catholic Faith

The word Advent comes from the Latin verb advent, which means "to come to." During Advent we remember, celebrate, and prepare for the coming of Jesus Christ.

The Advent gospels proclaim (a) the final coming of Jesus Christ in glory at the end of time, (b) John the Baptist's mandate to prepare the way of the Lord in our hearts, and (c) the events preceding the birth of Jesus.

When we reflect on these three advents, or comings, of Jesus, we renew in our hearts the longing for the promised Savior felt by the people of Israel, by Mary, and by the whole community of humankind.

Coming to Faith

How will you remember, celebrate, and prepare during Advent?

Practicing Faith

In what ways will you share your Advent spirit?

How will you help your group to honor the season of Advent?

A LITURGY ACTIVITY

Help the students begin to develop an idea of the season of the liturgical year by making a large, circular, liturgical year calendar. Present to the class a large circle drawn on posterboard. Have the circle already divided into sections to indicate the seasons. Focus on the season of Advent and designate a section for it. Invite a volunteer to label the section "Advent" and color it violet. Then have the class brainstorm a significant description of the season. Write a final version of it on the chalkboard. Choose volunteers to copy the description onto the Advent section of the calendar.

Add other seasons to the circle as the year goes on.

A JUSTICE AND PEACE ACTIVITY

Have each student come up with at least five specific suggestions for how a fourth grader can prepare for Jesus' coming. Tell them to write their ideas on slips of paper, fold the slips, and drop them into an "Advent Suggestion Box" that you have prepared. At the start of each week have each student draw a suggestion from the box and work toward following through on it that week as part of his or her Advent preparation.

Teaching Resources

Overview of the Lessons

**DAY 1**
- Our Life: Present how Mary prepared for Jesus' birth.
- Sharing Life: Share the students' responses about waiting.

**DAY 2**
- Our Catholic Faith: Present Advent as a time to prepare for the celebration of Jesus' birth by remembering the needs of others.

**DAY 3**
- Coming to Faith: Present two Advent prayers—The Magnificat and The Angelus.
- Practicing Faith: Deepen the students' understanding of how Mary can help us celebrate Advent.
- Spend time reviewing, taking a test, and checking answers. Celebrate an Advent prayer service.

**DAY 4**
- FAITH ALIVE AT HOME AND IN THE PARISH
- Family and child review the Faith Summary statements.

Teaching Hints

In this chapter the students come to appreciate Advent as a time to prepare for Christmas by remembering the needs of others. Talk with them about the many little loving things Mary must have done to prepare for her Son's arrival.

Read Matthew 25:31-46 to the students. Help them to see that Jesus continues to come to us today in others. Encourage them to welcome Jesus by doing kind and thoughtful things for others.

Special-Needs Child

Do not presume that mainstream fourth graders with motion disabilities always need help. Ask them if they need assistance.

Visual Needs
- enlarged text illustrations

Auditory Needs
- tapes of Scripture, prayers

Tactile-Motor Needs
- peer assistance during prayer service

SUPPLEMENTAL RESOURCES

*Advent (video)*
(from the series Celebrating the Church Year for Children)

Decorations
- P. O. Box 600
- Croton-on-Hudson, NY 10520
OBJECTIVE

To help the students appreciate that Mary prepared for Jesus’ birth.

Introduction ___ min.

Focus on Prayer
Gather the students together and pause until all are quiet and still. Then pray the prayer at the top of page 126.

Developing Interest
Begin the lesson by encouraging the students to share what they remember about the announcement story. Then, if possible, gather the students around you and read from the Bible the annunciation story (Luke 1:26-38) or tell a paraphrased version of the story. Invite several students to respond to the following questions:

* How do you think Mary felt when she found out that she was to be the Mother of God’s Son?
* What do you want to do when you learn that something really good is going to happen to you?

Presenting the Lesson ___ min.

Mary’s Secret

Invite the students to open their books to page 126 and look at the illustrations as you read aloud the story in the Our Life section. After reading, ask, “What is Mary’s wonderful secret?” Then pose the two closing questions and encourage several responses.

A Waiting Time

Point out that as Mary waited for the birth of Jesus, she prayed, telling God that she would do God’s will. Mary also did an act of service and kindness while she waited—she went to help her cousin Elisabeth.

13 Celebrating Advent

Our Life

The news of Elizabeth’s pregnancy caused such joy in Mary’s heart that she decided to visit her cousin. The angel Gabriel had come to her town and spoken to Mary of the wonderous things God was going to do through her. And so, Mary made the long difficult journey to visit and help her cousin, who was much older than Mary. Mary stayed there for three months.

What if Mary had been in your shoes? What would you have done?

Advent “Kripplkind”

Tell the students about the German custom of “Kripplkind” (Christmas) Explain that during Advent, the name of each family member is written on a slip of paper, folded, and put into a container. Then each family member takes a slip of paper at random, and the name person is the one who becomes the chooser’s Kripplkind and receives little acts of kindness from the chooser as a gift to Jesus.

Advent Project

Project (explain)

A Christmas wreath can help you think of kind acts to do during Advent. What can we do to follow Mary’s example?

How would you feel if you were to celebrate Jesus’ birth on Christmas? Create a gift instead of buying one.

Advent “Kripplkind”

Tell the students about the German custom of “Kripplkind” (Christmas). Explain that during Advent, the name of each family member is written on slips of paper, folded, and put into a container. Then each family member takes a slip of paper at random, and the name person is the one who becomes the chooser’s Kripplkind and receives little acts of kindness from the chooser as a gift to Jesus.

Advent Project

Project (explain)

A Christmas wreath can help you think of kind acts to do during Advent. What can we do to follow Mary’s example?

How would you feel if you were to celebrate Jesus’ birth on Christmas? Create a gift instead of buying one.

Conclusion ___ min.

Closing Prayer

Invite each student to write a prayer asking Mary’s help in preparing for the coming of Jesus. When the students have finished their prayers, gather the class around an Advent wreath that has been placed on the prayer table. Do not light the candles. Play a quiet music and invite volunteers to share their prayers. You may wish to conclude the prayer by having all recite the Hail Mary.

Looking Ahead

Read each of the We Will Learn sentences on page 127. Have the students repeat them after you. Point out that the sentence summarizes what the class will study in the days ahead.

We Will Learn

Mary prepared for the birth of Jesus.

Mary’s example can help us to prepare for the birth of Jesus at Christmas.

We praise the Angel of the Annunciation.
OBJECTIVE

To help the students understand what Advent is a time of preparation.

**Introduction**... min.

**Focusing Prayer**... min.

Gather the students in silence. Lead them in praying: "Jesus, help us to follow the example of Mary in preparing for the celebration of Your coming." Develop Interest... min.

Ask the students to reflect on what Mary did during those months of waiting for Jesus to be born. Invite several students to respond.

**Presenting the Lesson**... min.

Getting Ready for Jesus... min.

Have the class open their books to page 128. Read aloud the first paragraph in the section A Time to Prepare. For emphasis, have the students read aloud the annotated underlined text. Then on the chalkboard write the word Advent. Explain that the word comes from the Latin word for "coming." Tell the students that the liturgical season of Advent is our time of waiting and preparing for the celebration of Jesus coming into the world.

Use the following questions to prompt a discussion:

What do Christians do during Advent?... min.

What are the main events of Advent?... min.

What is the significance of Advent?... min.

Have the students read the second paragraph to find responses.

**OBJECTIVE**

To introduce and encourage the students to pray the Magnificat and the Angelus.

**Introduction**... min.

**Focusing Prayer**... min.

Help the students recall the words that Mary replied to the angel, "I am the Lord's servant, may it be done to me according to Your word" (Luke 1:38).

Godly Prayer... min.

Gather the students around the prayer table. Have them imagine how Mary prepared for the birth of Jesus. Conclude by praying the Hail Mary together.

Mary, our Mother... min.

Teach the students to pray the Angelus prayer. Explain that the Angelus prayer is a prayer for the beginning of the day and is said three times a day: morning, midday, and evening. Have the students pray the Angelus prayer together.

What will you do to prepare with Mary to introduc Jesus' coming?... min.

Pray the Magnificat prayer. Have the students respond to the questions about the Magnificat prayer. Have them practice saying the prayer together.

Mary, our Mother... min.

Gather the students around the prayer table. Have them imagine how Mary prepared for the birth of Jesus. Conclude by praying the Hail Mary together.

Mary, our Mother... min.

Teach the students to pray the Angelus prayer. Explain that the Angelus prayer is a prayer for the beginning of the day and is said three times a day: morning, midday, and evening. Have the students pray the Angelus prayer together.

What will you do to prepare with Mary to introduc Jesus' coming?... min.

Pray the Magnificat prayer. Have the students respond to the questions about the Magnificat prayer. Have them practice saying the prayer together.

Mary, our Mother... min.

Gather the students around the prayer table. Have them imagine how Mary prepared for the birth of Jesus. Conclude by praying the Hail Mary together.

Mary, our Mother... min.

Teach the students to pray the Angelus prayer. Explain that the Angelus prayer is a prayer for the beginning of the day and is said three times a day: morning, midday, and evening. Have the students pray the Angelus prayer together.

What will you do to prepare with Mary to introduc Jesus' coming?... min.

Pray the Magnificat prayer. Have the students respond to the questions about the Magnificat prayer. Have them practice saying the prayer together.

Mary, our Mother... min.

Gather the students around the prayer table. Have them imagine how Mary prepared for the birth of Jesus. Conclude by praying the Hail Mary together.

Mary, our Mother... min.

Teach the students to pray the Angelus prayer. Explain that the Angelus prayer is a prayer for the beginning of the day and is said three times a day: morning, midday, and evening. Have the students pray the Angelus prayer together.

What will you do to prepare with Mary to introduc Jesus' coming?... min.

Pray the Magnificat prayer. Have the students respond to the questions about the Magnificat prayer. Have them practice saying the prayer together.

Mary, our Mother... min.

Gather the students around the prayer table. Have them imagine how Mary prepared for the birth of Jesus. Conclude by praying the Hail Mary together.
DAY 4

OBJECTIVE: To help the students prepare for an Advent prayer service.

Introduction __ min. Focusing Prayer Gather the students in silence. Then lead them in praying together: "God, You chose Mary to be the mother of Your Son, Jesus, because of her holiness. Help us to follow her example and try to be holy, too."

Developing Interest Help the students recall that Mary lived a very simple life. Ask them to spend a few moments reflecting on how they would describe the type of young woman Mary was. List volunteered descriptions on the chalkboard.

Presenting the Lesson __ min. Multicultural Awareness Give the students time to research the details of the announcement of Jesus' birth. Point out that the news of Jesus' birth was received by a range of people—shepherds, kings, and the students. Lead the students to see how each recognized the fact that Jesus was born to save them. Then discuss the students in making a collage that shows the various groups of people Jesus came to save.

Materials: model: magazines; art supplies

Preparing to Honor Mary Ask the students to study the lines of the Advent Prayer Service in the Reflecting Faith section on page 130. Tell them they will be performing the service for younger classes. Point out that if the students know their lines by heart, the service will be more impressive to the young children. Have the students learn this additional chore to the closing hymn:

For the students to close their eyes and pray silently in their hearts to Mary. Suggest prayers of thanksgiving, petition, or praise.

Closing Prayer Gather the students around the prayer table in silence. Invite them to say a prayer of petition to Mary for help in doing a specific act during Advent. Have the class respond to each petition. "Mary, help us to celebrate Advent."

FAITH ALIVE

AT HOME AND IN THE PARISH

In this chapter Advent was presented to the children as a time to prepare for the birth of Jesus. The work done in Advent is a time to make the heart ready to receive Jesus. In this section, students are encouraged to put the spirit of Advent into practice at home and in the parish.

FAITH ALIVE

AT HOME

The students are encouraged to do something to help prepare the heart and mind for the coming of Jesus. This is not a directive, but a suggestion to help create a home environment that is Christ-centered. Here are a few ideas:

1.第一, prepare a special room for prayer and worship. This could be a place in the home where the family can gather to pray and reflect on the Christmas season.

2.第二, read a book about Mary or the Annunciation. There are many children's books available that tell the story of Mary and the Annunciation.

3.第三, create a craft project related to the story of the Annunciation. This could be a simple craft that the entire family can make together.

4.第四, write a letter to Mary expressing your thanks for the gift of Jesus.

FAITH ALIVE

AT THE PARISH

This section encourages students to think about how they can help others during Advent. Here are a few ideas:

1.第一, volunteer to help with the Advent wreath or other church decorations.

2.第二, write a letter to a friend or family member who is far away to let them know that you are thinking of them during Advent.

3.第三, consider donating to a charity that helps those in need during Advent.

4.第四, pray for the needs of others during Advent, especially those who are less fortunate.

FAITH AND THE MONDAY

In this chapter, we have learned about the Annunciation and Mary's role in the story of Jesus. Let us continue to pray for Mary and the needs of others during this time of Advent.
For the parish religion program, the same doctrine is taught as for the schools. However, the doctrinal material of the school's five-day week is condensed into one class presentation for students not participating in the Catholic school program. In the later development of the Sadlier teacher manuals, the parish religion program imitated the five-day lesson plan by using five movements, as they are called in the hour-long religion class. The themes of the day (school edition) and the movement (parish edition)
are in most cases identical. The school editions offer more detailed enrichment and a greater variety of activities for child involvement. For the parish programs, the external format is more condescended, print and image somewhat smaller, more crowded, and the sentences clipped. The overall impression in handling a parish edition is that doctrine as such does not change (Figures 21-23).

What does change between school and parish editions may be the variety of suggestions used in prayer forms, prayer services, little plays, devotions, learning exercises and drawing, and sometimes in having the students identify Marian art. For instance, in the school edition, the rosary devotion may be presented in more detail and with a visually clearer statement about the mysteries, spread out on one or two pages. In the parish edition, the material about the rosary may be combined with the “Faith Alive at Home and in the Parish” which takes up one-third of the page.


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615 A day’s lesson usually counts on 40 to 50 minute time blocks; the parish programs usually expect a movement to take place in ca. 10 minute time blocks.
616 For example: CTF-1/3, school, p. 236, parish, p. 167. See code ahead, p. 129.
2. **Presentation of Marian Content in the Individual Series**

To facilitate the study, the Marian content of the Sadlier series is presented as follows:

- The series is [sic] introduced, situated, and its format is explained. 613
- A chart has been drawn up for the series. The chart establishes
  - a code to be able to locate the Marian teaching in the context of which it is taught. The chart’s purpose is context more than content.
  - The chart also provides a means
    - to identify the name and date of the individual texts within a series, 614
    - to note which texts of any given series have been reviewed.

Scripture themes, devotions, prayers, and occasional commentary are also noted on the charts.

The code for the chart is explained below.

- A scope and sequence box has been included for the series where Sadlier produced a scope and sequence compendium of its own. The box gives the Marian content that Sadlier indicates is included in the series for a given grade level. 615 For a sample scope and sequence chart see below, pp. 130-31, (Figures 24-25).
  - For each series, a summary of its main Marian themes is presented. It is within this summary that an attempt is made to evaluate whether there is a correlation between the publication of catechetical guidelines and the content of the textbooks.
  - Finally, the categories of the grid of Marian content will be applied to the Sadlier materials discussed here.

The purpose of the scope and sequence charts is to give an overall view of
- the entire series, which includes a breakdown of the unit themes and the general areas of: doctrine, prayer and worship, scripture;
- additional charts also give a more detailed scope and sequence particular to the grade level.

In this way, the themes and devotions in the student text can be seen at a glance.

a. **Sample Scope & Sequence Chart**

(See following page.)

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613 Format and the visual appearance of a textbook and the set-up of a teacher manual are of critical importance in promoting a textbook series. The study of the diocesan reviews above indicated that one of the primary factors in selecting catechetical material is how the materials facilitate teaching. In fact, often and unfortunately, a search for doctrinal content is a secondary factor to the choice of a series.

614 In the analysis, it was seldom necessary to quote the actual textbook title. It was less confusing to establish a code to identify the series and the grade level.

615 The Sadlier company began including a scope and sequence in their *Lord of Life Program* (1979–1980) and continues doing so today. In addition, for one of its series, Sadlier produced a 52-page extended scope and sequence booklet (1988) to give a full overview of the material taught in the *Coming to Faith* series. Here is an overview of the extended scope and sequence:

**Catholic Teachings in Sadlier’s Coming to Faith: A Compendium of Faith for Grades K–8, (1988).** [Quoting the Contents page, the booklet contained:]  
- A Summary of the Teachings of the Catholic Church in Sadlier’s Religion Program, Grades K–8
- A Scripture Reference Chart for Grades K–8
- The Scope and Sequence for Grades K–8: Doctrine, Prayer and Worship
  - General Index of:
    - The Teachings of the Catholic Church
    - Critical Church Events and Leaders
    - Saints
    - Vocabulary
# SCOPE & SEQUENCE

## GRADE 3

*Chapters show correlation to appropriate paragraphs in the *Catechism of the Catholic Church.*

The *Coming to Faith* program makes inclusive use of the four signs of catechesis as called for in the National Catechetical Directory (NCD): biblical, liturgical, ecclesial, and natural. In this Scope and Sequence, the signs are noted by these symbols:

- **Biblical** which show how God is revealed in the Scriptures.
- **Liturgical** which flow from the sacramental life of the Church.
- **Ecclesial** which include doctrine and creed formulations.
- **Natural** which are expressed in the environment, arts, science, and culture.

## UNIT 2

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Our Life</th>
<th>Sharing Life</th>
<th>Our Catholic Faith</th>
<th>Coming to Faith</th>
<th>Practicing Faith</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Our Parish Prayers</td>
<td>I share a prayer story about talking and listening to Jesus.</td>
<td>We talk about when and why we pray.</td>
<td>We talk about prayer and the Community of Saints.</td>
<td>I write and make my own prayer.</td>
</tr>
<tr>
<td>2</td>
<td>Catechism of the Catholic Church, paragraphs 2565, 2562-2563, 2692</td>
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<td></td>
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<td></td>
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<tr>
<td>3</td>
<td>Catechism of the Catholic Church, paragraphs 2765, 2760, 1210, 1212, 1421, 1423, 1434</td>
<td>Our Catholic Identity: signs of faith</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>Our Parish Celebrates the Liturgy</td>
<td>I share a story about God’s forgiveness. (Luke 10:14-37)</td>
<td>We talk about being forgiven.</td>
<td></td>
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<tr>
<td>5</td>
<td>Catechism of the Catholic Church, paragraphs 1450-1450, 1450-1450, 1450-1450, 1450</td>
<td>Our Catholic Identity: the celebration of Mass</td>
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<td>7</td>
<td>Our Parish Celebrates the Mass</td>
<td>I share a story about how the early Christians celebrated Mass.</td>
<td>We compare the celebration of the Eucharist then and now.</td>
<td>Celebrating the Eucharist: shallow or deep? the gift of Jesus</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Catechism of the Catholic Church, paragraphs 901, 1233-1238, 2180</td>
<td>Our Catholic Identity: all-sacrifice</td>
<td>We recall what we learned about celebrating the Mass, the gift of Jesus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Our Parish Celebrates the Mass</td>
<td>I share a story about Advent</td>
<td>We prepare for Christmas: Advent; we prepare to celebrate the Lord Jesus who has come and will come again.</td>
<td>We remember what we celebrate during Advent. We think of ways we can celebrate during Advent.</td>
<td>We share an Advent prayer.</td>
</tr>
<tr>
<td>13</td>
<td>Advent</td>
<td>I think about waiting.</td>
<td>We think about what our Church is waiting for.</td>
<td>I prepare to celebrate Advent, we prepare to celebrate the Lord Jesus who has come and will come again.</td>
<td></td>
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<tr>
<td>14</td>
<td>Catechism of the Catholic Church, paragraphs 522-524</td>
<td>I share a Christmas story about the first Christmas.</td>
<td>We talk about how the gift of Jesus could be received.</td>
<td>We tell the story of Saint Francis and the animals at Christmas.</td>
<td>We share a Christmas celebration.</td>
</tr>
<tr>
<td>17</td>
<td>Catechism of the Catholic Church, paragraphs 523-526</td>
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</tbody>
</table>

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**Figure 24**

*Section II 125*
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Our Life</th>
<th>Sharing Life</th>
<th>Our Catholic Faith</th>
<th>Coming to Faith</th>
<th>Practicing Faith</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>The Church is One and Holy</td>
<td>I make a Circle of Love.</td>
<td>We talk about who should be on our Circle of Love.</td>
<td>We recall the four marks of the Church: let what kind of community we are; the Church is one and holy</td>
<td>I show in my life that I am united with others and that I am trying to grow in holiness.</td>
</tr>
<tr>
<td>22</td>
<td>Catechism of the Catholic Church: paragraphs 811, 813-816, 823-825</td>
<td>I explore different cultures in the Catholic Church.</td>
<td>We share ideas on why Catholics are not all the same.</td>
<td>We remember what it means for the Church to be catholic and apostolic.</td>
<td>I show in my life that the Church is catholic and apostolic.</td>
</tr>
<tr>
<td>21</td>
<td>Catechism of the Catholic Church: paragraphs 830-831, 857-865</td>
<td>We talk about how Jesus wants us to act toward people who worship God differently from us.</td>
<td>Merely In Faith: we respect Jews through whom we received our belief in God; all Christians are our sisters and brothers in Christ</td>
<td>We share ways to learn about other houses of worship.</td>
<td>I work and pray for Christian unity and respect for all faiths.</td>
</tr>
<tr>
<td>20</td>
<td>We Are All God's People</td>
<td>I learn about how other people worship God.</td>
<td>We talk about how Jesus wants us to act toward people who worship God differently from us.</td>
<td>We recall the moments we learned about our beliefs, our prayers, and ways we serve others.</td>
<td>I plan how I will live my faith during the summer.</td>
</tr>
<tr>
<td>22</td>
<td>Catechism of the Catholic Church: paragraphs 494, 971-972</td>
<td>We share our ideas about growing in our faith.</td>
<td>God's People: our Church is a worshiping and caring community</td>
<td>We tell what we learned about our beliefs, our prayers, and ways we serve others.</td>
<td>We share a blessing with one another.</td>
</tr>
<tr>
<td>20</td>
<td>We Are the Church</td>
<td>Name some people who do the work of Jesus.</td>
<td>We share our ideas about growing in our faith.</td>
<td>We recall the four marks of the Church: let what kind of community we are; the Church is one and holy</td>
<td>We share a blessing with one another.</td>
</tr>
<tr>
<td>19</td>
<td>Catechism of the Catholic Church: paragraphs 781-786</td>
<td>We share our ideas about growing in our faith.</td>
<td>We recall the four marks of the Church: let what kind of community we are; the Church is one and holy</td>
<td>We recall the four marks of the Church: let what kind of community we are; the Church is one and holy</td>
<td>We share a blessing with one another.</td>
</tr>
<tr>
<td>19</td>
<td>Prayer</td>
<td>I think about praying to God.</td>
<td>We talk about special times for praying to God.</td>
<td>We write the names of prayers we have learned.</td>
<td>We share a blessing with one another.</td>
</tr>
<tr>
<td>20</td>
<td>The Saints</td>
<td>I write the names of favorite heroes and heroines of faith.</td>
<td>We share ideas about how heroes and heroines help us.</td>
<td>Saints: St. Martin de Porres teaches us to be kind; Blessed Kateri Tekakwitha teaches us to be brave</td>
<td>We plan a &quot;Celebration of Saints.&quot;</td>
</tr>
<tr>
<td>22</td>
<td>Catechism of the Catholic Church: paragraphs 2685-2691</td>
<td></td>
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</tr>
</tbody>
</table>
b. Sadlier Texts Since Vatican II: Three Main Time Blocks

The Sadlier series studied here can be divided into three main time blocks:

- bridging Vatican II (mid-1950s – 1971);
- the period after Vatican II (1965 – 1986) with the normative catechetical guidelines: *General Catechetical Directory* (1971), *Basic Teachings* (1973), *Sharing the Light of Faith* (NCD 1979), and *Catechesi Tradendae* (1979);

These periods coincide with three Sadlier phases: a) bridging Vatican II with the two separate series *Our Life with God* and *On Our Way*, each with two editions (mid-1950s–1971; see diagram below) b) the one series approach using the kerygmatic method (1965–1986), and c) the current period (1988–1997), which brings us to the *Catechism of the Catholic Church* (1992–1994).
Sadlier Elementary Religion Programs

<table>
<thead>
<tr>
<th>Our Life with God (Catholic Schools)</th>
<th>On Our Way (CCD)</th>
</tr>
</thead>
</table>

New Approach: One Series with Two Tracks\(^{611}\)

1971ff.

- New Life (1971 - 1975)
- Lord of Life (1978 - 1980)
- Journey in Faith (1981 - 1983)
- God With Us (1983–1985)


\(^{611}\)Supplementary Materials:
- Sacraments
- Summer School / Bible
- Mary’s Journey (1982)
- Celebrating Saints Seasons (1994)
- Faith and Witness (1997)

128 Section II
Code for Textbook Charts and Footnotes

Textbooks

Code for series is located in the upper right corner of a chart.

Code for University of Notre Dame Archive folders: UNDA CSAD 8/3-4: (UNDA) = University of Notre Dame Archives, (CSAD) = Sadlier file box, (8) = number of box, (3-4) = file folder three and four in the box.

U = Unit
Code for location of Marian content in the text = U2 God with Us 4 Incarnation: (U2) = Unit two plus the title of unit; (4) = Chapter four plus the title of chapter.
Colons that follow indicate title of section, scripture accounts, and/or “directly quoted text.”

M = Mary, Marian elements, or Marian devotions are included in the topic.
This could mean a section of a chapter or notes in a teacher manual. It usually means that M was integrated in some other topic.

M Ch = the textbook contains a full (and sometimes supplementary) chapter on Mary.
For the Catholic school edition, a chapter is usually covered in one week. Each of the five days has its own lesson plan and subtopics on Mary. Hence a Mary Chapter indicates there will be background training material for the teacher, suggestions for varied activities, resource and supplementary materials, and full lesson plans with Marian doctrine, scripture passages, or devotions (such as the rosary) for the days of the week. For the catechist, the same background materials are usually given, but the doctrine in presented in “movements” that occur in the space of one hour’s teaching.

ST = Student Text; TM = Teacher Manual. When there is no other indication, the student text of the school edition is referenced.

Marian Prayers

(Included on separate pages, usually at the end of the book)

| A  | Mag  | Angelus |Magnificat |
|AC  | Mem  | Apostles Creed, |Memorare |
|Con | MO   | Confiteor (I Confess) |Morning Offering (when Mary included) |
|DP  | NC   | Divine Praises (Benediction) |Nicene Creed |
|HD  | R    | Holy Days of Obligation |Rosary + Mysteries |
|HHQ | Way  | Hail Holy Queen |Stations of the Cross |
|HM  |      | Hail Mary |

To save space, other abbreviations were also used when the context was evident.

Annun | Annunciation | Finding |Finding in the Temple |Pent| Pentecost |
Assump | Assumption | Im Con |Immaculate Conception |Pres| Presentation in the Temple |
Crucif | Crucifixion | Nat |Nativity |Visit| Visitation |

Note
Minor one sentence inclusions are occasionally included here in quotation marks if they appeared significant.
One-liners including Mary in a student text are not necessarily recorded on the chart.

Inconsistencies
- If the teacher manuals were not available it was not always possible to determine the unit in which a chapter was located. In Sadlier, it varies from series to series whether the unit titles or the chapter numbers are given in the student text.
- For the UNDA folders it was impossible to consistently discern numbering or chapter titles of the final format. The file folder is listed and if a page number could be prominently discerned, it is given.
- Sometimes a chapter was placed outside of the usual textbook rhythm, for instance Advent, Christmas, Lent. These are simply listed with the season heading.
- If the Unit title did not appear significant in relation to Marian doctrine, it was sometimes omitted to save space.
3. The Series

a. *Our Life With God*\(^{612}\)
   1950s – 1960

The *Our Life With God* series shows publication dates from the mid-1950s to 1969. There are two editions: mid-1950s to 1960 and one called the Vatican II edition, 1965 to 1971. The series was written with Catholic elementary schools in mind. The first edition incorporates questions from Baltimore Catechism No. 1, and is an attempt to enhance the teaching of this catechism.\(^{613}\) The Baltimore Catechism was the regulatory document for the doctrine and devotion in the first edition of the *Our Life With God* books. This series and the *On Our Way* series are prime examples of the change in approach to Marian teaching in the classroom in the 1960s. Examples will be given below.

In researching the *Our Life With God* series (1950s), textbooks and teacher manuals were not available. Instead, the manuscript pages (original typewritten notes and handwritten edits) at the University of Notre Dame Archives were reviewed. The series consisted of a student text in workbook size (8½x11) for grades 1-8, a separate teacher manual for each grade, and for the parents a text entitled, *Religion in the Home*, by Mary Reed Newland, 1958.\(^{614}\)

(1) Context Chart of the Marian Teachings (Editions I and II)
(See following pages.)

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\(^{613}\)An example: *My Religion Book 6* “Aims: 3. To help the children learn the answers to questions 154-159 of Baltimore Catechism No. 1.” (Manuscript, 93, UNDA CSAD 8/11.) This particular grade level incorporated Mary in its statement of purpose for the year: “As Mary was in the company of Jesus in all His glorious redemptive acts, so we want to be in her company as we pray together in the Mystical Body. We dedicate the year to Mary, Queen of Confessors, Queen of all Saints, Queen of the Universe (Lessons 2 and 7).” (Ibid., 4)

\(^{614}\)Unfortunately, for this series, grades 7 and 8 are missing. The series had two titles: *My Religion Book* + number and various other titles. Titles are not always clear between the archives’ box and the archive listing, e.g. My Religion Book 1 = *God Loves Us*, 1950s.
<table>
<thead>
<tr>
<th>Our Life With God Series</th>
<th>Catholic Elementary School</th>
<th>Code: OLG-1, OLG-2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-1950s - 1971</td>
<td></td>
<td>r = reviewed</td>
</tr>
</tbody>
</table>

**Authors of I:**
Mother Marie Pfeiffer, OSU, Sr. Edward Mary Maghill, OSF, Julienne Marie Roth, SND, Mary Reed Newland, Mrgr. J. Westenberger.

**A of II:**
Sr. Marie Vénard Pfeiffer, OSU; Sr. Mary Gerald Carroll, OSU. Among list of advisory committee: Rev. John Hofinger, S.J.

**No teacher's manual available in this series grades 2-8**

**Parents:**
Mary Reed Newland;

Parent materials available for grades; parent material also incorporated into student text.

**Note:**
Most of this information is found in University of Notre Dame Archives (UNDA) in manuscript form. The first edition spoke of books rather than grades; it was not always possible to determine the correct level and title in the manuscript files. The second edition used grades and made some title changes.

<table>
<thead>
<tr>
<th>Gr</th>
<th>Title and Marian Content</th>
<th>Year</th>
<th>Year</th>
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<tbody>
<tr>
<td>Bk 1</td>
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<tr>
<td>Bk 2</td>
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**Section II**

131
Before commenting on the Marian content as listed above, it seems appropriate to list once more the norms for Marian teaching that were used in the *Our Life with God* series, that is, the norms approved by the American bishops for catechesis of Catholic elementary school children in Baltimore Catechism No. 1. These are provided in the box on the following page.
The Marian Teachings of Baltimore Catechism No. 1
1941
[Required Marian teaching for elementary school children.]
• Immaculate Conception – no original sin
• Christmas Day, in Bethlehem
  o Jesus was born of the Blessed Virgin Mary
• The Assumption
• Marian Holy Days of Obligation in the US
  Christmas, Assumption, Immaculate Conception
• Marian Sacramentals Used by Catholics
  images, medals, rosaries, scapulars
Baltimore Catechism No. 2 added
[A text sometimes required for upper level elementary school children.]
• Annunciation Day – Mother of God
  – by the power of the Holy Ghost
• Joseph, spouse of Blessed Virgin Mary
  – foster father of Christ
• Jesus Christ, as child, youth, young adult lived in
  home of His mother Mary and His foster father Joseph
• Marian Prayer To Be Known By Heart: Hail Mary
• Prayers Including Mary: Apostles’ Creed, Confiteor
• Chastity preserved by special devotion to the BVM
• Indulgences: Q 236
See actual wording: Baltimore Catechisms Appendix.

In the manuscripts available, the Our Life With God series covered the doctrine, liturgical
and devotional elements required by the Baltimore Catechism No. 1, and adds many of the teachings
of Baltimore Catechism No. 2. 615

The most prominent teachings are Mary’s
exemption from original sin and her call at the
Annunciation. 616 Linked with the teaching on the
Immaculate Conception is Mary’s helping or
mediating position and therefore her task as our
mother. This will be explained shortly.

For the children in grades 1 – 3, the
Marian teachings are imbedded in Scripture
stories, 617 stories of apparitions, 618 and devotional
legends. 619 The little children learn that God sent
good news to Mary, 620 and Jesus was born because
she agreed. Mary was the best mother God could
choose. Mary’s birthday (September 8) becomes a
celebration for the children because on that day
Mary was born without original sin. 621 To prepare
for this teaching, the children are told the story of
Catherine Laboure and the Miraculous Medal in
the context of teaching about sacramentals. 622

When the Miraculous Medal is explained, the
apparition is used as a clarification of the
Immaculate Conception. 623 The children also learn
that, as a consequence of the Immaculate
Conception, it was easy for Mary to think about
God and do his will throughout her life. 624

• OLG-1/1, 2, 3, 5.
• OLG-1/1, 2, 3: Annunciation, Nativity, Flight to Egypt.
• OLG-1/2, 3: The Miraculous Medal.
• OLG-1/3: Our Lady’s Tumbler.
• OLG-1/1, UNDA CSAD 4/5.
• OLG-1/2, 3.
• OLG-1/2, UNDA CSAD 107-9 and OLG-1/3, UNDA CSAD 3/14, 108-9. The same text is found in the folders for
both grade levels 2 and 3: “At midnight the Blessed Mother appeared .... She told Sister that she wanted a medal made to show
that Mary was conceived without original sin. (This truth is called the Immaculate Conception of Mary.)” (parenthesis are in the
text as given.)
• OLG-1/2, for seven-year-olds, the feast of Mary’s birthday on September 8 includes, “Mary was born without
original sin. It was easy for Mary to think about God for she loved Him very much. She always did God’s will.” OLG-1/2,
UNDA CSAD 3/12.
In the fifth grade of this series, the level that has the greatest quantity of Marian instruction, Mary’s election by God as Immaculate Conception is presented as Mary’s self-revelation to Catherine Labouré, which is recalled in the prayer of the Miraculous Medal, and to Bernadette at Lourdes.625 The fifth grade textbook, God Leads Me, is basically a textbook on morality; there, Mary, the Immaculate Conception, is presented as the pure one who never sinned, and therefore she is the “protector and model of purity.”626 When we pray the prayer of the Miraculous Medal, “O Mary, conceived without original sin, pray for us who have recourse to thee!” we are calling upon Mary’s help, her mediation. The help most needed is to be pure and not to sin.

The teacher manual suggests as background material that a picture of the Immaculate Conception with Mary’s titles be prominently displayed: Mother of Divine Grace, Mother Most Pure, Mother Most Chaste, Mother Inviolate, Mother Undefiled, Refuge of Sinners, Help of Christians, Queen of Virgins, Queen of all Saints, Queen of Peace.627 The parents’ text, Religion in the Home, also includes teaching on the Immaculate Conception and provides various ideas for celebrating the holy day of obligation at home.628

As can be seen here, the children learned that Mary’s exemption from original sin made her relationship and devotedness to God easy, and determined her purity. In this regard Mary is the “protector and model of purity.”629 By placing the teaching within the context of the liturgical celebration of the apparition at Lourdes, the children were also taught, “Now we know from Mary herself that she never sinned.”630 No attempt was made to base the notion of the Immaculate Conception on the Scriptures “full of grace” or to relate our Christian possibilities in baptism to this teaching. It was God’s gift to her.631

As stated above, the fifth grade text has the greatest concentration of Marian teaching. The theme for the first semester is the sacraments and for the second semester liturgy. A wide variety of Marian feastdays are explained.632 Through the Marian feastdays, Mary is integrated into every season of the Church Year. Where applicable, the scriptural texts are given. In the context of honoring the saints, many types of Marian devotions are listed.633 It is explained to the children that we honor Mary “because God

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625 For the Miraculous Medal: OLG-1/5, UNDA CSAD 3/18-19, 4/1, 131. For Lourdes: “Mary appeared to little Bernadette and said, ‘I am the Immaculate Conception.’ Now we know from Mary herself that she never sinned.” Found in the teaching of the liturgical celebration of the apparition of the BVM at Lourdes, between manuscript pages 235-242, UNDA CSAD 4/3.

626 OLG-1/5, UNDA CSAD 4/2: The teacher manual states, “Review the doctrine of the Immaculate Conception. Determine whether they [the students] understand that God protected the mother of His Son, so that she would never be in danger of losing her purity. Because of original sin the devil can tempt us to be impure; he could never tempt Mary for she was free from original sin. Mary is the only human being who was always free from original sin.” TM 130, red directives.

627 OLG-1/5, UNDA CSAD 4/2, TM 129, red directives. There is a delightful directive in the manuscript which indicates which image the author wishes to have published in the textbook: “Picture of the Immaculate Conception - the Spanish one - with some little angels around the bottom.” OLG-1/5, UNDA CSAD 3/20, p. 137. Note: Throughout the materials, there are suggestions to the teachers to use images to illustrate teachings about Mary. One example: OLG-1/5, UNDA CSAD 4/1 (070).

628 Regarding the parents’ instruction, the text states, “This is what we mean by the Immaculate Conception: that God gave Mary the light and strength and love to want only what he wanted, and never to turn from him in her mind or heart in the slightest way.” Earlier in the parents’ text, the Incarnation is explained as “docility of will” and “purity of soul as she accepts the miracle of conception within her.” Mary Reed Newland, Religion in the Home, 49-50.

629 UNDA CSAD 4/2, 130.

630 UNDA CSAD 4/3, between 235 and 242.

616 “As God prepared Mary to receive Jesus in purity, so we will prepare to see Jesus in purity and love. ‘O Mary, conceived without original sin, pray for us who have recourse to thee.’” UNDA CSAD 3/20, p. 137.

672 See the list in the chart above.

636 “Have the children tell how we especially honor our Blessed Mother, Queen of Saints: Feasts of Mary, Litany of the BV, Months of Mary (May, October), Novenas to the BV (Sorrowful Mother, Our Lady of Perpetual Help, etc.), Processions in Honor of Mary, Hail Mary, Memorare, Rosary, First Saturday Devotion for World Peace.” OLG-1/5 UNDA CSAD 4/1, (068).
honors her,” and a clear distinction is drawn between honor and worship. Honor is “respect or reverence due or paid to worth.” We use for this the word “venerate.” Worship is an “act of paying divine honors to a deity.” These “divine honors” are called “adoration.”

The theme, Queen, dominates the sixth grade text. The Marian teaching taught in previous grades is reviewed under this theme which was inspired by the recent promulgation of the Feast of the Queenship of Mary in 1954. In the text and teacher manual, Mary is referred to as the second Eve, the Co-Redeemer and Mediatrix of Graces. The children are to see these titles in relationship to Christ. Above all, Mary “helps us to adore and worship our Creator.”

In a simple way, the teaching in the Our Life With God series, grades 1–5, stressed Mary’s person more than the role she was given. In grade six, her role in relationship to Christ and to us comes to the fore. Mary performs these roles today “with Jesus in heaven, interceding for us with Him at the throne of the Father.”

The Marian teachings taught to children in Catholic elementary schools just prior to Vatican II was based very much on devotion as a way of explaining doctrine. The stories of Sacred Scripture are present, but they are like a backdrop that prepares the scene for the Catholic life lived without sin and devotedly. The study has also shown that Sadlier followed the norms of the Baltimore Catechism and attempted to draw upon the most current Marian teachings, for example, the establishment of the Feast of the Queenship of Mary.

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634 Ibid.
635 In the answer to Catechism question No. 94, let the children discuss the phrase, ‘as long as we do not give them the honor that belongs to God alone.’ In this connection point out that the honor we give to God is adoration, or worship, and that the honor we give the saints is reverence or veneration. ... Tell the children how to answer a person who asks, ‘Doesn’t the honor we give the saints take away from the honor we should give to God?’ When we honor the saints we honor God, also, for the saints achieved their dependence on God and their duty to worship Him as their Creator. (Examples of honor and adoration are given. For instance:) We genuflect before the Blessed Sacrament, not before a statue. We sometimes bow before a statue, as we sometimes bow before a statue, as we sometimes do to a noted important person to show respect.” Ibid.
637 OLG-1/6, UNDA CSAD 8/12, 289.
638 Ibid., 8/11, 293 (red).
639 From the TM: “Stimulate in the children a deeper realization of the dignity of Mary, Queen of the Universe, by explaining that as devotion to the Mother of Jesus developed through the centuries clearer and more numerous resemblances between Jesus and His Blessed Mother became apparent to the eyes of all; that the following indicate just some of these more important resemblances:

- Christ is the perfect man; Mary is the perfect mother;
- Christ is our Redeemer; Mary is our co-Redeemer;
- Christ is our Mediator; Mary, our Mediatrix;
- Christ is the Friend of sinners; Mary is the refuge of sinners;
- Christ and Mary are both glorified in heaven in body and soul; Christ is our King; Mary, our Queen;

that the feasts of our Lord and His Mother are closely related:

- Nativity of Our Lord and the Nativity of Our Lady
- The Holy Name of Jesus and the Holy Name of Mary
- The Presentation of Jesus and the Presentation of Mary
- The Passion of our Lord (Good Friday) and the Compassion of Mary
- The ascension of Christ and the Assumption of Mary
- Kingship of Christ and the Queenship of Mary

that Mary is so close to her divine Son, and He has show that He never refuses her any request so we say: To Jesus through Mary.” Ibid., and 8/12, 350 (red).
640 OLG-1/6, UNDA CSAD 8/11.
641 Ibid., 293 (red).
b. *Our Life With God, Vatican II Edition* \(^642\)

1965 – 1971

The student texts and the single teacher manual \(^643\) indicate a new way of approaching Marian doctrine. The stories of apparitions and legends are no longer in evidence. Sacred Scripture is the basis for the doctrine. *Lumen Gentium*, chapter 8, is used as an authoritative source. This can be seen, for example, in the sixth grade student text which quotes the Constitution of the Church four times in language adapted to the eleven-year-old child. Examples are provided below. \(^644\)

There are changes in the presentation of the series. The format, ever an important feature upon which a textbook is judged, has a less crowded page. \(^645\) The textbooks now incorporate a section for the parents which contains material on how a child at the particular age level may perceive the doctrine and how the family can foster the child’s faith development. My review did not locate teaching on Mary in the parents’ sections.

For this edition, the major teaching on Mary takes place in sixth and seventh grade. Mary is seen in her role in the Father’s plan with regard to the Incarnation, that is, Mary’s place in the mystery of her Son. \(^646\) She is also studied when the dominant theme is the Church. \(^647\) Mary is among the chosen ones who cooperated with the plan, like Abraham and others of the Jewish people before her. \(^648\) Due to her great faith and love, Mary freely responded to the Father’s plan. \(^649\) She, “like us, is a redeemed human being, but she stands out in a special way.”\(^650\) At the same time she is “a human being like us... Like all of us, she is a unique person who influenced not only her immediate family, friends, and neighbors, but all people everywhere and for all time.”\(^651\) Her specialness, exemplified at Cana for instance, consisted in her service to Christ and his people and “faith in the power of His love.”\(^652\)

In contrast to the first edition’s understanding of Mary’s dignity as her Immaculate Conception, her queenship, mediation and co-redemption, \(^653\) Mary’s greatest dignity is now seen in her motherhood. \(^654\) The divine motherhood of Christ is foremost, but also her motherhood toward everyone.

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\(^643\) Sadlier company kindly sent photocopies of the student texts of grades 2-8 to the Marian Library. Unfortunately, only the sixth grade teacher manual was discovered and reviewed.


\(^645\) Mary is now referred to as “highly favored.” The children’s texts, however, speak of Mary being “full of God’s life, full of grace.”

\(^646\) Full color drawing of the nativity. Mary and Joseph are in the foreground, young, happy, clearly a “family.” In the background there is a rising sun with multitudes of people going in procession toward it.

\(^647\) OLG-2/6, p. 60.

\(^648\) OL-2-6/3, p. 30; 4, p. 60; 5, p. 64; 6, pp. 149, 158; 7, p. 158-9.

\(^649\) OL-2-5, pp. 59, 62; 6, pp. 148, 150, 158-60.

\(^650\) OL-2-6, p. 150.

\(^651\) Based on LG the text continues: “Mary, as well as all of us, is given life by her own Son. She is one with all those who are to be saved. She is the Mother of the members of Christ. She is the Mother of the living. (Constitution on the Church, adapted)’ OLG-2/6, p. 149.

\(^652\) OL-2/6, p. 148.

\(^653\) See above, p. 140f.

\(^654\) “The Father’s plan was to send His own Son into the world. Mary was asked to be the Mother of His Son. This is the greatest dignity that could come to a human being. [Quoting LG in the student text:] The Father willed that the coming of His Son should be preceded by the acceptance of her who was to be the Mother of this Son, ... a woman who should contribute to life. (Constitution on the Church, adapted [sic]) As a free and responsible person, Mary accepted her part in the coming of our Lord Jesus Christ to this world. The Father was offering men divine life. Mary represented all of us in saying ‘Yes’ to the privilege of living God’s own life...” OLG-2/6, p. 149.
At the cross (John 19:26–27), “Mary is made the ‘Mother of the Church,’ and the Father’s plan continues in a new way.”

Mary herself did “not understand” God’s plan, but she “opened herself” for God’s grace. This “‘Yes’ to God was evidence of her great faith.” She praised God’s plan in her Magnificat, and her faith expressed itself in concern for other people. Mary was present “at each crucial point, at each new surge [sic] of the formation of the Church:” at Cana, Calvary, and Pentecost.

What does all this mean? It means that Mary has a vital role to play in the new community of God’s people, the Church of today. The Gospel does not present Mary as a great wonder-worker or stirring preacher. These works are reserved for Christ. He alone is God-with-us. He alone saved mankind by His death and resurrection. The first place always belongs to Christ. She received God’s word and followed it.

The Church is a community of faith and love, the “two surest signs of the Church.” “Mary, then, is the image of what the Church ought to be ... reflected in Mary, we see the Church.” The students are asked to reflect on “similarities between Mary’s role and God’s plan for the role of Church.” An answer is given in “The Need for Others.” Church happens in community, “Mary’s visit to Elizabeth is an example of faith in action,” and this is the Mary we are to imitate. Finally, in the 1969 edition, Mary is called “a good model for all of us.”

This edition of Our Life With God speaks briefly of Marian devotion. In the fourth grade the mysteries of the rosary are the tools used to explain Marian doctrine. The Angelus, which is introduced as a prayer for Advent, also recalls the essential truth of the Incarnation. There are prayers at the end of the student texts, but there is no indication in the materials available that they are specially taught at a certain time. The Nicene Creed is taught in fourth grade, which of course, always includes Mary, although the doctrine on Mary is not explained at that point.

Although Advent and Christmas include Mary, liturgical commemoration of Mary is not mentioned with the exception of Mary’s birthday compared to Christ’s.

It is striking that in the student texts the terms, Immaculate Conception, original sin and Assumption, are not named. However, I could not verify whether these terms were perhaps indeed used in the teacher manuals. The eighth grade speaks of “most excellent fruit of the redemption” and “faultless image,” but again, the terms are not linked explicitly to the familiar words, Immaculate Conception, used in teaching doctrine on Mary’s election by God.

655 OLG-2/6, p. 150.
656 “Clearly, Mary did not understand all that was involved in being the Mother of the Messiah. She knew that God was calling her to some great work, to have a vital part in an event that was the climax of the growth and development of Israel.” OLG-2/7, pp. 158 and 160.
657 OLG-2/7, p. 158.
658 OLG-2/7, p. 159.
659 OLG-2/7, pp. 159–160.
660 OLG-2/7, p. 160.
661 Ibid.
662 OLG-2/7, pp. 160 and 167.
664 OLG-2/4, p. 5.
665 OLG-2/4, p. 171: The reference is a blank the children are required to fill in: “We celebrate the birthday of Christ on ___. We celebrate the birthday of His holy Mother in the month of September. Can you find the date? ___. The family of God holds in special honor the feast in honor [sic] of the Mother of God.”
666 “Although the word, Assumption, is not used, the teaching is clearly there in the quote from LG 68, “Mary, the Mother of Jesus, in the glory which she possesses body and soul in heaven, is the image and beginning of the Church as it is to be in the world to come.” OLG-2/6, p. 150.
667 These terms are derived from Sacrosanctum Concilium 103. The textbook does not cite the source.
It is also striking that doctrines were quietly taught by including songs in the material at the end of a chapter or in a prayer service. Since every aspect of a textbook is considered a teaching moment, it can be assumed that this was done consciously as a way to reinforce teaching. For example: Lou Fortunate’s “Be It Done to Me,” “Sing of Mary” (anonymous), and Hubert Richards’ “The Baker Woman,” each express the doctrine of Mary’s virginal motherhood.

In conclusion, there exist noteworthy differences between the first edition and the Vatican II edition of the Sadlier Our Life With God series. Mary, singular, powerful person gifted by God and at work at his side (edition one) contrasts the Mary who has been chosen to be Mother of God and to serve in the community of the Church (Vatican II) edition. In edition one, scripture, devotions, and apparitions are uncomplicatedly intertwined in childlike fashion to explain doctrine. In the Vatican II edition, scripture, the creed, and Lumen Gentium, chapter 8 are the only sources given as foundation for the teaching.

A similar process takes place in the next series to be studied, the On Our Way pre- and post-Vatican II editions for children who attended public schools. However, there is a difference in the following series with regard to new methods which were already at work in the first edition of On Our Way.

c. On Our Way
1959 – 1964

The Sadlier On Our Way series for parish CCD programs was published practically parallel to the Our Life With God series for Catholic elementary schools. Our Life With God originated at Sadlier’s initiative and on the East coast and Midwest. The On Our Way series began at the initiative of Sr. Maria de la Cruz, HHS and the Archdiocese of San Francisco. The On Our Way series was intended to be an affordable dynamic program for the children who could not attend Catholic schools. The innovation and change brought about by the On Our Way series, regarding textbooks versus catechisms, has been discussed above. For the first edition (1959-1964) the series was published for grades 3 – 8; this was later expanded in the On Our Way Vatican II edition (1966-1971) to include grades 1 and 2. The first edition followed the same pattern as noted in the Our Life With God series regarding the norms of the Baltimore Catechism. Questions from the catechism were placed at the end of a chapter. The language used throughout the series for the student texts is as concise as possible, all the doctrines and the Scripture passages on Mary are included with the exception of the story of Mary’s visit to Jesus with his relatives during his public ministry.

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668 Fortunate: “1. First the angel came. Then he spoke your name. Then he asked you if you would be; Still a virgin, Joseph’s wife; Mother of Eternal Life; Mother of the Savior who would set men free. 2. ‘Be it done to me.’ Words of prophecy. Then you bore God’s only Son. And in all of history; None so share the mystery; Of our Lord, our life and our salvation.” OLG-2/5, p. 63;

“Sing of Mary:” “Sing of Mary pure and lowly, virgin mother undefiled, Sing of God’s own Son most holy, Who became her little child. ... From the heart of blessed Mary From all saints the song ascends, And the Church the strain re-echos Unto earth’s remotest ends.” OLG-2/6, p. 151;

Richards: “The baker woman in her humble lodge Received the grain of wheat from God. For nine whole moons the grain she stored; Behold the handmaid of the Lord. Make us the bread, Mary, Mary, Make us the bread; We need to be fed....” OLG-2/7, p. 167. The CCD edition substitutes the more profound:

“Rise, O Mary,” Spanish folksong: “Rise, O Mary! He calls you most humble maid! Sweet Mother of our life. Within whose bosom He once laid. Endless praise to thee, O Lord, whom the spotless Virgin bore....” OLG-2/7 CCD, p. 107.

On Our Way
CCD Parish Religion Program for Children of Public Schools
The series has two editions and spans 1959-1971

(1) +John J. Mitty: [The series] “represents the first attempt in the United States to base... studies on the Kerygmatic approach to the teaching of religion... emphasizes... the right ordering of related truths in accordance with the laws of child growth... unity with one central theme... presents Christian Doctrine as The Good News.”

The archbishop’s cover letter at the front of each text.

Authors: Sr. Maria de la Cruz, HHS and Sr. Mary Richard, HHS
A of II: Maria de La Cruz Aynes, HHS
Consultants: Sr. M. Laetitia Border, HHS; Rev. John K. Clarke; Rev. Johannes Hofinger, SJ; Rev. Cyr Miller

Note: Information for the first edition was found at the University of Notre Dame Archives in manuscript form; Only one TM of the Vat II edition was located. Sadlier provided photocopies of the STs for the Vat II edition; the TMs of the first edition were provided by UNDA.

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<td>2</td>
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<td>Christ Our Savior</td>
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<td>M: Annun, Nat, Cana, Pent, Creed, Sacramentals; 19 One Family in Christ M in TM: Calvary (M in Mystical Body; communion of saints)</td>
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### On Our Way
CCD Parish Religion Program for Children of Public Schools
The series has two editions and spans 1959-1971

| Code: OOW-1, OOW-2 | Oil | Review (

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<tr>
<th><strong>7</strong></th>
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<tr>
<td>12 “Citizens and Saints”: Mary, Queen of All Saints (title used <em>Mother of the Church</em>, precedes declaration of it at the end of council.)</td>
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<td>2 Christ My Hope Is Risen (&quot;Aim: To present Mary as our model in sharing the new and risen life of Christ. ... Learn from Mary how to live in the risen Christ.&quot;); Spirit-Filled Living Today (Mary included at Pent);</td>
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<td>5 Glory...in Christ Jesus and in the Church: Our Lady of Providence: &quot;God’s salvation plan from the viewpoint of Mary’s unique position in the history of salvation;&quot; &quot;Our Lady’s part in Christ’s Paschal mystery, in the gift of the Holy Spirit, and in the Church of the Apostles as recorded in Acts.&quot;</td>
<td>R, Hymn: Be Joyful, Mary, Heavenly Queen</td>
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#### (2) Marian Content in *On Our Way* (1959 – 1964)

The Marian teaching required of the Baltimore Catechism No. 1 is included in the *On Our Way* series. What changes is the approach to teaching the doctrine by proclamation, that is, every attempt is to be made to let the Good News of Salvation resound as a vibrant story. It is the teachers who are taught. The teacher manual commentaries do not assume that the teachers know the doctrine or know how to proclaim this Good News in a manner that children on each grade level can understand.⁶⁷¹

The series focuses on Christ, the Redeemer, Word become loving human person among us who brings us life and joy. Every attempt is made to bring the student into a personal relationship with Jesus. Jesus is alive, he is Friend, Companion, Savior, Lord, King, and loving Lawgiver. Mary is with Jesus wherever Sacred Scripture includes her. She is integrated fully into the story, and all mention of her in the student texts is linked with her Son.

From the first book of the series on (third grade), Mary is given her title, Mother of God.⁶⁷² The third graders learn that “God made Mary all pure; He filled her with grace.”⁶⁷³ They also learn that the "Virgin Mary was always pleasing to God."⁶⁷⁴ Being pleasing to God is not an explanation of exemption from sin, but of agreeing “with God’s desire” and saying “‘Yes’ to the will of God.”⁶⁷⁵ The term, Immaculate Conception, is first used in the fourth grade.⁶⁷⁶

In the fifth grade teacher manual, Mary is presented as having a unique part of the Mystical Body of Christ, someone who has an important part to play in the plan of salvation.⁶⁷⁷ The seventh grade manual quotes *Mystici Corporis* and speaks of her union with the Mystical Body as its “mother.”⁶⁷⁸

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⁶⁷¹The OLG series gave teaching tips and explained faith development to parents, but the manuals generally assumed that the doctrine was known. During the 1950s, much of the religion teaching was done by women in religious congregations or by priest parish assistants. The *On Our Way* series had in mind volunteer lay teachers with no religious training.

⁶⁷²OOW-1/3, UNDA CSAD 1/16, Lesson 4, p. 17.

⁶⁷³OOW-1/3, UNDA CSAD 1/16, p. 17.

⁶⁷⁴ibid.

⁶⁷⁵ibid.

⁶⁷⁶OOW-1/4, p. 40.

⁶⁷⁷See, for example, OOW-1/7, TM, p. 121.

⁶⁷⁸Grade 5: “Our Lady holds a unique place in the Communion of Saints as Queen of the entire family of God, in heaven, purgatory, and on earth. Moreover, she is the true Mother of us all. Genuine devotion to Mary will always lead us to a closer union with Our Lord and with His Church.” p. 126.
Words like co-redeemer are not used, but Mary’s close association with the plan of redemption is stressed. 679

For the children, the actual four major teachings on Mary are presented in the context of the Divine Praises. 680 God and Mary are to be praised for these gifts to her. Within the teaching of the second commandment, respect is also to be paid Mary. Jesus himself paid this respect, as is taught in his obedience to Joseph and Mary (4th commandment). The traditional prayers: The Angelus [which includes the Hail Mary, which is assumed the children will know by third grade], Apostles’ Creed, Rosary, and Hail, Holy Queen are included in the text. By the seventh grade the Magnificat and the Memorare are added, and by 8th grade, the prayer/hymn, “Be Joyful, Mary,” is to be learned.

Devotion to the Sorrowful Mother after Crucifixion is mentioned. 681 The story of Bernadette Soubirous and Our Lady of Lourdes is presented as an example of telling the truth. 682 A relatively large section is devoted to Our Lady of Providence, 683 the special devotion of the Missionary Helpers who were the authors of the series. In the teacher manual, while discussing the Devotion to Our Lady of Providence, patroness of Puerto Rico, it is recommended that teachers instruct about novenas, prayers, medals, pilgrimages, and home shrines [sic]. 684

A surprise is discovered in the seventh grade teacher manual (1963). Mary is associated intimately with the Church as our spiritual mother. 685 Here, before the proclamation of the title at the end of the Second Vatican Council (1964), Mary is called Mother of the Church. 686

In summary, the required doctrine on Mary is presented in Sadlier’s On Our Way series, as the Baltimore Catechism No. 1 prescribed. 687 In contrast to the catechism, the scriptures are presented sequentially, so that the children will know Jesus (and with him Mary) in the history of salvation.

The Sadlier On Our Way series became the number one best selling series in the United States and in foreign countries. It’s second edition would exceed the popularity of the first, but it remains an unanswerable question whether this was due to the newness of the post-Vatican II period or whether the second edition’s updated, improved format and teacher aids were the reason for its popularity. One thing is certain, the text content of the Vatican II edition changed but little.

Grade 7: “Section II depicts the role of Mary, Queen of All Saints, in the plan of redemption. The student should be helped to realize that Mary is truly the Mother of all those redeemed by the precious blood of her divine Son. ‘... Thus, she, who corporally was the mother of our Head, through the added title of pain and glory became spiritually the mother of all His members.’” p. 115 “Mother of the Mystical Body.” p. 121.

679 Ibid.
680 Divine Praises prayed at the conclusion of the Benediction of the Blessed Sacrament. Those which included Mary: “8. Blessed be the great Mother of God, ___ most holy. 9. Blessed be her ___ and Immaculate Conception. 10. Blessed be her ___ Assumption. 11. Blessed be the name of Mary, Virgin and ___.” OOW-1/4, p. 40. Every teacher manual summarizes these four teachings and Mary’s mediation at some point within the book’s themes.
681 OOW-1/3, p. 113.
682 OOW-1/4, p. 100f of the TM.
683 OOW-1/8, p. 40 of the TM.
684 Sr. Maria de la Cruz, HHS had once taught in Brooklyn where there is a strong concentration of Puerto Ricans familiar with this devotion. Note: the scapular devotion was not noted in the On Our Way series.
685 “It seemed fitting that the devotion of our pupils to Our Lady be integrated into their devotion to the Church.” p. 8.
686 Copyright 1963: “Mary, Our Mother: The Mother of Jesus, who participated so closely in the work of redemption, is our mother, too. It was on Calvary that her spiritual motherhood was proclaimed. When Christ gave birth to His Church on Calvary, Mary who was so intimately united with Him in heart and mind became Mother of the Church. She lovingly took into her tender care not only the Head of the Mystical Body but also each one of us, the members of Christ.” OOW-1/7, p. 121.
687 See box, p. 138.

Section II 141
d. **On Our Way, Vatican II Edition**

1965 – 1971

In the materials available, some general impressions can be noted. The series was now expanded to include grades 1 and 2. Whereas the first series (1959-1964) had a two-color format (soft rose with black and white), the *On Our Way* Vatican II edition (1965-1971) had full-color covers (drawings or photographs) and used color more frequently in the body of the text. The series also began to use photographs on every page, sometimes as many as three per page, to illustrate the happy children of God. The third grade art consists of one style of very fine drawings, both for biblical and contemporary scenes. This is a rarity since textbooks, especially K-3, often illustrate the biblical passages with drawings to represent the time of Christ and use photographs or drawings of people in contemporary clothing to touch life situations today. In grade four, the simple devotional drawings of Sacred Scripture's stories in the first edition all but disappeared.

Regarding doctrine, in the student texts available the Marian content corresponds to the first edition of *On Our Way*. Sadlier writes of *On Our Way*, "This program ... drew upon the fourfold revelation of Christ through scripture, liturgy, doctrine, and Christian witness. The bold forward step this program represented actually anticipated much of the direction in catechetics which was to be promulgated by Vatican Council II, and it established Sadlier as a leader in religious education. Sadlier maintained this leadership position by publishing the Vatican II Edition of *On Our Way*."

Since the text did not change in edition one and the Vatican II edition, but the images did, there is the impression that less Marian doctrine is presented. Unfortunately, due to lack of texts, this cannot be weighed well. There is, however, a striking image that seems to foreshadow the coming epoch of Sadlier materials. It is a full two-page drawing of the Presentation of Jesus in the Temple. Simeon holds the Child and is proclaiming the Good News. Joseph is in the foreground, young and strong. Mary is far in the background, observing; her posture humble, pondering. She is almost totally wrapped in her mantle and unidentifiable. She is no longer an important, essential part of the Presentation in the Temple, as she had been in the first edition of *On Our Way*.

e. **The New Life Program**

1971 – 1976

By 1971 Sadlier made the decision to put its full efforts into only one series, rather than two separate programs for school and CCD. In order to implement this plan, a new series was developed. The Sadlier *New Life* series continued the kerygmatic approach to teaching and provided identical learning

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689 Karen Ryan and her staff at Sadlier graciously photocopied their archive copies of the Vatican II edition, just as they had for the Vatican II edition of *Our Life With God*. However, to the regret of Sadlier, student texts and teacher manuals were no longer available for grades 2, and 5 – 8. Some of the information was discovered in the University of Notre Dame Archive folders.

690 In the early years of this vast business enterprise, cost was a major factor at each turn. The materials had to be "beautiful, practical, appealing," but not cost very much. This information was gleaned from conversations with textbook authors, Jean Marie Weber, Michael Pennoch, and the staffs of publishers such as Paulist, Liguori, and Tabor.


692 *An American and Catholic Imprint for 150 Years: The History of W. H. Sadlier*, 1982, pp. 11-12. In a telephone interview with Maria de Cruz, she mentioned that the authors (including Johannes Hofinger) felt confirmed in their work as a recognized anticipation of the spirit of Vatican II. May 4, 1997.

693 OOW-2/3, pp. 36-7.


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materials for both school and CCD. It established a new pattern in catechesis to re-publish or newly publish approximately every five years. Textbook images become dated, styles change. The change of the term *series* to *program* indicates that beyond the usual “textbook-teacher manual-activity book package,” Sadlier now included a wide range of audiovisual materials and resource information available to the teacher for supplementary use.\(^{695}\)

For Sadlier, the decision to produce just one program coincided with the publication of the *General Catechetical Directory* (1971) and *Basic Teachings for Catholic Religious Education* (1973). Starting with the 1973 printings of the series, Sadlier stated its accord with these documents by a declaration printed on the textbooks and teacher manuals inside cover pages.\(^{696}\) The Marian teachings of these two catechetical documents are placed on the page directly after the textbook chart.\(^{697}\)

There are new features for the series: “For You, Parents” is a commentary for parents and is now placed in small segments at the end of each chapter. A second new feature begins with the revised additions of *New Life* (1975-1976): periodically, there are full chapters on Mary. The previous programs had devoted segments to Mary, but it was rare to find an entire chapter intended for Marian teachings and devotions. For *New Life*, the most heavily concentrated Marian teaching is in the Mary chapter of Grade 5. A third new feature also appears mid-stream which distinguishes the early and late editions of *New Life*. The earliest editions still maintained a separate teacher manual, meaning: The teacher had two separate books: a text identical to the student text and sometimes annotated, and a separate book that referred to the student text. In the later *New Life* additions, the student text and the teacher manual are bound together to form two halves of one book. The 8 x 9" books of the first edition are replaced by an 8½ x 11" format. These appeared after the publication of *Basic Teachings* (1973).
### The New Life Program

<table>
<thead>
<tr>
<th>Gr</th>
<th>Title and Marian Content</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Our Father</td>
<td>1975</td>
</tr>
<tr>
<td></td>
<td>U3 M Ch: We Celebrate the Coming of Jesus; 11 God Chooses Mary (Hail Mary)</td>
<td></td>
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<tr>
<td></td>
<td>Also in 12 Happy Birthday, Jesus; 14 Jesus Grows Up</td>
<td>HM</td>
</tr>
<tr>
<td>2</td>
<td>Christ Our Life</td>
<td>1975</td>
</tr>
<tr>
<td>3</td>
<td>Jesus Our Lord</td>
<td>1975</td>
</tr>
<tr>
<td></td>
<td>No M Ch: Mary included in: 5 Jesus Comes, Pres; 6 Jesus in His Father’s House, Finding; 20 Jesus Dies for Us, Way of Cross; 23 Jesus Sends Us to Others, Creed; 25 Come, Lord Jesus, Come!, with Mary in heaven</td>
<td>HM, AC, MO</td>
</tr>
<tr>
<td>4</td>
<td>Spirit of God</td>
<td>1976</td>
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<tr>
<td></td>
<td>commandments, reconciliation</td>
<td></td>
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<tr>
<td></td>
<td>No M Ch in ’73 ed.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>U2 M Ch: Our Love for God; 7 Happy Are Those Who Believe (First Commandment); The Faith of Mary</td>
<td>HM, AC, R</td>
</tr>
<tr>
<td>5</td>
<td>One in the Lord</td>
<td>1976</td>
</tr>
<tr>
<td></td>
<td>the Church</td>
<td></td>
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<tr>
<td></td>
<td>U1 1 (original sin), ’76 ed. 7 Marian solemnities, ’76 ed</td>
<td></td>
</tr>
<tr>
<td></td>
<td>U4 We Are A Catholic Community; 20 Communion of Saints; M Ch 22 Mary, Mother of Christ and Our Mother; 24 Sacramentals</td>
<td>HM, AC, NC, Mag, Mem</td>
</tr>
<tr>
<td>6</td>
<td>God Among Us</td>
<td>1975</td>
</tr>
<tr>
<td></td>
<td>Old Testament</td>
<td></td>
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<tr>
<td></td>
<td>No M Ch Nicene Creed</td>
<td></td>
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<tr>
<td>7</td>
<td>Jesus Christ</td>
<td>1975</td>
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<tr>
<td></td>
<td>New Testament</td>
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<tr>
<td>8</td>
<td>Free to Live</td>
<td>1975</td>
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<tr>
<td></td>
<td>morality</td>
<td></td>
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<tr>
<td></td>
<td>U2 The Faith Experience of the Christian Community 11 Jesus Frees Us for Community (born of VM);</td>
<td>HM, NC, AC, Mag</td>
</tr>
<tr>
<td></td>
<td>U3 The Faith Experience of Catholics 16 Tradition ... devotion to saints, stations, Mary, rosary; 21 Listening to God (Prayer) M = model of prayer</td>
<td>HM, NC, AC, Mag</td>
</tr>
</tbody>
</table>

### Code: NL

- **S**: Student
- **T**: Teacher
- **M**: CCD
- **C**: At least 2 printings
- **D**: After BT + GDC
- **G**: there are revised editions.

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General Catechetical Directory 1971
Article 68

Mary is united in an ineffable manner with the Lord, being his Ever-Virgin Mother, who "occupies in the Holy Church the place which is highest after Christ and yet very close to us" (LG 54).

The gift of Christ's Spirit is manifested in her in an altogether singular manner, because Mary is "full of grace" (Luke 1, 28), and is "a model of the Church" (LG 63).

In her, who was preserved from all stain of original sin, who was freely and fully faithful to the Lord, and who was assumed body and soul into heavenly glory, the Holy Spirit has fully manifested his gift. For she was completely conformed "to her Son, the Lord of lords, and the Conqueror of sin and death" (LG 59).

Because she is the Mother of God and "mother to us in the order of grace" (LG 61), the type of the virginity and motherhood of the total Church (cf. LG 63-65), and the sign of a secure hope and solace for the pilgrim People of God (cf. LG 69), Mary "in a certain way unites and mirrors within herself the central truths of the faith," and she "summons the believers to her Son and to his sacrifice, and to love for the Father" (LG 65).

Therefore, the Church who honors the faithful and the saints who are already with the Lord and are interceding for us (LG 49, 50), venerates in a most special way Christ's Mother, who is also her mother.

Article 78 in Part V "Infancy and Its Importance."

An education in prayer must accompany all these acquisitions [referring to a child's developmental skills, etc.], so that the little child may learn to call upon the God who loves us and protects us, and upon Jesus, the Son of God and our brother, who leads us to the Father, and upon the Holy Spirit, who dwells within our hearts; and so that this child may also direct confident prayers to Mary, the Mother of Jesus and our mother.

Basic Teachings 1973
Article 24

MARY, MOTHER OF GOD, MOTHER AND MODEL OF THE CHURCH

The Gospel of Luke gives us Mary's words: "My spirit finds joy in God my savior, for he has looked upon his servant in her lowliness; all ages to come shall call me blessed" (Luke 1, 47-48).

Religious instruction should lead students to see Mary as singularly blessed and relevant to their own lives and needs.

Following venerable Christian tradition as continued in the Second Vatican Council, the teacher should explain the special place of the Virgin Mary in the history of salvation and in the Church.

The "ever-virgin mother of Jesus Christ our Lord and God," she is in the Church in a place highest after Christ, and also is very close to us as our spiritual Mother.

In religious instruction there should be explanations of her special gifts from God (being Mother of God, being preserved from all stain of original sin, being assumed body and soul to heaven.)

The special veneration due to Mary —
Mother of Christ,
Mother of the Church,
our spiritual Mother — should be taught by word and example.

An overview of the outline chart of The New Life Program (New Life) does not seem to indicate significant change. The pattern of presentation begins as Sadlier had previously done for grades 1 – 3: God chooses Mary, she becomes Jesus’ mother, and we learn the life story of the Holy Family.

As indicated above under the discussion on censorship, 1965 – 1971 was the period when there were no set magisterial norms for the material to be included in catechesis. New Life’s first printings were between 1971 and 1973. When comparing the first printings of New Life (1971-1973) with the later printings (1975-1975), the contrast is striking. An abundance of teachings on Mary’s faith, a theme from Lumen Gentium, is included in the later editions and appears on several grade levels. The theme begins already in the first grade feature, “For You, Parents.”

Mary’s charity, also a Lumen Gentium theme, is implemented by showing how Mary helped Jesus when he was a child and how he respected her in return, how she helped the poor, and above all how she believed in and trusted God.

The fourth grade textbook exemplifies the revisions in the series prior to and after the General Catechetical Directory and Basic Teachings. My commentary is italicized.

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698 Grades 4, 5, and 8. Grade 8, 1972, still published two books: one student text, one teacher manual.

699 The following Lumen Gentium articles include mention of Mary’s faith: 53, 57, 58, 61, 63.

700 NL/1, p. 108; 4, p. 44-5; 5, p. 130, p. 133; 8, p. 164.

701 Blocked off at the end of the chapter: “For You, Parents: Jesus loves His Mother. He wants us to love her and to imitate her faith and generosity. Devotion to Mary is an important part of Christian life. Pray to Mary often. Ask her to pray for you and your family.” NL/1, p. 42.

702 LG 61, 63.

703 NL/1, p. 54; 4, p. 64.

704 NL/7, p. 66.

705 NL/4, p. 44.

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<table>
<thead>
<tr>
<th>1973 Before incorporating Basic Teachings</th>
<th>1976 After incorporating Basic Teachings</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Text</strong></td>
<td><strong>Text</strong></td>
</tr>
<tr>
<td>The solitary mention of Mary in the textbook:</td>
<td>In the 1973 ed, the title, &quot;Happy Are Those Who Believe,&quot; was assigned to U5 chapter 16; it had no Marian content. For the 1976 revision, the title was placed in U2 chapter 7. Within chapter 7, the topic, Mary’s faith, covers 2 pages and includes an image of Mary as a young girl, seated, in prayer, pp. 44-45. Title:</td>
</tr>
<tr>
<td>UI: 9: Honor You Father and Your Mother: “Jesus loved and respected Mary His Mother and Joseph His foster father,” p. 52.</td>
<td>U2 Our Love for God 7 Happy Are Those Who Believe (First Communion) The Faith of Mary</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marian Images</th>
<th></th>
<th>Things A Catholic Should Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>These images include Mary, but are not accompanied by text that mentions Mary:</td>
<td>There is one image, see this box above, pp. 44-45.</td>
<td></td>
</tr>
<tr>
<td>Contemporary crucifixion scene, carved, p. 78.</td>
<td>In the back of the book. Only the items containing Mary are listed here:</td>
<td></td>
</tr>
<tr>
<td>Holy Family statue in front of Holy Family Church, p. 112.</td>
<td>Holy Days, Hail Mary, Apostles’ Creed, How to say the Rosary, the mysteries.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Prayers</th>
<th></th>
<th>Prayers</th>
</tr>
</thead>
<tbody>
<tr>
<td>At the back of the book:</td>
<td>Hail Mary, Apostles’ Creed</td>
<td>At the back of the book:</td>
</tr>
</tbody>
</table>

Please note that the comparison is possibly a weak one because the 1973 text is a CCD Teacher’s Guide edition and the 1976 is a student text which does not state specifically whether it is for Catholic school or parish program. My experience with the usual practice of Sadlier indicates that the CCD editions may shorten or combine chapters (hence have fewer chapters), but the basic doctrine will remain the same. I therefore conclude by the examples in Grades 4, 5 and 7 that the additional Marian elements in the later printings were inserted as a result of the guidelines.

*Section II 147*
The 1973 printing has next to no text on Mary. She is not mentioned in the student text in the discussion on the Incarnation,\textsuperscript{706} also not in Christmastide.\textsuperscript{707} It must be stated, however, that in the teacher manual Advent lesson plan, Mary is first mentioned among the names in a Jesse tree project\textsuperscript{708} and second in a paragraph about the importance of Mary in Advent.\textsuperscript{709} The chapter, Christmastide, is a supplementary lesson at the back of the teacher manual. It is an unlisted, unnumbered chapter that does not show up in the student text, one that could be easily overlooked or omitted in the teaching process.

The 1976 text incorporates the Annunciation and Visitation as examples of Mary's faith. The text shows the influence of the General Catechetical Directory and, especially, Basic Teachings in the very fact that more Marian teaching is included\textsuperscript{710} and Mary's place in the Incarnation is mentioned. The term model is a Lumen Gentium theme. The General Catechetical Directory and Basic Teachings both use the term model. Sadlier picks up and uses the term in: "She is a model for all believers!"\textsuperscript{711}

As pointed out, the teaching on Mary's faith is strong in Lumen Gentium. The General Catechetical Directory speaks of Mary mirroring the central truths of faith and summoning believers.\textsuperscript{712} Sadlier incorporates these teachings as follows: "Mary believed in God and had faith in His word. She is a model for all believers! ... In Baptism ... We are to live as God's faithful children. Like Mary, we can grow in faith and knowledge of God."\textsuperscript{713} Although Sadlier does not footnote the catechetical documents in the teacher manual or student text, these additions are evidence of their influence.

A second example of the changes prior to and after the General Catechetical Directory and Basic Teachings is found in the 1973 and 1976 editions for Grade 5. The 1973 teaching has a large Marian section and presents what Mary believed in, Mary's faith. The teacher manual for CCD and student text speak of Mary as mother and model.\textsuperscript{714} As seen above, these are themes from Lumen Gentium. In the 1976 edition, the Basic Teachings are reflected by adding "Mother of the Church."

The two editions also show that the 1976 edition has a revision on original sin:

1973 UI: We Are A Community: 1 We Are Born into Our Christian Community (Baptism) Ever since the first man sinned, we are born sinners and into a sinful race. (p. 3)

1976 UI: We Are A Community: 1 We Are Born into Our Christian Community (Baptism) Ever since the first person sinned (original sin), all who have come into this world are born sinners into a sinful race, except Jesus and His Blessed Mother. (p. 4)

The 1973 and 1976 Mary chapters are identical until the conclusion of the Mary chapter. At this point, the 1976 printing adds:

\textsuperscript{706}NL/4, pp. 22, 29, 102.
\textsuperscript{707}NL/4, p. 136.
\textsuperscript{708}A lily or a rose, symbol of Mary, the Mother of Jesus." NL/4, p. 138.
\textsuperscript{709}Mary: Mary, the Mother of Jesus, is important in our preparation for the coming of Jesus. It is through Mary, by the action of the Spirit, that Jesus comes to us. Use the Hail Mary to review the story of the angels' message to Mary and Mary's visit to her cousin Elizabeth to share the happiness of her good news. ¶ Sing 'That's What Mary Said' or some other appropriate song. Mary accepted God's Word; she said 'Yes' to God, even though at first she did not fully understand. ¶ Read the Gospel accounts of these events so that the children can dramatize the Mary-stories either live or with hand puppets." NL/4, p. 138.
\textsuperscript{710}"Religious instruction should lead students to see Mary..." BT 24.
\textsuperscript{711}NL/4, p. 45. See above, p. 147.
\textsuperscript{712}See above, p. 24.
\textsuperscript{713}NL/4, p. 45.
\textsuperscript{714}NL/5, TM, p. 98; ST, p. 116.
“Something to Learn: Mary is the Mother of God, for she is the Mother of Jesus. She is our Mother too, for she is the Mother of the Church. She helps us to believe in Jesus and live like him.” (p. 133)

These edits indicate the influence of the catechetical documents. The same can be found throughout the series.

The fifth grade manual, One in the Lord (1973), notes the issues regarding Marian devotion. The manual describes the constant devotion to Mary down the ages, lists the dangers of exaggeration, and quotes the Decree on the Apostolate of the Laity, article 4, in showing Mary as perfect example of spirituality and apostolic life. The teacher manual tries to emphasize that it is the devotional expressions in Marian teaching that have changed. Lumen Gentium and the General Catechetical Directory speak of the honor that is given Mary; Basic Teachings has the admonitions for example, “should lead students ... should explain.” This could be an indication that the fifth grade edition (1973) is already influenced by the directives and admonitions of Basic Teachings.

The seventh and eighth grade editions (1975) also show the influence of Basic Teachings, though in a minor way. The Grade 7 student text, Jesus Christ, incorporates the Magnificat, that is the same Scripture passage which introduces the Marian article of Basic Teachings. The textbook has a section entitled, “Variations on Themes.” For the Magnificat a “variation” is taught as follows:

**The poor and the unknown:** When Mary visits her cousin Elizabeth before the birth of Jesus, she says in a prayer: “The hungry he has given every good thing, while the rich he sent empty away.” (Lk 1:53) We see the same concern for poor people in God’s choice of those who welcomed the birth of Jesus, Mary, Joseph, the shepherds.

The teacher manual also incorporates material on Mary as example and as model to be imitated in the manner the Magnificat indicates. In 1972, the eighth grade teacher manual had asked why Mary is the model for Christian life. The term was not in the student text, but was a directive the eighth grade teacher could put to the students. In 1975, the term model is included in the student text as well. In this text Lumen Gentium 63 is quoted for the students verbatim with regard to the passage: “...the Mother of God is a model of the Church...”

What the above study indicates is that Sadlier, in the 1975-1976 editions of all grades, especially in the upper grades, incorporates aspects that Basic Teachings’ took up from Lumen Gentium in its Marian article: Two of these aspects are faith and model. The Scripture passage (Luke 1,47-48) used in

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715 Perfect model of this apostolic spiritual life is the Blessed Virgin Mary, Queen of Apostles. While on earth her life was like that of any other, filled with labors and the cares of the home; always, however, she remained intimately united to her Son and cooperated in an entirely unique way in the Saviour’s work. And now, assumed into heaven, ‘her motherly love keeps her attentive to her Son’s brothers, still on pilgrimage amid the dangers and difficulties of life, until they arrive at the happiness of the fatherland.’ [cf. LG 62, AAA 57 (1965): p. 63. Cf. also LG 65, pp. 64-65.] [sic] Everyone should have a genuine devotion to her and entrust his life to her motherly care.” Flannery, pp.771-2.

716 Recently there has been a weakening in the 'devotional' honoring of Mary. Novenas which were popular a few years ago are rarely attended, and even the rosary is considered by many as something outdated, no longer to be encouraged. True, the mechanical recitation of words without a prayerful awareness of the mysteries they are to recall, has little value; but we should not fall to the opposite extreme of neglecting all external signs of our love for Mary. The rosary is a meaningful way to highlight the main events of her life and her association with Christ, our Savior. Catholics should know how to pray the rosary with spiritual profit. ...” NL/5, TM p. 99.

717 See above, p. 30.
718 NL/7, p. 88.
719 Ibid., p. 66.
720 Ibid., p. 87.
721 NL/8, p. 108.
722 Ibid., p. 164.
Basic Teachings is used in several texts, the title, Mother of God, is incorporated more frequently, the model character of Mary is stressed, and emphasized is her spiritual motherhood of the Church. Sadlier also reworked its explanation of original sin to include the doctrine on Mary's exemption from it. However, there is no explanation of what this signifies for Mary or Christ in the student text or in the teacher manuals. The same holds true for the majority of the Marian teachings in New Life. The information on basic doctrine is stated, but there is little development or explanation for the student or in the preparatory materials of the teacher manuals.

The child who went through the New Life program will have known who Mary is from the point of view of her life story on earth, that she believed in Jesus and his message, and that she “loves us, prays for us, and helps us to believe in Christ and to live like Him.” They will not have understood Mary’s special position in God’s plan, know what “full of grace” or “ever-virgin” referred to, or her eschatological image of what our human destiny is to be reflected in her.

In Grade 5 of New Life there are two images, big, bold and colorful, crammed on two pages.

At first, the contrasting styles seem to jar the sense for layout harmony on the pages. To the left there is a large simulated stained glass portrayal of the Finding in the Temple. Mary kneels attentively before Jesus, reverently listening to him, her full concentration on him. Joseph listens from behind, and three teachers of the temple are seen in the background, thoughtful, perhaps amazed. The second image, squeezed next to the first, is the El Greco masterpiece, Mary in the center of the Apostles at the Descent of the Holy Spirit. In their own way, these two images seem to express what the General Catechetical Directory’s “Hierarchy of Truths to be Observed in Catechesis” tells about Mary (See box below, p. 156).

As seen in Section I, two of those four priority teachings for the Catholic Church include Mary: Christ and Mary, and the Church and Mary. Does it not appear that Sadlier has expressed these teachings in the two images? In the first image, Mary is attentive to her Son, the Incarnate Word. In the second she holds a preeminent place in the midst of the early Church. These two themes are strong in the New Life texts studied here.

Since there are key texts and manuals of New Life missing for this study, a final, conclusive analysis cannot be made as to whether Sadlier’s teachings have been sufficiently described here in regard to all the teachings of the catechetical documents. In the texts at hand, as stated above, not all the teachings from the documents are represented in the textbooks.

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723 NL/5, p. 132.
725 GCD 43. See this discussion above in Section I on the Marian Content in the General Catechetical Directory, p. 26.
Hierarchy of Truths to be Observed in Catechesis

In the message of salvation there is a certain hierarchy of truths which the Church has always recognized when it composed creeds or summaries of the truths of faith. This hierarchy does not mean that some truths pertain to faith itself less than others, but rather that some truths are based on others as a higher priority, and are illumined by them.

On all levels catechesis should take account of this hierarchy of the truths of faith. These truths may be grouped under four basic heads:

- the mystery of God the Father, the Son, and the Holy Spirit, Creator of all things;
- the mystery of Christ the incarnate word, who was born of the virgin Mary, and who suffered, died, and rose for our salvation;
- the mystery of the Holy Spirit, who is present in the Church, sanctifying it and guiding it until the glorious coming of Christ, our Savior and Judge;
- and the mystery of the Church, which is Christ's Mystical Body, in which the Virgin Mary holds the preeminent place.

f. The Lord of Life Program
1979-1980

Sadlier's description of its next series, Lord of Life: “A new catechetical program developed in response to Sharing the Light of Faith (NCD). A life-centered approach to catechetics leading to: 'Encounter with Christ, conversion of the heart, experience of the Spirit in the community of the Church.'

The recently published National Catechetical Directory, Sharing the Light of Faith (1979), is quoted repeatedly in the teacher manuals' introductions and explanations. Sadlier states in the introductory pages of the teacher manuals, “Complete presentation of the Content of Faith in accordance with Sharing the Light of Faith (NCD),”

Externally, teacher manuals and student texts are still two halves of one book. In addition there are annotations and the underlining of important doctrine in the teacher's student text, the format is large and there is a significant increase of pages which indicates a richer program of both text and image; the suggestions for supplementary films, readings, and projects is vast. The teacher manuals' goals and objectives are graphed and more clearly stated. There are unit essays for parents and activity suggestions for the family. There are also supplementary Junior High themes in six separate semester sections.
texts, as well as separate books for the preparation of the sacraments. It is in *Lord of Life* that Sadlier published its first Scope and Sequence chart. Both charts follow.

<table>
<thead>
<tr>
<th>Gr</th>
<th>Title and Marian Content</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>God Loves Me</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Christmas: Mary is Jesus’ mother.</td>
<td>1980</td>
</tr>
<tr>
<td>1</td>
<td>Jesus Gives Joy</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The World is Good: 10 The Family of Jesus (Mary said ‘yes’ to God, Jesus had a family, Our Mother, HM)</td>
<td>1979</td>
</tr>
<tr>
<td>2</td>
<td>Jesus Is With Us</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Advent (Mary’s freedom), Christmas-In TM an optional story about Christmas (Mary otherwise not mentioned in actual Christmas chapter), (TM 5) We Love One Another (review locates Naz, Mary); 11 Jesus Gives Us Joy (Cana); 20 Come, Lord Jesus! (Assump)</td>
<td>1979</td>
</tr>
<tr>
<td>3</td>
<td>Jesus and His Friends</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jesus Stays With Us 5 I Will Send You A Helper (Promise of the Spirit, Pent) Discover with My Friends, I Honor Mary (a project to collect Mary images, write prayers to Mary);</td>
<td>1979</td>
</tr>
<tr>
<td></td>
<td>15 The Church Worships (AC);</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Church Serves; Discover with My Family: Marian Prayer Is Family Prayer (A, Mem, family litany, once a year have a Mary prayer time-May, Oct, Dec)</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Living God’s Word</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jesus’ Community 5 All Saints (Mass canon: ever-virgin);</td>
<td></td>
</tr>
<tr>
<td></td>
<td>We Love God 8 1st Corn (AC); Christmas (family of Jesus + Finding);</td>
<td></td>
</tr>
<tr>
<td></td>
<td>We Love Others 11 4th Corn (Jesus helped Mary at Cana, Calvary); Lent (Way, HM)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>We Renew Our Love; Mary: We Rejoice with the Mother of God (HS with Mary; Mary = Servant of the Lord (Annun) / others (Visit) / God’s Son (childhood) / our friends and servant (through Bible she shares her memories); Mary of Naz); Rosary</td>
<td></td>
</tr>
</tbody>
</table>

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731 Early on in this research, I decided to omit discussion on the textbooks which focus on First Eucharist, Reconciliation and Confirmation. The special nature of the texts do not make them a criterion for specific doctrine or devotion focused on Mary. The Sadlier textbooks for the sacraments do occasionally incorporate Mary as one who prays for us and is an example of one who believes.

152 Section II
<table>
<thead>
<tr>
<th>The Lord of Life Program</th>
<th>Code: LL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979-1980</td>
<td>r = reviewed</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Code</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Celebrating God's Life</td>
<td>r 176</td>
<td>1979</td>
</tr>
<tr>
<td></td>
<td>Advent (Posada)</td>
<td>p</td>
<td></td>
</tr>
<tr>
<td></td>
<td>We Share Community 18 We celebrate with the Lord (Ch Year: Assump, Immaculate Conception, Nat) 19 We Celebrate with Mary (Mother of the Church) (Mar 25, Aug 15, Dec 8, Jan 1); 20 We Celebrate Our Faith (NC) Mother of God, Sharing Her Son's Life, Keeping the Word of God. Devotion: Sorrowful Mother, Mother of Church, Rosary</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sharing God's Promises</td>
<td>r 176</td>
<td>1979</td>
</tr>
<tr>
<td></td>
<td>Called to Celebrate 16 Promises Fulfilled (Incarnation); God's Promise to Mary; Ascension: Our Reward to Come (Assump-Mary, Queen of heaven and earth)</td>
<td>p 366</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Themes: M's trust in God's reign, Incarnation, Mag woman of strong faith, stood by Jesus.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Rejoice in the Lord</td>
<td>r 230</td>
<td>1980</td>
</tr>
<tr>
<td></td>
<td>Advent Prayer Service (M=model of trust+faith);</td>
<td>p</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Story Alive in Us (Jesus As Model) 9 We Call God Father (relating to the Father) Highly Favored Daughter (Anunn, Visit, Mag, M+prayer);</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Life We Celebrate (Meaning of Sacraments) 14 Be Savior (Born of the VM);</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>We Celebrate Our Freedom to Serve 23 Be Called (Mary's call to serve).</td>
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<tr>
<td></td>
<td>Note At the end of the text, NCD Marian paragraph is quoted almost verbatim.</td>
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<tr>
<td></td>
<td>Be My People</td>
<td>r 228</td>
<td>1980</td>
</tr>
<tr>
<td></td>
<td>Christmas;</td>
<td>p 507</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Our Life and Mission (The Church Today) 10 Identifying the Community (one, holy, catholic, apostolic) A Holy Community (Mary—holy);</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Call (People of the Covenant) 15 A People Invited (Jesus' Law of Love—Beatitudes) The Word; 16 A People of God (Our Covenant Relationship—1st Com) Mary and the Saints; 15 Loving the Lord Our God 19 Honoring People (4th Com; Finding); 20 A People of Life (5th Com; desecration of Pieta).</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Other Jr High</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>No Marian content other than these prayers; HM, AC, NC, Mem, R, Way</td>
<td>p</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Note: Each of the following books has a paragraph in the back of the book titled, &quot;Mary and the Saints&quot; adapted from NCD, Sharing the Light of Faith</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>One Faith, One Lord: A Study of Basic Catholic Belief (CCD), John F. Barry</td>
<td>r 72</td>
<td>1976</td>
</tr>
<tr>
<td></td>
<td>3 Jesus, the Promised Savior/HM; Immaculate Conception, Assump, Angelus</td>
<td>r 110</td>
<td></td>
</tr>
<tr>
<td></td>
<td>HM, AC, NC, Mem, R, Way</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Called to Be: A Study of Catholic Morality (CCD), Nadine McGuinness, CSJ</td>
<td>r 112</td>
<td>1978</td>
</tr>
<tr>
<td></td>
<td>Loving the Lord Your God 4 A People of God/Mary and the Saints</td>
<td>r 108</td>
<td></td>
</tr>
<tr>
<td></td>
<td>HM, AC, NC, Mem, R, Way</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Together in His Name: A Study of the Church (CCD), Maureen Fleming, SSND, Kelly McCarthy</td>
<td>r 112</td>
<td>1979</td>
</tr>
<tr>
<td></td>
<td>No Marian content other than these prayers: HM, AC, NC, Mem, R, Way</td>
<td>r 96</td>
<td></td>
</tr>
<tr>
<td></td>
<td>In Memory of Me: A Study of the Sacraments (CCD), Louis J. Bamonte</td>
<td>r 112</td>
<td>1979</td>
</tr>
<tr>
<td></td>
<td>Be Faithful (Holy Orders and Matrimony) (Mary a model of unmarried life in her widowhood)</td>
<td>r 96</td>
<td></td>
</tr>
</tbody>
</table>

Section II 153
(2) **Scope and Sequence: The Lord of Life Program 1979 – 1980**

<table>
<thead>
<tr>
<th>Life Experience</th>
<th>Faith Development</th>
<th>Faith Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Theme Experience</td>
<td>Faith Development</td>
<td>Faith Response</td>
</tr>
<tr>
<td>Grade 1</td>
<td>Creation: Mary, Jesus, our brother</td>
<td>HM</td>
</tr>
<tr>
<td>Grade 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grade 3</td>
<td></td>
<td>NC</td>
</tr>
<tr>
<td>Grade 4</td>
<td>Full lessons included for All Saints, Christmas, ... Mary</td>
<td>HW, R, NC</td>
</tr>
<tr>
<td>Grade 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grade 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grade 7</td>
<td>Mary, the Mother of Jesus, imitated her Son's complete obedience to the Father throughout her life. With M, the Mother of God, we ask for the courage to follow God's will in our vocations.</td>
<td></td>
</tr>
<tr>
<td>Grade 8</td>
<td>As we grow and mature in relationships we can model our lives after those who have patterned their lives on Jesus, especially Mary, the Mother of God.</td>
<td></td>
</tr>
</tbody>
</table>

(3) **The Marian Content in The Lord of Life Program**

Grades 1 – 3 present two Marian themes: Mary is the Mother of Jesus, and Mary’s freedom. The latter theme has not been discussed in Sadlier prior to the Lord of Life series and has evidently been influenced by the *General Catechetical Directory*. In Grades 4 – 6, the Marian doctrine of the *General Catechetical Directory* is strongly evident, Grade 7 paraphrases the Marian *Basic Teachings* and *National Catechetical Directory* paragraphs, as do the other Junior High School semester texts, and Grade 8 speaks both of Mary’s position in the Church and at length on Marian devotion. The text of *Sharing the Light of Faith* at the right shows the correlation between *Basic Teachings* (BT) and the National Catechetical Directory. The following will provide examples:

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732 "In her, ... who was freely and fully faithful to the Lord,” GCD 68.

733 “Mary and the Saints: The ‘ever-virgin mother of Jesus Christ our Lord and God’ occupies a place in the Church second only to that of Christ. Mary is close to us as our spiritual mother. The special gifts bestowed on her by God include her vocation as mother of God, her immaculate conception (her preservation from original sin), and her entry into Christ’s resurrection in being assumed body and soul into heaven. Singularly blessed, Mary speaks significantly to our lives and needs in the sinlessness of her total love. Therefore, special love and veneration is due her as mother of Christ, mother of the Church, and our spiritual mother. ¶ The Church also honors the other saints ...” LL/7, p. 227.
Mary, mother of God, mother and model of the Church

The Gospel of Luke gives us Mary's words: "My spirit finds joy in God my savior, for he has looked upon his servant in her lowliness: all ages to come shall call me blessed." (Lk 1:47f)

The "ever-virgin mother of Jesus Christ our Lord and God"

occupies a place in the Church second only to that of Christ. Mary is close to us as our spiritual mother.

Singularly blessed,

Mary speaks significantly to our lives and needs in the sinlessness of her total love.

Following venerable Christian tradition continued in the Second Vatican Council, the Church recognizes her as loving mother,

its "model and excellent exemplar in faith and charity."

The special gifts bestowed on her by God include her vocation as mother of God, her immaculate conception (her preservation from original sin), and her entry into Christ's resurrection in being assumed body and soul to heaven.

The special love and veneration due her as mother of Christ, mother of the Church, and our spiritual mother should be taught by word and example.

Lord of Life Incorporates NCD

In a reading of the Sadlier textbooks previous to Lord of Life, one becomes accustomed to the forms of expression used by the authors/editors. After the publication of the NCD, there is a shift in the use of vocabulary. An example of this will be given below. Even in cases where the wording might not be identical, there is more evidence of the themes of the catechetical documents than in New Life. In addition, the Marian teaching doubled in quantity in each text when matched with New Life. Lord of Life makes an especially clear statement on Mary as Mother of God, the most frequently named...
Examples of Passages in *Lord of Life* Influenced by the NCD

- Model of the Church
  Gr7/39
- Magnificat passage (1:47)
  Gr6/136-7; 7/84
- close to us - spiritual mother
  Gr8/144/ 4/92
- singularly blessed
  Gr5/149; 6/136; 7/84; 7/210
- model of faith and charity
  Gr4/170
- speaks significantly to our lives, needs
  Gr4/169-70
- the sinlessness of her total love
  Gr5/150
- place in Church
  Gr8/144; 4/45
- "ever-virgin mother of JC our Lord + God"
  Gr4/45

From the *General Catechetical Directory*:

- Christ’s Spirit manifested in her and full of grace
  Gr5/149; 7/84, 130
- sums believers
  Gr5/151
- freely and fully faithful to the Lord
  Gr2/60; 7/84, 215
- immaculate conception (as preservation/sin)
  Gr5/147; 5/151; 8/89
- love and veneration due her
  Gr3/39; 3/131; 6/136; 8/144
- assumption, entry into Christ’s resurrection
  Gr5/147; 5/152; 6/172

Marian title in the series. Sadlier’s *usual* way to speak of Mary, for instance was “Mother of Jesus.” The term “Mother of God” is now used in much of the same context as formerly “Mother of Jesus” was used. When *Lord of Life* does use the title, “Mother of Jesus,” the term is usually placed in close proximity to the title, “Son of God.” The above list (box) gives an example of phrases or passages that were not formerly used in the texts or teacher manuals, but are now incorporated into *Lord of Life*.

A theme not noted until now in the Sadlier series is the discussion on Mary’s freedom. Her preservation from sin is named and associated with the title Immaculate Conception. The students also learn that “our country is placed under Mary’s protection as ‘The Immaculate Conception,’ ... a special feast for American Catholics.”

The gift of Mary’s Immaculate Conception is explained as “holiness from the beginning of her life in her mother’s womb,” and it is paralleled to the way the Church came into existence (Christ’s death, resurrection, Pentecost) and the life of grace in Baptism for the individual believer. Beautifully expressed in the eighth grade text: “Because of Original Sin, the individual Christian receives natural life through birth and the life of grace through Baptism. Though we receive them at separate times, we still resemble Mary: both kinds of life come to us as gifts. We do not earn either being born or being baptized. The dignity which is ours as human persons and as sons and daughters of God is something with which we begin.”

The Assumption is given more explanation than in the previous series. It is connected with two

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734 See page above.
735 Mother of God: Gr1, pp. 55, 56, 59; /2, pp. 31; /4, pp. 45, 168; /5, pp. 149, 152; /7, p. 131; /8, p. 144.
736 See parallel above.
737 The bibliographic sources do not represent every use of the phrases; they are samples of how the phrases were incorporated or newly used to explain doctrine.
738 LL/2, p. 60; LL/7, pp. 84, 215.
739 LL/5, p. 151.
740 LL/8, p. 89.
741 LL/8, p. 89.
742 LL/8, p. 89.

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thoughts: 1) Jesus raised Mary, body and soul, to heaven: “Jesus reigns as King of heaven and earth; Mary is Queen of heaven and earth. [2)] From what Jesus did for Mary we know what He will do for us.”

Coupled with the notion of Mary’s faith is the added word, trust. Mary trusted God’s promises. The theme “model of trust and faith” even in the midst of Mary’s lack of fully understanding what God’s promise entailed appeared in sixth and seventh grades.

For fourth grade a chapter is devoted to explaining Mary as servant. Sadlier uses the translation servant for Luke 1:38. The servant themes developed were: Servant of the Lord, Servant of Others, Servant of God’s Son, and Our Friend and Servant. Sharing the Light of Faith teaches that Mary is “close to us as our spiritual mother.” Sadlier found a way to express closeness by using the word friend. “Jesus gives us His Mother Mary to be our Mother and our friend. ...How happy and proud we should be to have Mary as our friend and Mother! She is with us and shares her joy with us.”

The Lord of Life has a wide range of images. The younger grades have colorful, childlike drawings, the older use mainly photographs. A few great masters are incorporated in the upper grades, unnamed as a rule. In Lord of Life, Grades 1, 4, 5 and 7 there are images which silently include Mary where the text does not. Our Lady of Guadalupe is pictured, but not explained. This will come in later series.

Even though teacher manuals incorporate teachings from the National Catechetical Directory, the volume of teaching in the student texts themselves is generally sparse. The second grade CCD edition names Mary on three pages, includes two images (possibly a third on a background scene) and has the Hail Mary prayer in the back.

The general impression of Marian teaching in Lord of Life is that the mandated Marian material has been included according to the stipulations of the guidelines. There is a sincere attempt to make the doctrine come alive and be meaningful through the experiences of Mary as a real person. Though the Marian images would not hold a child’s gaze for a long while, there are exceptions. For example, in the first grade text there is an image that characterizes the series: It is a nativity scene that portrays the Holy Family in a totally human way. Nothing in the image indicates Christ’s divinity or the holiness of Mary and Joseph. They look like any young couple of their period. The image holds the gaze, for all its simplicity; perhaps because it covers a full page and has warm, rich browns, reds, and blue. The question it left me was: In art, how does one combine the sacredness and the humanness of Jesus without one doing the other injustice? These images are not sacred, but then again, perhaps that is the way Mary and

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743 LL/6, p. 172.
744 LL/6, pp. 136-7; LL/7, p. 39.
745 LL/4, pp. 170-3.
746 Here is meant God the Father, although the word, Father, is not used.
747 SLF 106.
748 LL/4, p. 173; see also p. 169.
749 Mary wants to be friends with us, too. Through the bible she shares with us her memories of Jesus. She asks us to remember Him with her. We do this in a special way when we pray the Rosary.” LL/4, p. 173.
750 Crucifixion by Grunewald, LL/7, p. 47; Pieta, LL/8, p. 176. This image had also been used in the NL series 8th grade, p. 165.
751 Epiphany story, Mary part of the image, LL/1, p. 50. The Crucifixion, Mary part of the scene, LL/4, p. 78. The only biblical story left out of a Marian biography is the Finding in the Temple. It is “added” by an image of the scene of the 12-year-old in the Temple, which includes Mary, LL/5, p. 118/ Other Crucifixion scenes without text: LL/7, p. 68, p. 126.
752 LL/5, p. 152; LL/8, p. 144; Called to Be, p. 43.
753 LL/2, CCD, pp. 31, 33, 69, 117, 128. There is an oddity that could be counted as a Marian inclusion or at least an indicator: On the textbook cover for Grade 2, children are gathered around a table with lighted candles. A lovely little girl reads from a big Holy Bible. A little boy reads over her shoulder. The cover of the Bible is a full-size Assumption of Mary. This is a sample of her presence in Sadlier textbooks, whether consciously intended by Sadlier or not.

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Joseph experienced life when they were by themselves (Figure 26). There is a smiling ox in the background. Mary sits on a stool, legs crossed, mantle somewhat disheveled showing the white garment of her dress "slipping" underneath. Mary’s posture is stooped forward. Joseph looks over her shoulder, his hand on his hip. Both of them are trying to get the baby to smile. Baby Jesus plays with Joseph’s big fingers. The image reflects humanness, the casualness of a quiet family moment when the guard has been let down. There is deep inner contentment on the faces of Mary and Joseph. At the same time the portrayal gives a sense that they are "the poor." LL/1, p. 62.

Description of Figure 26

754 See p. 159.
"God so loved the world that He
gave His very own Son."

From John 8:16

"Joy to the world, the Lord has
come!"
Regarding Marian teaching, Sadlier’s teacher manuals were aware that Mary was a sign of contention is catechesis during that period (especially the 1970s). Perhaps that is why Sadlier agreed in 1982 to publish a catechetical series on Mary for the National Shrine of the Immaculate Conception. Before discussing this special Marian series and proceeding with the Sadlier elementary school series, I would like to insert one sample of a high school series produced by Sadlier for Catholic and Parish High School of Religion (1981-1983), the Journey in Faith Series.

g. Journey in Faith Series
1981 – 1983

Sadlier’s high school series was introduced by the publisher as a continuation of the “experiential, Christ-centered approach of the elementary program.” It was Sadlier’s only attempt in this form. Although this study does not include high school textbooks in general, it became tempting indeed to see what Sadlier had done in the Journey in Faith Series since Sadlier states in Journey’s introductory materials that the program is linked to the elementary series. It is customary to leave Mary behind and “go on to other things” in teaching religion to high school students. I wondered if this was the case in Sadlier’s high school series. The question also arose: If no Marian doctrine is taught beyond the elementary school, what then would be the resulting memory of such topics as the Virgin Birth or Mary’s cooperative role in the history of salvation? Would (or when would) the students, for instance, read for themselves materials similar to that which had been incorporated into Sadlier teachers’ manuals, but did not appear in the textbooks? If Michael Pennoch’s commentary is the norm – that only 25% of the teachers look at a manual after its first use – was there any guarantee that the doctrine was in fact transmitted to the students on a level bordering adulthood?

756 Telephone interview with Sr. Mary Elizabeth Kelleher, O.P., Director of Religious Education for the Archdiocese of New York, October 1995. In preparation for the choice of subject matter for this thesis, I reviewed high school religion textbooks available in the United States for the past fifteen years. The Marian content was next to none. I therefore determined not to pursue this track.
757 Telephone interview file, code, am1.
<table>
<thead>
<tr>
<th>Journey in Faith Series</th>
<th>Catholic and Parish High School of Religion</th>
<th>Code: JF</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981-1983</td>
<td></td>
<td>r = reviewed</td>
</tr>
<tr>
<td><strong>(1)</strong> In <em>An American and Catholic Imprint for 150 Years: The History of W.H. Sadlier</em>, the editors write: “Journey In Faith (1981), continues the experiential, Christ-centered approach of the elementary program into the high school, with ... different, separately bound program subjects.” p. 12. Each volume consists of 192 pages.</td>
<td>S T</td>
<td></td>
</tr>
<tr>
<td>See bibliography for authors and full reference. Note: High Schools often decide their own order of curricula therefore grade levels are not specified.</td>
<td>e a c h t e r</td>
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</tr>
</tbody>
</table>

### Title and Marian Content

**JF1**


- **4 New Peoples (600-1000):** Saints ... (Our Lady of Czestochowa is named as a feast for the Polish people.); Icons (identified with the East, historical controversy mentioned) pilgrimages (listed as type of devotion) [These are not explained.], pp. 75-6.
- **5 Christendom (1000-1400): In TM only:** (listed as examples as forms of catechesis) mystery+miracle plays, gothic windows, rosary (as an alternative to the Psalms), p. 68.
- **6 Reform (1400-1650): In TM only:** Liturgy of Hours, *Magnificat, Benedictus* [no doctrinal commentary], p. 80.
- **7 The God-Quest (1650-1900):** Worship and Prayer: Forms of Catholic Piety ("good deeds," rosary); Close Up: (examples of saints who initiated forms of piety: Bernadette, Liguori). In TM only: cf. Images of God; images of Mary (feminine; masculine); students to symbolize Lourdes (water, rock, the young girl, the virgin Mother of God), pp. 120-131.
- **8 Updating (1900-)** Popular Devotions: (shrines, Fatima), p. 152.

Review questions: list devotions; research shrines, p. 93.

**Images:** lady’s hands praying rosary; grotto of Lourdes, p. 129.

**JF2**


- **6 Sharing Our Story: ... Roots: Mary, the Mother of Jesus** “Mary was called by God to be his trusting servant, woman of strength, faithful mother. Mary was one who remembered much...[sic]” p. 91.

  In TM: “1. Elaborate on the description of Mary’s role and qualities (text 91). Mary can be a powerful model of students - as a young person who was fully human, fully Christian, and fully woman, and who opened herself fully to the power of God. Here again, point up the tremendous trust Mary had at every stage of her journey of faith.” (Resources given “for providing a "new look" at the Mother of Jesus”) “2. Have students write an article for a magazine introducing Mary to people of today. They may include references from the gospels for the article.” p. 68.

No images

Same text is used; different TM

The teacher manual directives includes Mary in:

- **3 The Father’s Story in the Church: Walking in the Shoes of Others** [followership: Mary is included in the list of followers], p. 33.
- **5 Living the Story Together: Call and Response in the NT: Mary, the Mother of Jesus** (as above for 5, but abbreviated), p. 47.
- **10 Our Story Takes Shape: Call and Response in the NT: Mary, the Mother of Jesus** (repeats 5 and adds elements from Catholic School edition); The Story of Our Religious Roots to Prophets in Exile (Mary asked to be mother of the Messiah), p. 93.

**JF3**

*Death and Dying*

In discussion of meaning of incarnation and resurrection of the body, no reference to Mary; a prayer service concludes with HM, p. 83; no images.

**JF4**


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*Section II 161*
**Journey in Faith Series**  
**Catholic and Parish High School of Religion**  
**Code: JF**

<table>
<thead>
<tr>
<th>JF5</th>
<th>Jesus: God's Son with Us</th>
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<tbody>
<tr>
<td>1</td>
<td>The Search for Jesus: “His mother was Mary, his foster father a carpenter named Joseph.” p. 5.</td>
</tr>
<tr>
<td>3</td>
<td>The Identity of Jesus: Comparing Himself to Others: “It seems that Jesus had an especially close relationship with his mother. We find her with him in his travels and his trials. Such a relationship most likely did not start in adulthood. In particular, the spirituality which we associate with Mary in her Magnificat is the same as that expressed by that in Jesus in his beatitudes.” p. 36.</td>
</tr>
<tr>
<td>7</td>
<td>Jesus and the Spirit: Jesus Learns and Grows: “...Mary taught him how to open his life to the Spirit and how to ponder in his heart the ways of God. Both of his parents taught Jesus what it meant to be a beloved son, so later he could also come to understand the special relationship he had with his heavenly Father.” p. 100.</td>
</tr>
</tbody>
</table>

*In TM:* (encourages use of slides of: “great masters” with SS, lines from Lynch’s *A Woman Wrapped in Silence*, Gregorian Ave Maria or Schubert or Gounod), p. 80.

| 11  | I Will Build My Church: In TM only: “Write a report discussing Mary as an image of the Church.” p. 121. |

No Images

<table>
<thead>
<tr>
<th>Lifestyles</th>
<th>Moral Growth: A Christian Perspective</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Marian content</td>
<td>No Marian content</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>JF6</th>
<th>New Testament: Christian Scriptures</th>
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<tbody>
<tr>
<td>10</td>
<td>Luke: Joyful Gospel: Joy to the Poor (Luke 1:46-4:21) “Only he recounts: how God chose Mary to be the mother of Jesus (1:46-49, 52-53): ... how, when Mary and Joseph presented Jesus in the temple, they offered pigeons, the gift of the poor, and not a lamb, the gift of the rich (2:22-24), p. 148.</td>
</tr>
</tbody>
</table>

*In TM only:* Background on Content: Jesus’ mission to the poor is one of the characteristics of Luke’s Gospel the infancy narratives abound with the *anawim*: Mary, Joseph, Elizabeth, the shepherds. The “power” of God’s Spirit is operative in the “weakness” of these *anawim* who are very aware of their need for God. In this Luke reminds us very much of Paul (Romans 8:26-28). Luke has Jesus specifically state his mission (4:18-19) 3rd promise of joy to these poor (6:20-23). Only those who are truly poor-materially and spiritually-can follow Christ.” p. 74.


<table>
<thead>
<tr>
<th>JF7</th>
<th>Old Testament: Hebrew Scriptures</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>The Promised One: “The Psalms The Psalms were the prayers of Jesus, Mary and the apostles. Many today still find that the Psalms reflect their own experiences and needs.”, p. 177.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>JF8</th>
<th>Prayer and Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Praying the Eucharist: Prayer Reflection: [poem] “Mary, you knew the seasons of your Son Jesus’ life. You watched them more closely than anyone. You kept everything in your heart and we all know how well the heart stores memories. Help us to catch the rhythms of your Son’s life. Sometimes we don’t understand that even though he was God, he went through things the way we do. We fail to catch the drama of his life. You felt it all: you watched him grow and develop. You could tell stories about how he came to understand, how he made decisions, what his preaching and his work cost him in terms of personal pain and joy. You wouldn’t forget anything about him. You hoped in his future; you listened to him as he tried to make sense of the past. Help us to enter into the Spirit of his days on earth. Teach us what it is that makes sense out of ordinary people like ourselves. Fill us with a sense of celebration, even though we are still learning what it is we have to celebrate. Grant us a sense of pride in the following of your Son. We praise you, Mary, and we ask your help in coming to know and love Jesus Amen.” p. 153.</td>
</tr>
</tbody>
</table>

*Image:* statue of Mary by sickbed, p. 169.

*In TM only:*

| 10  | Community: Small and Large (Marriage and Orders): Spiritual Exercise .... prayers (OF, HM, and others) offered attentively, p. 75. |


162 Section II
The following lists the teachings on Mary that high school students could read in their textbooks.

**Doctrine**

- Mary was called by God to be his trusting servant, woman of strength, faithful mother. Mary was one who remembered much... [sic], JF/2, p. 91.
- Mother of Jesus the Jew was Mary, JF/5, p. 5.
- “The Identity of Jesus: ... It seems that Jesus had an especially close relationship with his mother. We find her with him in his travels and his trials. Such a relationship most likely did not start in adulthood. In particular, the spirituality which we associate with Mary in her Magnificat is the same as that expressed by that of Jesus in his beatitudes.,” JF/5, p. 36.
- Jesus and the Spirit: “Jesus Learns and Grows: Jesus was not only a teacher, he was also a learner. He was born into a people who were instructed by the Spirit, and from them he learned how to be faithful to the one true God. His mother, Mary, taught him how to open his life to the Spirit and how to ponder in his heart the ways of God. Both of his parents taught Jesus what it meant to be a beloved son, so later he could also came to understand the special relationship he had with his heavenly Father.” JF/5, p. 100.
- Scripture study includes Luke 1:46-49, 52-53 and a chart of John which includes Mary at Cana, John 2:1-12, JF/6, p. 148, p. 162.
- “Mary, the mother of Jesus, lived a fully human life. She responded to God’s love by consenting to be the mother of his Son. Her own prayer of praise to God gives us a vision of God’s justice. Let us pray her prayer together in the hope that it will give us the courage we need to go about God’s work.” [Magnificat follows; Luke 1:46-55], p. 77.

**Devotion**

- Development of western church calendar: adopted some Marian feasts from eastern church; feasts proper to local churches or regions, e.g. Our Lady of Czestochowa, JF/1, p. 75.
- Visual prayer - icons, historical controversy in the East regarding images; respect for; students asked how images of East and West differ. “How can both styles help us worship God?” JF/1, p. 75-6.
- History of private devotions: in honor of Mary, rosary, Marian hymns, Mary in Liturgy of Hours, Marian Saturday, Angelus (3x a day), Marian shrines, novenas for Christmas, JF/1, p. 129.
- Devotion to Heart of Mary, glory of Mary; Bernadette Soubirous; Alphonsus Liguori, JF/1, pp. 130-1.
- Pilgrimages to Marian shrines, e.g. Fatima, Portugal, JF/1, p. 152.
- “The Psalms were the prayers of Jesus, Mary and the apostles. Many today still find that the Psalms reflect their own experiences and needs,” JF/7, p. 177.
- There is a paragraph-long prayer to Mary, JF/8, p. 153.\(^{758}\)

**Teacher Manual Additions**

The following lists the material for the teachers to supplement the student texts:

\(^{758}\)See chart above, JF/8, p. 162.
Doctrine

- Under “God-Quest (1650-1900),” teachers are given the suggestion to ask young people to “describe their own images of God. Then describe various images or titles of Mary, for example: Mother of God, Mother of Good Counsel, Mother of the Church, Queen of Peace, etc.” / masculine, feminine / “To which, God or Mary, do you personally feel more attracted? Explain.” JF/1, TM, p. 92.

- (In connection with Lourdes) image of the virgin Mother of God is a powerful one, JF/1, TM, p. 92.
- “Mary can be a powerful model for students-as a young person who was fully human, fully Christian, and fully woman, and who opened herself fully to the power of God. Here again, point up the tremendous trust Mary had at every stage of her journey of faith,” JF/2, TM, p. 68.
- “Birth of Jesus: ... How was Mary called to do the work of the Spirit? ... [students to] empathize with Mary’s reaction and response to the Spirit: fear, confusion, questioning, listening, acceptance, new life.” Also a suggestion to use slides of the great masters, scripture texts, Marian poetry, Gregorian Ave Maria -- to reflect on her “response to the gift of God.” JF/5, TM, pp. 76 + 80.
- Independent Study Project: “Write a report discussing Mary as an image of the Church.” JF/5, TM, p. 121.
- “[T]he infancy narratives abound with the anawim: Mary, Joseph, Elizabeth, the shepherds. The “power” of God’s Spirit is operative in the “weakness” of these anawim who are very aware of their need for God.” JF/6, TM, p. 74.

Devotions

- Scriptures learned from mystery plays, miracle plays, gothic cathedral windows; 150 Hail Marys as Psalm substitute, rise of rosary JF/1, TM, p. 68.
- Pre-eminent “canticles” or prayer songs in the Liturgy of the Hours ... Magnificat (Luke 1:46-55) (recommended for class prayer), JF/1, TM, p. 80.
- A suggested project is to have students build a symbolic model of Lourdes. Suggested independent study project: research Guadaloupe [sic], Fatima, Knock, Czestochowa, Lourdes, JR/1, TM, p. 94.

Resources

- “The filmstrips ‘Woman of Faith’ and ‘Magnificat’ are excellent audiovisuals for providing a ‘new look’ at the Mother of Jesus,” JF/2, TM, p. 68.

The above chart indicates what teenagers may have learned in religion classes about Mary during their high school years. The series was in use, in my experience, as late as 1991. Examining the doctrine that the student texts included, Mary is presented as the fully human woman who responded to

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759 The images of Lourdes: water, rock, the young girl, the virgin Mother of God, are powerful ones. These images have been replicated in hundreds of grottos over the world. As a special project encourage some persons to create three dimensional works that symbolize the grotto of Lourdes. These should include water, stone and some symbol of Mary, (an image, flower, the letter “M”) along with whatever other media those present wish to use. These compositions need not be visual representations of Lourdes, but may communicate in an abstract, symbolic way the message and power of what occurred at Lourdes. ... JF/1, TM, p. 92.

760 American military parish schools of religion, Mannheim, Germany (1981-1991), conducted workshops for catechist’s using Sadlier programs during that period at numerous other army and air force bases in West Germany and Berlin; preparation of catechists for summer school of religion programs; use of Sadlier resources (filmstrips, texts) while conducting retreats for families.
God and became the mother of Jesus, the mother of God’s Son. She is described as: trusting servant, strong woman, faithful mother, Jewish, having as especially close relationship with Jesus, someone who was with him on his travels. She is a teacher of Jesus about openness to the Spirit and prayer. Beatitudes and Magnificat are of the same spirit and give a vision of God’s justice.

There are devotions and liturgies listed under historical studies. The Psalms are encouraged; these are the prayers of Jesus, Mary and the apostles. There is a long, powerful prayer personally addressed to Mary, which teaches students how to speak directly to her. There are interesting projects to do, and fine suggestions for resources.

It appears that Marian doctrine and dogma is understood. The term Mother of God is not used, but is implied by Mother of Jesus, Son of God. There is no teaching on the meaning of the title or historical origin. There are no teachings on the Immaculate Conception or the Assumption. Mary’s virginity can be discovered only in the Creed phrases, “born of the Virgin Mary,” but there is no discussion of the Virgin Birth.

In the prayer, there is an indication of her power to help, but no teaching otherwise on intercessory power or mediation. The catechetical documents prior to the publication dates (1981-1983) are not reflected in the Marian teachings of the high school series. In these texts, there is also no reference to the teachings of Lumen Gentium, chapter 8. Mary is not called Mother of the Church, woman of faith, model, or disciple in the student texts. Some of these teachings do surface, mostly as options, in the teachers’ manuals. Teachers could assign a report discussing Mary as an image of the Church, but there is no consideration of its meaning in the manual and none in the student text.

There are very fine suggestions to introduce liturgies and devotions, which take the eastern influence into account. There are suggestions to introduce the students to sacred music, art, poetry. However, the authors of the teacher manuals seem to rely on the experience of the teachers and their knowledge of the Scriptures.

All in all, it appears that indeed the doctrine on Mary was learned in the elementary school, chiefly by the time the children were ten years old, and that there is no doctrinal reinforcement required in the curriculum beyond that age.
Mary's Journey and We Celebrate Mary's Story
1982

In 1982 Sadlier agreed to publish for The National Shrine of the Immaculate Conception in Washington, DC, a series on Marian catechesis for various age levels. The material consists of an enrichment text authored by Louis J. Cameli and is based on the National Conference of Catholic Bishops pastoral letter, Behold Your Mother (1973). In the introduction, Archbishop James A. Hickey (Washington), writes, "Shortly after its [BYM] publication, the Board of Trustees for the National Shrine of the Immaculate Conception recognized the need for an organized effort to provide for the implementation of the Pastoral."770 Cardinal John Joseph Carberry chaired a committee to research what avenues to pursue. Sr. Alice Anita Murphy, SSJ, headed a sub-committee to implement suggestions for liturgical catechesis which implemented Behold Your Mother.

From 1975 to its publication in 1983, several drafts for liturgical celebrations of major Marian feastdays circulated and 13 dioceses agreed to "field test" the material. Sadlier was then invited by the Board of Trustees of the National Shrine to publish the material.771 The materials for Marian catechesis prepared by the committee and Sadlier are listed below:

<table>
<thead>
<tr>
<th>Mary's Journey and We Celebrate Mary's Story</th>
<th>Code: MJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1982</td>
<td>r = reviewed</td>
</tr>
<tr>
<td>(1)</td>
<td></td>
</tr>
<tr>
<td>Published by Sadlier for The National Shrine of the Immaculate Conception. The series was recommended in the Sadlier God With Us Program repeatedly, hence it was used as a supplement to Sadlier materials, especially during the Marian Year, 1987-88.</td>
<td>S T</td>
</tr>
<tr>
<td>Authors: Mary's Journey, Louis J. Cameli</td>
<td></td>
</tr>
<tr>
<td>We Celebrate Mary's Story, Thomas Brown, Sr. Maureen Shaughnessy, S.C.;</td>
<td></td>
</tr>
</tbody>
</table>

Title and Marian Content

Marcella's Journey, Louis J. Cameli

We Celebrate Mary's Story, Thomas Brown, Sr. Maureen Shaughnessy, S.C.;


Ages

We Celebrate Mary's Story

Marián Doctrine and devotion is taught in the context of 7 liturgies on ever increasing levels:

6-8
Solemnity of the Immaculate Conception, December 8

9-12
Feast of Our Lady of Guadalupe, December 12

Jr High
Solemnity of Mary, Mother of God, January 1

Young
Feast of the Annunciation, March 25

Adults
Feast of the Visitation, May 31

For the
Solemnity of the Assumption, August 15

Family
Feast of the Birth of Mary, September 8

Note: Each 5½ x 8½ booklet contains 32 p; there is separate catechist's guide 16 p.


771 "From 1975 to the present [1982], a number of drafts for the proposed kit were prepared by this Sub-Committee. Representative input for the development of the material was received from the appropriate national level office of the United States Catholic Conference, the National Catholic Education Directors of CCD, and the National Catholic Education Association. During the academic year, 1978, the material prepared was field tested in thirteen dioceses through the United States. Finally, William H. Sadlier, Inc. was invited, by the Board of Trustees, to publish the material. ..It is the hope of the Board of that the work will contribute to an important aspect of renewal called for by the II Vatican Council in proclaiming Mary once again as 'a sign of sure hope and solace for the pilgrim people of God.' (LG 68)." Archbishop L.J. Hickey, Ibid., pp. vii-viii.

166 Section II
Mary's Journey and We Celebrate Mary's Story

1982

Other

Mary's Journey

Resource guide to accompany above booklets:

Contents

I. Mary's Journey of Faith

II. The Church's Journey of Faith with Mary

   One: Marian Doctrines
   Mary, the Mother of God, Mary, the Virgin Mother of Jesus Christ
   The Immaculate Conception, The Assumption

   Two: Marian Devotion
   The Communion of Saints, Mary's Intercession
   Devotion and Devotions, Apparitions of Mary

   Three: The Imitation of Mary: Mary as a Model

   Possibilities for Everyone Who Believes
   Possibilities for People in Particular Circumstances

III. The Church Celebrates the Feasts and Solemnities of Mary

See the list above.

(2) Marian Doctrine and Pastoral Approach in Mary's Journey and We Celebrate Mary's Story

In the series, Church teaching is presented for each of the seven above listed Marian liturgies and then applied to themes relevant to contemporary life. The doctrine, and application of it, is written to correspond to age levels 6-8, 9-12, Junior High, Young Adults, and for the family. The overall impression is one of simplicity. There are few words on any level, but the substance is nevertheless rich, both in doctrine and application.

Though not directly a Sadlier product, the series has the imprint of Sadlier for its images and production format, and the series was cited in Sadlier teacher manuals. Here are highlights of the doctrinal and pastoral approach in the We Celebrate Mary's Story liturgies:

- **Immaculate Conception:** Mary was born holy for Jesus; we, too, have the opportunity to become holy through our baptism. Mary received God's life from the first moment of her conception; we receive God's life at baptism.

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772I believe that the interpretations prepared by Cameli and the We Celebrate Mary's Story texts also enriched the Sadlier interpretations and applications of Marian doctrine. An example of this can be found in the fourth grade teacher manual. There is a section entitled, “Having Devotion.” The teacher is instructed to write the word devotion on the chalkboard. The brief explanation that follows resonates with Cameli’s way of introducing the meaning of devotion. Another indication is the Marian feasts listed in the section contain devotional feasts, such as Our Lady of Guadalupe. Until this time in the post-Vatican II series usually only the Marian holy days were listed. See GWU/4, TM, p. 317.

773To exemplify what is meant, here is a sample of the teaching: In the text "For the Family," is written: "This feast is special because on it we recall that Mary was especially blessed by God even before her birth. The grace (God's life) that others receive in baptism, God gave to Mary from the first instant of her conception nine months before she was born. Mary was conceived without original sin." p. 4. In the Catechist's Guide for young adults is written: "Faith Development: 1. This feast highlights Mary's specialness. From the first moment of her life, God our Father graced her with the gift of his life. She is blessed in a unique way. 2. Recall with the students that we too are gifted with God's life and are special in his eyes. Ask then when they received the gift of God's life in a special way? Ask them if their baptism has any significance for them here and now." pp. 4-5. In all of the texts, Mary's specialness is pointed out and the parallel is drawn to our specialness in baptism.

Original sin is first named in the Junior High student text, but the term appears beforehand in the Catechists' Guides. The text, "Ages 6-8," states, "The conception and language of original sin is ordinarily not presented in catechetical programs for children of this age. It will be taught in the booklet for children ages 9-12." (p. 4). The concern here is to have the little children understand that the feast deals with Mary's birth and specialness. The "For Young Adults" Catechist's Guide also omits the
• **Our Lady of Guadalupe**: A feast that teaches us that God cares for us, especially the weak and the poor; the feastday is special to the Americas, and shows us how God’s presence can be seen in the world through us, as it was through Mary.

• **Mother of God**: A feast that shows us God’s closeness to us and the possibility of our closeness to him as we see it in the relationship between God and the Virgin Mother Mary, who is God’s mother and ours. 774

• **Annunciation**: Mary was free and had a choice to make. It was not easy for her; it is not easy for us to exercise the gift of freedom in making choices for God. 775

• **Visitation**: Mary proclaimed the good news of Jesus; we are called to do the same in what we say and do. “Action speaks louder than words.” 776

• **Assumption**: Mary is alive forever and with Jesus; we will be, too. Mary’s Assumption gives us hope that we, too, will enjoy the fruits of the Redemption 777 and overcome fear of death and failure. 778

• **Birth of Mary**: Mary has a unique place in God’s family, the Church. She celebrated life (Magnificat); we learn from her the importance of faith and trust as God’s people. We learn also to respect the uniqueness of persons.

Each of the feasts offer opportunities to teach prayers: The Hail Mary, the Angelus, the Joyful and Glorious Mysteries of the Rosary, Mary’s Canticle, Rejoice, O Queen of Heaven, the Memorare, the Litany, and texts from the liturgies themselves. 779

Cameli’s succinct explanations of doctrine and pastoral applications are useful tools for catechesis. Especially appreciated — and missing from Sadlier teacher manual explanations from Vatican II until the God With Us program (1983-1985) — is a section on the significance of the communion of saints and of Marian devotions. Cameli goes beyond the notion that devotion(s) are a matter of sentiment and feeling and stresses the understanding of “committed attachment.” He also

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naming of original sin. For this level, only the guide was available. In general, this level seemed doctrinally weak, focused instead on the “self-centeredness” of the age level.

774 The Catechist’s Guide “For Young Adults” speaks about various levels of relationship between Mary as mother and Jesus, about “nurturing and parenting,” and about the reminder of our own “intimate relationship with God” through God’s life within us, p. 9.

775 The “Junior High” catechist’s guide states, “Be very careful ... not to give the impression that making choices for Mary and Jesus was any easier for them than it is for us. Often we lose sight of our connectedness with Jesus and Mary because we imagine things were easier for them to do. Remember it is the same Spirit which guides and enables us all,” p. 10.

[Noteworthy is the contrast between this teaching and the early OLG-1 above, p. 192, where the children were taught that it was easy for her to do God’s will.]

776 “For the Family,” p. 21.


778 “For the Family,” p. 25.

779 Examples taken from “For Junior High Youth”: Antiphon Three from the Evening Prayer of the Prayer of Christians; Opening Prayer from the Roman Missal for the Feast of Our Lady of Guadalupe; Evening Prayer I from the Prayer of Christians, for the Solemnity of Mary, Mother of God; the Opening Prayer for the Feast of the Visitation, Roman Missal; Opening Prayer for the Assumption, Roman Missal, Morning Prayer from the Feast of the Birth of Mary, Prayer of Christians.
provides criteria for sound devotion.\textsuperscript{780}

This initiative of The National Shrine of the Immaculate Conception revitalized for Marian catechesis in the United States two specific remembrances that have to do with patronage: the national feastday of the Immaculate Conception under whose patronage the United States has been placed, and the patronage of Our Lady of Guadalupe for the Americas. Although the Guadalupe image was used by Sadlier without text in the recent series, \textit{Lord of Life},\textsuperscript{781} and Sadlier also noted the national patronage of the Immaculate Conception,\textsuperscript{782} these patronal feasts come more to the foreground in the next series, \textit{God with Us}. In fact, Guadalupe will flourish.

\section{The God With Us Program

1983–1985\textsuperscript{780}}

Section II of this thesis spoke about the magisterial stress on catechesis in the 1970s. The \textit{General Catechetical Directory} (1971), \textit{Basic Teachings} (1973), and \textit{Sharing the Light of Faith} (NCD 1979) impacted the content of Marian teachings for elementary school children, as exhibited in William H. Sadlier, Inc. A fourth major catechetical document also appeared in 1979, \textit{Catechesi Tradendae}, the apostolic exhortation, \textit{On Catechesis in Our Time}, by Pope John Paul II. It took time for the exhortation to circulate and become normative in the United States. When Sadlier published \textit{God With Us} (1983c), \textit{Catechesi Tradendae} was listed among several documents used as the normative base for \textit{God With Us}. The chart of the Marian teachings in \textit{Catechesi Tradendae} is repeated here:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|}
\hline
Marian Teaching & Description \\
\hline
\textit{Annunciation} & Annunciation of the Archangel Gabriel to Mary. \\
\textit{Conception} & Conception of the Virgin Mary. \\
\textit{Immaculate Conception} & Immaculate Conception of the Virgin Mary. \\
\textit{Birth of Jesus} & Birth of Jesus Christ. \\
\textit{Presentation} & Presentation of Jesus Christ at the temple. \\
\textit{Flight into Egypt} & Flight into Egypt of Mary and Jesus. \\
\textit{Nativity} & Nativity of Jesus Christ. \\
\textit{Resurrection} & Resurrection of Jesus Christ. \\
\textit{Assumption} & Assumption of Mary into heaven. \\
\textit{Corpus Christi} & Corpus Christi. \\
\hline
\end{tabular}
\caption{Chart of Marian Teachings}
\end{table}

\textsuperscript{780}Taken from \textit{Mary's Journey}, "Devotion and Devotions," Cameli, 69-73: "By the word \textit{devotion} we mean the overall feeling of attachment that people have toward Mary. ... \textit{Devotions}, on the other hand, refers primarily to various kinds of religious practices, especially on a personal level. ... The word \textit{devotion} comes from the Latin verb \textit{sese deovere} meaning "to commit oneself," or "to vow oneself." Our own experience of devotion agrees with the idea of commitment. Being devoted to someone or something means committing yourself to a person or cause or ideal. But devotion involves more than commitment; it usually carries with it a sense of attachment. Perhaps the best way to understand devotion, then, is to see it as committed attachment. Because it involves commitment, devotion implies some personal investment on our part. Because it involves attachment, devotion includes feelings, especially feelings of closeness. ... To fill out our understanding of devotion, we need to add one more very important element to its description. Devotion cannot and does not stay locked inside of us, it is not merely an inner experience. Devotion necessarily finds ways of expressing itself. ... Although devotions to Mary have varied widely according to time, place, and culture, they all express the same underlying sense of committed attachment. [several examples are listed] There are many kinds of devotions as there are languages and dialects, skin colors, and ways of dressing. ... The variety follows naturally from the differences that make our lives interesting. ... Obviously we cannot look upon all forms of Marian devotion uncritically. We have to be certain that they are sound and genuine expressions of the Church's faith. [Need to ask:] 1) Is this devotion and its expression suitable to the people of this time and place and background? The people of an upper-middle-class American parish, for example, might not find a picture of Mary done in a sentimental nineteenth-century artistic style a suitable expression of their devotion. By the same token, the people of a rural Latin American Indian parish might not find a modern abstract representation of Mary a suitable expression of their devotion. Different cultures inspire different artistic representations. 2) Whether or not a devotion to Mary is in harmony with the total life of Christian faith. In other words does it keep the mystery of Jesus Christ at the center? Does it draw its origin from and return to the Father's plan to bring all things under the headship of Jesus? Any form of Marian devotion that eclipses or overshadows Jesus in favor of Mary is untrue to the core of our faith. 3) The relationship between Marian devotion and the liturgy, or public worship of the Church. ... Does the particular form of Marian devotion we are evaluating harmonize with and lead to the liturgical life of the Church, particularly to the celebration of the Eucharist and the other sacraments? The Church's journey of faith is a journey of worship, an Mary joins with the Church in remembering and celebrating the death and resurrection of her son. A life of devotion to Mary that forgets or displaces the central prayer of the entire Church is not true to the very style of Mary's life."
Catechesi Tradendae

The abridged text of article 47, “Utilization of Various Places, Occasions and Gatherings.”...special value which are exactly suitable for catechesis: for example, diocesan, regional or national pilgrimages,

The unabridged text of article 73: “Mary, Mother and Model of the Disciple.”

May the Virgin of Pentecost obtain this for us through her intercession.

By a unique vocation, she saw her Son Jesus “increase in wisdom and in stature, and in favor.” (cf. Lk 2:52)

As he sat on her lap and later as he listened to her throughout the hidden life at Nazareth, this Son, who was “the only Son from the Father,” “full of grace and truth,” was formed by her in human knowledge of the Scriptures and of the history of God’s plan for his people, and in adoration of the Father. (cf. Jn 1:14; Heb 10:5; S. Th., III, Q. 12, 1. 2: a. 2, and 3.)

She in turn was the first of his disciples.

She was the first in time, because even when she found her adolescent Son in the temple she received from him lessons that she kept in her heart. (cf. Lk 2:51)

She was the first disciple above all else because no one has been “taught by God” (cf. Jn 6:45) to such depth.

She was “both mother and disciple,” as St. Augustine said of her, venturing to add that her discipleship was more important for her than her motherhood (cf. Sermo 25, 7; PL 46, 937-938).

There are good grounds for the statement made in the synod hall that Mary is “a living catechism” and “the mother and model of catechists.”

May the presence of the Holy Spirit, through the prayers of Mary, grant the Church unprecedented enthusiasm in the catechetical work that is essential for her.

Thus will she effectively carry out, at this moment of grace, her inalienable and universal mission, the mission given her by her Teacher: “Go therefore and make disciples of all nations.” (Mt 28:16)

Catechesi Tradendae was not intended to replace the General Catechetical Directory nor the National Catechetical Directory. However there were new themes to consider, especially Mary’s presence at Pentecost and her role as disciple. The God With Us Program takes this into consideration.

Regarding the external format, The God With Us Program innovated another change in the appearance and practicality of the teacher manuals. The student pages, reduced in size, were inserted on the same page as the teacher instructions. The teacher annotations now framed the text in clearly...
distinguishable themes

The God With Us chart below displays additional, new types of publications. In essence the difference in texts consists in compacting the material needed, either for the school or the parish program. The Catholic elementary schools could select the full lesson program with many additional teaching suggestions, or could choose a compact edition (which contained the essential doctrine) in order to incorporate supplementary religion programs. The same held true for the catechist’s parish school of religion. In addition to the previous topics in the Sadlier teacher manuals, teaching suggestions for handicapped children were added. The teacher catechist information pages contained formation questions and reflections as well.

The God With Us chart and Sadlier’s scope and sequence of Marian content follows:

<table>
<thead>
<tr>
<th>Code: GWU</th>
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<tr>
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<tr>
<td>Sch</td>
</tr>
<tr>
<td>Activity Bk: Sr. Barbara Lynn Dreher, CSJ, et al</td>
</tr>
<tr>
<td>Resource: Carole Eipers, 7 &amp; 8</td>
</tr>
<tr>
<td>Gr</td>
</tr>
<tr>
<td>K</td>
</tr>
<tr>
<td>Activity Author: Sr. Mary Irene Flanagan, CSJ</td>
</tr>
<tr>
<td>U3 God Gives Us Jesus II God’s Greatest Gift Is Jesus; Christmas</td>
</tr>
<tr>
<td>HM</td>
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<td>142 p</td>
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<td>192 p</td>
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<td>252 p</td>
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<tr>
<td>312 p</td>
</tr>
<tr>
<td>632 p</td>
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</tbody>
</table>

783 I have consulted with writers, teachers and salespersons on this matter, in particular at the Cincinnati NCEA convention in 1996. They agree that this format draws attention to doctrine that might otherwise be overlooked in the haste of the teaching day. As one teacher expressed it: “That way, teaching is immediate. You don’t lose that precious time searching or flipping back and forth.”

Michael Pennoch, author of religion texts for high school students, (Ave Maria Press), is of the opinion that teachers do not refer to teacher manuals after the third year of teaching, and, at that, only 25% of the teachers look at the manual after the first year, with the exception of searching for resources. In an interview with Pennoch, he also stated, “You cannot expect teacher manuals to bring additional knowledge which the teacher will give to the student. This comes out of the teacher’s own experience.” (Telephone interview, 12-14-94)

784 Service programs, projects, or sexuality programs.

785 The terminology, CCD, was now less frequently used. The distinction in the latest editions refer to simply school or parish programs. The school editions speak of the teacher. The parish texts speak of the catechist.

786 An example: “How would you feel if someone were to say to you, ‘You are really special!’ Would it embarrass you? Would you wonder what the person really meant? Would you be called ‘special’ because of who you are, or because of what you can do? ... The Church has always taught that Mary is a unique, special person. Devotion to Mary reminds us that we have been called by God to be holy, a special people. Like Mary, we have been given the gift of God’s love and have been called to enter into a special relationship with God. ¶ Take a moment to ask yourself: • What is the place of devotion to Mary in my spiritual life? • How do I make Mary a special person in my life?” Extracted from GWU/5, TM, p. 286. This manual then goes on to quote BYM 12-13.
<table>
<thead>
<tr>
<th>The God With Us Program</th>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Code: GWU</th>
</tr>
</thead>
<tbody>
<tr>
<td>r = reviewed</td>
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</table>

<table>
<thead>
<tr>
<th>2</th>
<th>Growing with Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td>U2</td>
<td>Celebrating Reconciliation 6 We Can Choose; Christmas</td>
</tr>
<tr>
<td>HM</td>
<td>169 p C112 p</td>
</tr>
<tr>
<td>r</td>
<td>352 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>312 p C25 6 p</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3</th>
<th>Growing with the Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>U2</td>
<td>The Spirit Is with Us; Christmas;</td>
</tr>
<tr>
<td>U3</td>
<td>Growing in the Church 15 AC</td>
</tr>
<tr>
<td>U4</td>
<td>We Serve Each Other 19 Worshiping God (Living Our Faith) Mary</td>
</tr>
<tr>
<td>HM, AC</td>
<td>160 p C128 p</td>
</tr>
<tr>
<td>r</td>
<td>368 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>328 p C27 2</td>
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</table>

<table>
<thead>
<tr>
<th>4</th>
<th>Growing with God's Love</th>
</tr>
</thead>
<tbody>
<tr>
<td>U2</td>
<td>Loving God; Christmas;</td>
</tr>
<tr>
<td>U3</td>
<td>Loving One Another 11 Honoring Our Parents (4th Com); M Ch Mary (final chapter in text)</td>
</tr>
<tr>
<td>HM, HHQ, AC, HD</td>
<td>160 p Comp 128 p</td>
</tr>
<tr>
<td>r</td>
<td>368 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>327 p Comp 272 p</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>5</th>
<th>Growing with God's Life</th>
</tr>
</thead>
<tbody>
<tr>
<td>U4</td>
<td>Being Catholic: Growing in Faith 19 Mother of the Church (Honoring Mary); 20 Growing in Catholic Faith (NC); Advent; Sacramentals; Saints to Know (Guadalupe, Dec 12)</td>
</tr>
<tr>
<td>HM, AC, NC, HD, A, Mag, R</td>
<td>160 p Comp 128 p</td>
</tr>
<tr>
<td>r</td>
<td>365 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>327 p Comp 272 p</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>Growing with God's Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>U1</td>
<td>The Bible: Our Faith Story; Advent (Mary, Woman of Faith; Christmas)</td>
</tr>
<tr>
<td>HM, AC, HHQ</td>
<td>160 p C128 p</td>
</tr>
<tr>
<td>r</td>
<td>357 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>327 p C27 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>7</th>
<th>Growing with the Catholic Faith</th>
</tr>
</thead>
<tbody>
<tr>
<td>U1</td>
<td>Knowing God in Jesus Christ 2 Our Search for Roots; 5 Luke's Jesus (Annun, Visit, Nat); Advent;</td>
</tr>
<tr>
<td>U3</td>
<td>Living the Sacrament of Reconciliation 14 Conversion is for Everyone (Finding)</td>
</tr>
<tr>
<td>HM, AC, HHQ, R</td>
<td>285 p 470 p</td>
</tr>
<tr>
<td>r</td>
<td>470 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>342 p C27 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>8</th>
<th>Growing with the Catholic Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>U1</td>
<td>We Are the Church 1 Our Catholic Faith (Creed) 3 The Church of Jesus Christ (Mary's Profile); 5 Ministry in the Church; 6 The Marks of the Church (Holy: Special to God); Advent + Christmas;</td>
</tr>
<tr>
<td>U4</td>
<td>God's Covenant - A Way for Love 19 The 4th Com 24 Living Our Cath Beliefs (includes devotion to Mary)</td>
</tr>
<tr>
<td>R, NC, A, HHQ, Way</td>
<td>288 p 470 p</td>
</tr>
<tr>
<td>r</td>
<td>470 inc in TM</td>
</tr>
<tr>
<td>r</td>
<td>342 p C27 1</td>
</tr>
</tbody>
</table>

172 Section II
(2) **Scope and Sequence: The God with Us Program 1983 – 1985**

<table>
<thead>
<tr>
<th>Looking at Life</th>
<th>Sharing Our Life</th>
<th>Knowing Our Faith</th>
<th>Making the Faith Our Own</th>
<th>Living Our Faith</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesus was born on Christmas. Mary is His mother.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Full lessons included for...Mary</td>
<td>Hall Mary</td>
<td>Through...learning the AC, I become more familiar with the Catholic faith for my life.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Apostles' Creed</td>
<td>We discover how we can make the Ch more truly one, holy, cath, + apostolic, and see how sacramentals remind us of God's presence. We plan prayer services + tell what we admire most about Mary.</td>
<td>We pray the AC. I tell how I will grow in faith + try to remind others of God's pres... I pray with others in Thanksgiving to God + tell when we celebrate M's feasts.</td>
<td></td>
</tr>
<tr>
<td>3</td>
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</tr>
<tr>
<td>4</td>
<td></td>
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</tr>
<tr>
<td>5</td>
<td>We read the story of Mary (Lk 1:46-55; Magnificat Prayer)</td>
<td>Feasts of Mary, NC</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Marian Content in *God With Us Program*

A comparison between Sadlier’s *Lord of Life* scope and sequence chart with that of *God With Us* lists that there are two full Mary Chapters in both series for grades 1 and 4. In reality, there is a Mary chapter, or at least strong Marian content for a one-day session on most grade levels of the *God With Us Program*. In spite of this, the general impression for the series is that there is less Mary-volume. The teaching is not as integrated throughout by integrating a Marian aspect in various topics. Instead the Marian teaching is concentrated in a packet of information per grade level. The images, too, are few.

The theme, *disciple*, appears in the fourth, fifth and eighth grades. In the Grade 4 and 5 texts, the notion of Mary’s discipleship is in the teacher manual, not yet in the child’s text. The strongest concentration is in Grade 8 where a *Profile* section is set aside to treat the subject, “Mary: Mother of All Disciples.” The Annunciation and Mary’s free choice for God is the biblical, theological context for the explanation of discipleship. Later in the text, the concept is reviewed within the discussion on spirituality and devotion. Although no credit or source is given in the preparatory material to indicate to the teacher that *Catechesi Tradendae* might be the source for this new way of speaking about Mary in catechesis, this is probably the case, since the title for the major Marian article in *Catechesi Tradendae* is “Mary, Mother and Model of the Disciple” and the article centers on the theme of Mary’s discipleship.

A theme that has inconspicuously begun to surface in the previous series in a minor context now is clearly expressed: Mary and ecumenism. The Standard Edition of *God With Us* for the Catholic School, third grade, T287, quotes Vatican II articles on ecumenism, noting among others *Lumen Gentium*.

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787 GWU/4, TM, pp. T314+317; GWU/5, School TM, p. 79.
788 GWU/8, p. 36: “We have heard the stories of Mary so often that they may not take our breath away anymore. But if we really try to think about what these events must have been like and what they can mean to us now, the story of Mary can still comfort us and serves as the most perfect example of what it means to be a disciple.”
789 GWU/8, p. 270: “In our Church there are many rich expressions of prayer and spirituality. In a special way Catholics have devotion to Mary. Jesus gave us His own Mother to be the loving Mother of us all. We honor Mary as the greatest disciple of Jesus. We pray to Mary, asking her to intercede for us with her divine Son.”
790 See CT 73 above, pp. 64 and 242.
Many of them [other religions] ...cultivate devotion toward the Virgin Mother of God. Even while speaking about the honor other religions show Mary, the children are taught that “Catholics have a special love for Mary our Mother. Mary helps us to live the way Jesus, her Son, wants us to live.” On this page, the teacher manual suggests showing “artists’ renditions of Mary,” teaching the rosary, choosing a favorite Mary story, and develop as doctrine: “Mary: Jesus’ Mother, a woman of strength, courage, and faith.”

Mary’s Immaculate Conception is now taught as holiness; she is an example of one of the four marks of the Church, one, holy, catholic and apostolic. In the former series, motherhood seemed to be the one great description of Mary: motherhood of Jesus, our spiritual mother. God With Us notes to the catechist, “Mary’s motherhood was spiritual as well as biological” and develops thoughts to show family life on a spiritual level, elevating daily struggles to a life of holiness.

On the Catechists’ Resource Pages for the Mary chapter in Grade 4, devotion per se to Mary is discussed. The introductory notes speak of Mary’s “constant faith” as “a powerful symbol of what it means to be a disciple of Jesus.” The catechist is asked “What is the place of Mary in my prayer life?” Immediately following this there is a section, “Sharing Our Life.” Here the catechists are asked, “Why do you think our devotion to Mary has appeared to wane in more recent years?” No answer is given, but the struggles of the Council of Ephesus in 431 and the title Mother of God are explained to the catechist. Also, John 19:26-27 is quoted and Luke 1:46-55 is presented as a sign Mary’s special task for “the sick, the poor, and the oppressed.” The same type of questioning, asking about Mary’s place in our prayer life, takes place in the fifth grade manual. In the student text, the children are asked to explain devotion and what Mary means to them.

Our Lady of Guadalupe’s story is told in detail in the fifth grade where Mary is called “patroness

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791 LG 15.
792 Italics mine.
793 GWU/3, p. 137.
794 GWU/3, TM p. T293.
795 Holy: Special to God Mary, the Jesus, has often symbolized the Church in Christian art and literature. We see in her a model of the holiness to which we are called. Holiness means ‘special to God’; it involves trying to do God’s will in all things. Mary was given the gift of holiness from the beginning of her life in her mother’s womb. We call this gift the ‘Immaculate Conception.’ When Mary was still a young woman, a messenger from God, the angel Gabriel, greeted her: ‘Peace be with you! The Lord is with you and has greatly blessed you! (Luke 1:28). From this and from other scriptural passages, the Church came to realize that Mary received at her conception two great gifts: human life and God’s life of grace. GWU/8, p. 68; TM p. T114. Sin or lack of it is not part of the discussion.
797 GWU/4, TM, p. T314.
798 ibid.
799 ibid.
800 Sharing Our Life: What explains your present attitude toward Mary? Does Mary bring you closer to Christ? Do you think the Church honors Mary enough today, or too little, or too much? What would you see as the right balance? Why?
801 Living Our Faith: How can you grow in your relationship with and devotion to Mary? What kind of relationship do you want your fifth graders to have to Mary? How will you help to promote this relationship?” GWU/5, TM, pp. T286-7.
802 Write the word devotion on the board. Ask if anyone knows what it means. Explain to the children that having devotion means showing love and faithfulness. When we have devotion to Mary, this does not mean that we make Mary more important than God. We acknowledge that she is a model of a true disciple of Jesus for us. By having devotion to Mary, we show our love for her and thank her for being Jesus’ mother and our mother too....” GWU/4, TM, p. T317.
803 See both preceding footnotes.
of the Americas, Queen of Saints. Her feast day is listed on the same level of importance as the holy days. Our Lady of Guadalupe is also listed in the back of the book, “Saints to Know.” In the student text, there is a prayer to Our Lady of Guadalupe, the only prayer outside the traditional prayers to Our Lady to be used in a Sadlier series since Vatican II: “Our Lady of Guadalupe, help us to see and hear and recognize signs of God’s love all around us. When our lives seem difficult, give us courage. Teach us to place our trust in God’s plan for us. Amen.”

The presentations on the Our Lady of Guadalupe apparition, and also, for the first time since Vatican II, Lourdes, an officially recognized apparition, is mentioned as a liturgical feast to be aware of among many others. Praying of the rosary is taught specifically, not just listed among the prayers at the back of the book. The Magnificat is taught as good news for the poor.

Regarding images, the series has few. There is an attempt to illustrate a clearly Jewish Mary (Figure 27). With the exception of figure 29 below, all texts in the series represent Mary with soft features and downcast eyes (Figures 28-31).

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803 GWU/5, p. 137.
804 This could well be influenced by the We Celebrate Mary’s Story and Mary’s Journey (Cameli) which lists this feast day among the solemnities without making a distinction between which of them are celebrated as holy days of obligation in the United States.
805 GWU/5, TM, p. T325.
806 GWU/5, p. 155.
807 GWU/4, p. 317.
808 Ibid, p. 149.
809 A major treatment of the Magnificat theme can be found in GWU/6, TM, p. T100 and GWU/7, TM, p. 93. The story is also found in Grades 4, 7 and 8.
810 GWU/3, pp. 72, 139, 2 Marian images in this textbook (p. 72 is a nativity; p. 139, lovely Jewish lady; GWU/4, p. 148: one Marian image in this textbook, woman of prayer; GWU/7, p. 53, one Marian image in this book, a nativity (Mother and Child).
811 GWU/5, p. 62.
In the 24th and final chapter of the eighth grade teacher manual Catholic school standard edition, there is a teaching option entitled: "Singing an identity hymn." Among the hymns suggested are "Hail, Holy Queen" and "Immaculate Mary," an indication that Sadlier's God With Us program included devotion to Mary as an unmistakable part of the Catholic identity.

"In advance, have a few students select a hymn that they feel in some way expresses our Catholic identity. Make lyrics available. Possible choices for considerations ... Sing or play this hymn as a closing prayer." GWU/8, TM, p. T408.
j. **Coming to Faith**


The **Coming to Faith Program** carries the Sadlier tradition and format, and even the book titles are simply changed from *Growing in to Coming to* (Love, Life, Faith, etc.) but there is a difference between the former and the new series. Perhaps the leading normative statement, actually difficult to locate in the introductory pages, is an indication of the change: "This program was derived from the General Catechetical Directory (GCD), the National Catechetical Directory (NCD), Sharing the Light of Faith, and Sadlier's 159 years' experience in creating catechetical materials." As the chart of the previous series, *God With Us*, illustrates, Sadlier had begun to list all the catechetical guidelines published since Vatican II. For *Coming to Faith*, two magisterial sources are recognized as normative and experience provides the expertise.

A first glance provides a striking difference between *Coming to Faith* and the previous three series: There is a greater use of religious art in contrast to the previous series' photographs. In fact, for the seventh and eighth grade textbooks, Day 2 of any given weekly plan has a section devoted to religious art.

The sections "For the Catechist: Spiritual and Catechetical Development," uses much the same format as the previous series, but two additional sections are added: Liturgical Resources and Justice and Peace Resources. There is also a section for each week's lesson: Youth with Special Needs: Visual, Auditory and Haptic Needs. This is carried through in fine detail, even in the Mary lessons.

The religious doctrine is supplemented with more stories of saints and contemporary Christians who witnessed to the faith. There is a bounty of devotional titles and practices. At the end of each textbook, along with the usual listing of prayers, now nearly doubled in number, there are also practices [sic]. Quantitatively, the Marian teaching in *Coming to Faith*, edition one, covers approximately four times more material than in previous series.

There are three separate *Coming to Faith* editions. Editions I and II are almost identical. The quotes are cited as CTF-1 for the texts, but both CTF-1 and CTF-2 will have been meant, unless otherwise indicated. What does change in Edition II are the images, and, in some cases, there are less detailed directives for the teacher manuals. Edition III, CTF-3, is very similar to Editions I and II, but has, at times, changed the order of presentation of the topics. There seem to be adjustments concerning the reading ability of the lower grades. Edition I set a high standard of comprehension for the lower grades; Edition III seems to have reverted somewhat to a simpler vocabulary for the younger children.

The format of the teachers' manuals in Edition III has undergone yet another change: Student text and teacher manuals now have the identical numbering system.

Edition III, also called, New Edition, *Coming to Faith Program*, has a header and a flag at the beginning of each chapter. The header states, "Catechism of the Catholic Church." The flag underneath

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771 P. T6 of each teacher manual.

772 See above, p. 171.

773 See CTF-1/7+8, p. T13.


775 Examples: Bernadette and Lourdes, CTF-1/4, TM, p. 187; Archbishop Oscar Romero devoted to Our Lady of Peace, prayed rosary every day, CTF-1/6, TM, p. 188.

776 **Prayers and Practices** include lists of important things to know, from liturgical holy days, commandments, beatitudes, to the meaning of a nativity creche and its history. These are at the end of the texts, increasing in diversity and amount of material as the students increase in age.

777 For example: Most of the series' Marian material was extracted from the texts for this research in order to facilitate a clearer analysis. A *New Life*, Grade 3, had 1 page of extracted Marian teaching, a *Coming to Faith*, Grade 3, had 6 pages. A *New Life*, Grade 4, had ½ page, a *Coming to Faith*, Grade 4, had 4 pages. This refers to text, not images.

778 At last! This has been a major source of confusion in documenting the materials.
the header states, “The Theme of This Chapter Corresponds with Paragraph(s)...” The paragraph numbers are then provided.

The chart presented below represents Edition I (1988-1989) and Edition II (1994), both with identical headings regarding their Marian content. The same holds true for Sadlier’s scope and sequence for these first two editions of Coming to Faith.779

<table>
<thead>
<tr>
<th>Coming to Faith</th>
<th>Code: CTF-1, CTF-2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Code: CTF-1, CTF-2</td>
<td></td>
</tr>
<tr>
<td>r = reviewed</td>
<td></td>
</tr>
<tr>
<td>1988-1989</td>
<td></td>
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<tr>
<td>1994</td>
<td></td>
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<tr>
<td>Note: There are 3 series with these titles; represented here are the first two editions which are almost identical. r r = reviewed both.</td>
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</table>

<table>
<thead>
<tr>
<th>Gr</th>
<th>Title and Marian Content</th>
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</thead>
<tbody>
<tr>
<td>1 Coming to God</td>
<td></td>
</tr>
<tr>
<td>U1 God Gives Us the World 7 All Saints; God Gives Us Jesus 9 The Story of Jesus (human family, SS); 10 Jesus Is God’s Son; 12 Jesus Is Our Teacher (R, STP-by the cross); 14 Advent; 15 Christmas;</td>
<td></td>
</tr>
<tr>
<td>U2 Jesus Christ Gives Us the Ch 18 The HS; 21 The Ch Celebrates; 23 Lent (Way);</td>
<td></td>
</tr>
<tr>
<td>U3 Our Cath Ch and Us 27 Our Cath Ch (HM); 28 The Ch Helps People; 34 My Prayer Book</td>
<td></td>
</tr>
<tr>
<td>U4 Our Catholic Faith 2 JC Is God’s Son (Finding); 3 The HS Is our Helper (image); 15 Christmas; We Celebrate the Eucharist 29 M Ch Mary, Our Mother (believed God’s plan, Annun, Visit, R)</td>
<td></td>
</tr>
<tr>
<td>Test Mary is part of God’s plan. Mary is the Mother of Jesus. Mary is our Mother, too.</td>
<td></td>
</tr>
<tr>
<td>2 Coming to Jesus</td>
<td></td>
</tr>
<tr>
<td>U1 Our Catholic Faith 2 JC Is God’s Son (Finding); 3 The HS Is our Helper (image); 15 Christmas; We Celebrate the Eucharist 29 M Ch Mary, Our Mother (believed God’s plan, Annun, Visit, R)</td>
<td></td>
</tr>
<tr>
<td>Test Mary is part of God’s plan. Mary is the Mother of Jesus. Mary is our Mother, too.</td>
<td></td>
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<tr>
<td>HM, St. Anne</td>
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</table>

779 Coming to Faith I (1988f.) is simply called Coming to Faith. When the five year rotation time was due, so was the CCC. The CCC implementation, however, was delayed. Sadlier decided to proceed with a repeat of 1988f, that is the First Edition, but to update it with the usual art changes. Beginning in 1995f. the materials coordinated with the CCC could begin to be published. This series is called Coming to Faith, new edition. Materials that are now reviewed by the Ad Hoc Committee Protocol are, according to my understanding, being called the Gold Edition. These are no longer part of this study.
### Coming to the Church

**U1** JC Gives Us His Ch 1 My Family + Me (Holy Family); 3 The Ch Begins (Pent); 5 Our Parish Ch (windows, statues); 7 Our Parish Prays (place of M + saints; M prays for us, we pray to M; M of God); 14 Advent (waiting with M, HM); 15 Christmas;

**U2** We Live the Way of JC in Our Par 9 Our Par Prays (place of M + saints; M prays for us, we pray to M; M of God); 14 Advent (waiting with M, HM); 15 Christmas;

**U3** Our Ch + Our Par 21 Our Ch Works for Justice (Liturgical Resources: encourages Mag);

**U4** United in Our Cath Ch 29 Mary, Mo of the Ch (For the catechist: titles: M of God, M of Ch, BM, BV, Queen of Heaven, Im Con, Our Lady of Peace, OL of Sorrows, OL of Guadalupe; ever-virgin; model; humanness, faith, liturgy, devotions, Mo of all Christians [beginning ecumenism], Holy Fam, free of o sin, Jewish, instructs to use a beautiful picture of M, Annun, Visit, Assump, Cross, mirror, hymns, a M shrine, crowning, R, medals + paintings.)

Note: All of the above are incorporated into child’s lessons to some degree

**RB Review:** Mary, Mother of the Church: Faith Summary: Mary, Mother of God, is our Mother, too. Mary is the Mother of all Christians. We pray to Mary and honor her in a special way. Faith Words: Rosary / People and Events: [feast days]; Mary was the first person to believe in Jesus. She was His first disciple; [SS is combined with Guad: Assump, Annun, Visit, Im Con] ; How will you honor Mary in your life?

Note: Section now called Prayers + Practices

### Coming to God’s Love

**U1** Living as a Cath Christian 3 The Ch, Jesus’ Community (Pent); 4 Beatitudes (M’s humility);

**U2** Invited to Be Disciples 13 We Worship God (3rd Com) [TM Dec 8, Im Con, patroness, Bernadette/Lourdes]; 14 Advent “Our Faith: Present two Advent prayers-the Magnificat and the Angelus.” (With M, Annun, Visit); 15 Christm Season (Holy Fam, Jewish life, Jan 1, Epiphany, Flight;

**U3** We Bring Fullness of Life to Others 18 Loving Our Parents (4th Com) Finding, Cana;

**U4** We Live As Christians 31 Honoring the Saints (Im Con + Guad=patroness); 32 Mary + R (For the catechist: Titles: Mystical Rose, tower of David, Morning Star, Virgin most faithful, M of God; [history of] Gal 4:4, Deipara, the bringer-forth of God, Theotokos, Im Con, Assump, Pope+R+HM+”Mary as Peacemaker”, living R, May crowning, resources)

**RB Review** R, HM, M banner (devotion)
<table>
<thead>
<tr>
<th>Section</th>
<th>Coming to God's Life</th>
<th>Code: CTF-1, CTF-2</th>
<th>Review</th>
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</thead>
<tbody>
<tr>
<td>5</td>
<td>Sac of Initiation 10 JC Strengthens Us (Confirmation)</td>
<td>(image: Pent); 13 The Ch Remembers (Lit Year) Annunc, Assumpt, Visit (Magn + followship) (litany composed of titles of feast: see Mary's Journey above); 14 Advent (M =Miriam=beloved) 15 Christmas (Matthew);</td>
<td>272 p 402 p 352 p 352 p 144 p</td>
</tr>
<tr>
<td></td>
<td>Sac of Healing + Services 24 ... Easter (processions: Palm, May in honor of M);</td>
<td></td>
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<td></td>
<td>Becoming a Community of Faith, Hope + Love 27 All People are God's People (Jewishness); 29 God Fills Us with Hope (BVM &quot;first and greatest disciple, is a sign and model of hope for us&quot; / OL of Hope, Woman of Hope) Assumpt 31 Sacramentals, Liturgical Resources (R=vocal prayer, meditation), Justice + Peace (Dorothy Day+R), Miraculous Medal, statues, emblem; 32 Celebrations for the School Year, “honor Mary Im during ...May. ...watch over our country.” (Response to a litany: “O M, conceived without sin, pray for us who have recourse to thee [sic]”)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Review</td>
<td>M, the M of our Ch, is a sign of hope for us.HM, NC, HHQ. A, Way</td>
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</table>

<table>
<thead>
<tr>
<th>Section</th>
<th>Coming to God's Word</th>
<th>Code: CTF-1, CTF-2</th>
<th>Review</th>
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</thead>
<tbody>
<tr>
<td>6</td>
<td>Living By A Covenant 10 Pioneering the Promised Land (TM value</td>
<td>Jewish people by praying HM for them); 13 Settling the Promised Land, Practicing Faith: Faith Alive at Home: praying R (Romero+R+OL of Peace); 14 Advent (Las Posadas); 15 Christmas (St. Francis creche);</td>
<td>272 p 402 p 352 p 352 p 144 p</td>
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<tr>
<td></td>
<td>Living by Faith 24 ...Easter (baptism vows: Born of the VM);</td>
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<td></td>
<td>Living in JC 26 New Testament Times (Sificates Naz; M + Jo educated J in Jewish faith) “...J rejected all these practices. J had many women among His disciples, He welcomed them as equal members of His community. He chose His Mother as the model for the Ch.” (Feast days); 31 Remembering the Saints (feasts); 32 Living As Disciples (For the Catechist: M - model, M of God, mo of all humankind) ST M - troubled, afraid, questions, suffers, “model of what we as Ch should do.” (Pray as at Pent); We Pray to Mary Our Mother (prayer service incorporates titles: Ho Mo M of God, Ho V of virgins, Mo of Christ, Mo of our Creator, Mo of our Savior, Cause of our Joy, Gate of Heaven, Morning Star, Health of the Sick, Help of Christians, Queen (Qu) of All Saints, Qu conceived without O sin, Qu of ...R, Qu of Peace</td>
<td></td>
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</tr>
<tr>
<td>Review</td>
<td>Knowledge of M in SS HM, AC, HHQ. A, Way, R, HD</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Coming to the Catholic Faith

**U1** Knowing God in JC - A Praxis Approach | 2 Our Search for Roots (image); 3 Mark's Gospel (TM Liturgical Resources: recommends bk "The Mantle of Mary" P. O'Connor; 4 Matthew's (Epiphany); 5 Luke, The Gospel of Joy (Annun, Visit, Nat, Mag) (presented as infancy stories); 6 John (no M here, but are in later); 7 Advent ("go slowly" with M + Jo; M's patience, HM, A);

**U2** Following JC - His Word and Example | 14 Jesus' Death and Resurrection (cross) (family dev: honor M as friend, protector, mother); 14 Christmas (Matthew, Luke) "stunning truth of the Inc" (image);

**U3** Living the Sac of Initiation | 19 Conversion Is for Everyone (Finding, images);

**U4** 27 Reconciliation, Liturgical Resources: | 1 confess (Confiteor); 29 Matrimony (prayer of intercession of BVM for married and engaged couples)

| HM, AC, NC, A, HHQ, DP, Way, Creche, HD |

### Coming to the Catholic Church

**U2** Becoming Catholic (Matt 12:46-50: relatives of Jesus, creed, baptismal promises); 3 The Ch of JC (profile of M as Mo of the Ch: faith, love, disciple, free consent); 5 Ministry in the Ch (M listed among 'important women' in first century church - Pent); 6 Marks of the Ch (M as model of holiness, our dignity, life of grace; M's journey of faith, our free response + cooperation); 7 Advent/Christmas (with M, discipleship, stresses the work of Christmas: "To find the lost, to heal the broken, to feed the hungry, to release the prisoner, to bring peace among brothers and sisters, to make music in the heart.");

**U2** Our Heritage in the Ch | 11 Late Middle Ages: (1000-1500) (For the Catechist: liturgical art, Nouwen's Behold the Beauty of the Lord: Praying With Icons, Gregorian chant) 12 Reformation and Renewal (review of persons of SS); 13 Ch in the Modern World (infallibility - Assump as example); 14 Ch in US (TM hymns "Im Mary", Nat Shrine of Im Con, patroness, Am Ch - diverse cultures, Guad); 14 Lent (Image: Way, 4th station);

**U3** God's Covenant - Our Life with God | (made in God's image: M among those on a diverse list of people); 22 Second Com (Praising holy names: uses Benediction praises); 26 Fourth Com (Holy Fam: obedience to God's will);

(2) **Scope and Sequence: Coming to Faith Program 1988 – 1994**

<table>
<thead>
<tr>
<th>Doctrine</th>
<th>Prayer and Worship</th>
<th>Scripture (see below)</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>Hail Mary</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td>M, Mo of Jesus and our Mother</td>
<td>Magnificat; HM, R</td>
</tr>
<tr>
<td>3</td>
<td>Marks: ecumenical movement, Mary; Ch, prayer, saints</td>
<td>Apostles’ Creed; prayer...to Mary; Hail Mary</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Baptism: Mary and the saints</td>
<td>Praying for success of ecumenical move; AC, NC</td>
</tr>
<tr>
<td></td>
<td>People are created in God’s Image; Mary as sign of hope</td>
<td>Mary and the Rosary</td>
</tr>
<tr>
<td>6</td>
<td>Advent/Christmas Mary</td>
<td>The Rosary, making a Jesse tree, play</td>
</tr>
<tr>
<td>7</td>
<td>HHQ, AC, Mysteries of B, Way</td>
<td>Honor Mary</td>
</tr>
<tr>
<td>8</td>
<td>NC, A, HHQ, HM, AC, Way</td>
<td></td>
</tr>
</tbody>
</table>

(3) **Marian Content in Coming to Faith (1988–1989; 1994)**

**Guidelines on Doctrine for Catechetical Materials**

The Unabridged text of Articles 34 - 37.

**Mary and the Saints**

Doctrinally sound catechetical materials:

34 Explain the sacramental meaning of "communion of saints," linking it to the eucharist, which bringing the faithful together to share the "holy gifts" is the primary source and sign of church unity.

35 Explain the biblical basis for the liturgical cult of Mary as mother [sic] of God and disciple par excellence; and describe her singular role in the life of Christ and the story of salvation (Lumen Gentium 66, 67).

36 Foster Marian devotions and explain the church’s particular beliefs about Mary (e.g. the immaculate conception, virgin birth and assumption) (GCD 68; NCD 106).

37 Explain the church’s teaching on angels and its veneration of saints who intercede for us and are role models in following Christ. (GCD 68).

In 1990, the United States National Council of Catholic Bishops published *Guidelines on Doctrine for Catechetical Materials.* In spite of the fact that the Sadlier publication date for Coming to Faith precedes this publication date (1988-89 vs. 1990), it appears that Sadlier has indeed implemented the Guidelines, even though the manuals do not refer to them.

For Coming to Faith, Sadlier produced a separate and detailed handbook titled, *Catholic Teachings in Sadlier’s Coming to Faith: A Compendium of Faith for Grades K—8.* This booklet, in addition to the overview and grade-specific scope and sequence charts, were helpful in locating the Marian doctrine. My own context chart above provides the additional comparative material necessary to indicate that Sadlier did implement *de facto* the Marian teachings of the

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780 See above, p. 46.
781 See outline and discussion above, p. 124.
The articles in the *Guidelines on Doctrine for Catechetical Materials*, which could secondarily also intend to include Mary — that is, Marian devotion and prayers (article # 74), Marian art (# 81), the liturgical year (# 42), biblical themes (# 73), diverse Marian customs (# 44) — can also be found in abundance in *Coming to Faith*.

In *Coming to Faith* there are very few aspects to be called “new.” One evident facet in *Coming to Faith* is more concentration on discussing Mary within the Communion of Saints. This is possibly a fruit of the Guidelines and the growing ecumenical themes in Sadlier noted above. In a manner previously not stressed, the textbooks refer to “Mary and the saints.” The titles, Mother of the Church and Mother of all Christians, are taught side by side, the second title indicating an ecumenical perspective and openness to cultural differences among peoples. These themes reflect the concept of Mary in the mystery of the Church.

The Mary-as-friend theme is continued from *Lord of Life* and *Growing With God* and developed in *Coming to Faith*. The newly introduced Peace and Justice resource section mentioned above is an umbrella for devotions from Lourdes and Fatima to Dorothy Day who picketed with rosary in hand. The rosary is emphasized with examples such as that of Archbishop Oscar Romero who never retired at night without having prayed the rosary.

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<table>
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<tr>
<th>Mary:</th>
<th>birth of, 2; at death of Jesus, 3; devotion to, <em>See also Rosary</em>, 4; as disciple, 1; faith of, 2; feasts of (see below); finding of Jesus in Temple by, 3; holiness of, 4; immaculate conception, 2; love of, 1; as model of discipleship, 1; as model of hope, 1; at Pent, 5; prayer of, <em>See Magnificat</em>; sinlessness of, 2; trust of, 1; virginity of, 4; at wedding at Cana, 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary, feasts and celebrations of:</td>
<td>Annun, 4; Assump, 3; Birth of Mary, 1; Immaculate Conception, 4; Motherhood of Mary, <em>See Solemnity of Mary</em>, Mother of God, 4; Our Lady of Guadalupe, 2; Visit 4.</td>
</tr>
<tr>
<td>Mary, titles of:</td>
<td>Mother of All Disciples, 1; Mother of Christians, 2; Mother of the Church, 2; Mother of God, 2; Mother of Jesus, 6; Patroness of the Americas, 1; Woman of Hope 1</td>
</tr>
<tr>
<td>Prayers:</td>
<td>Angelus, 3; Apostles’ Creed, 5; Glorious Mysteries, 3; Hail Holy Queen, 3; Hail Mary, 6; Joyful Mysteries, 3; Litany of Our Lady, 1; Magnificat, 3; Nicene Creed, 2; Rosary, 6; Sorrowful Mysteries, 3; Stations of the Cross, 4.</td>
</tr>
<tr>
<td>Other:</td>
<td>Christmas creche, 2; Holy Days, 3; Holy Family, 5; Mary + Holy Spirit, 3; Pilgrimage, 8; Sacraments: 7.</td>
</tr>
</tbody>
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The General Index of the booklet, Catholic Teachings in Sadlier’s *Coming to Faith: A Compendium of Faith for Grades K-8*, has the following entries. The numbers below indicate the grade levels in which the subject is treated:

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782 Guideline 34: “Explain the sacramental meaning of ‘communion of saints,’ linking it to the eucharist, which bringing the faithful together to share the ‘holy gifts’, is the primary source and sign of church unity.”

783 See above, pp. 178, 184, and 188.

784 CTF-1/1, TM, p. 70-3, the chapter title is “All Saints,” includes materials on Mary and Joseph and stresses family character. See also: CTF-1/3, TM, p. 99, parish church (stained glass, statues) reminders of Mary and the saints; TM, p. 122, “Tell them that this week we will learn more about prayer and about Mary and the saints;” TM, p. 126, “Aim: To help the students appreciate the place of Mary and the saints in the Church.” ST, p. 72, Mary and the Saints are people who love God very much...” ST, p. 75, “How do Mary and the saints help us today?”

785 CTF-1/3, p. 221. Interestingly enough, this is also placed in connection with Our Lady of Guadalupe to show that Mary had regard for all peoples.


788 CTF-1/6, p. 188.
Mary at Pentecost is now a secure theme in Sadlier. Though not mentioned previously, Mary at Pentecost is a minor but constant theme in Sadlier that can be observed from earlier editions on. In the early texts, she is usually depicted as the one woman in the midst of the apostles. Later she is depicted among a group that included other women. In *Coming to Faith* we find her as a predominant, strong figure among women and men gathered at the Pentecost hour. Sadlier no longer publishes a Pentecost scene without the women's presence, in accord with Acts 1:14.\(^790\)

In the catechist training sections of the teachers' manuals there is depth to the teaching. The fourth grade teacher manual is an example. A history of Marian doctrine is given: The catechists are taught the significance of Galatians 4:4 “born of a woman,” and what Deipara (bringer-forth of God) and Theotokos (bearer of God) signify. They learn that there were Marian liturgies by the 4th century. They are introduced to Marian titles such as Mystical Rose, Tower of David, Morning Star, Virgin Most Faithful, Mother of God, although these titles are not explained. The catechists also learn about the Marian Year of 1987-88, and given a quote from Pope John Paul II calling on Mary as Peacemaker (June 6, 1987).\(^791\) Along with the *history* of the doctrine there is also a deepening of the understanding of Mary as a necessary part of God's plan for salvation. The catechists also learn that Mary recognized and believed in her part in this plan.\(^792\)

The retrieval of devotions makes them “new” to Sadlier since they have not been treated since Vatican II.\(^793\) Mary as patroness of the United States of America under the title of Immaculate Conception had been in previous series, but for the first time the students are taught about our *National Shrine*.\(^794\) A prayer service to our national patroness adds the Miraculous Medal inscription: “O Mary, conceived without original sin, pray for us who have recourse to thee.” The Magnificat is reworded in a contemporary language perhaps more readily understood by a fifth grade child; the text has, however, been considerably altered to remove the pronouns.\(^795\) Both prayer forms show the spectrum of forms used by Sadlier, both the “thee” form and, at the same time, the avoidance of the masculine “he” for God the Father.

Elsewhere in Sadlier, the children are taught that Jesus learned his prayer from Mary. For example, “Mary and Joseph taught Jesus the Jewish prayers...” Since the prayers of the Hebrew Testament, particularly the Psalms, consistently refer to God with the pronoun, “he,”\(^796\) and, by the same token, Jesus uses the masculine Abba repeatedly in his prayer and discourse, would it not be consistent that Mary’s prayer also addresses “the Lord, God her savior” as “he”?\(^797\) This same text, fifth grade, calls

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\(^790\)For example see: CTF-1/2, p. 30; CTF-1/3, 30-31. Cf. To LL/2, TM, p. 189; OWU/3, TM, p. 100. Both not in student text.

\(^791\)These are all first mentions in a Sadlier training. CTF-1/4, TM, p. 373.

\(^792\)CTF-1/2, TM, pp. 221-2.

\(^793\)Miraculous medal, CTF-1/5, p. 249; May crowning, CTF-1/3, p. 228. This is supported with a flower crowned image.

\(^794\)CTF-1/5, pp. 135 and included in a prayer service on 254; CTF-1/8, TM, p. 207. The image on p. 131 of the text is of the National Shrine.

\(^795\)*Mary’s Song of Praise*: My heart praises the Lord; my soul is glad because of God my Savior, for God has remembered me, God’s lowly servant! ¶ From now on all people will call me happy, because of the great things the Mighty God has done for me. ¶ The name of God is holy, from one generation to another God shows mercy to those who honor God. ¶ God has stretched out God’s mighty arm and scattered the proud with all their plans. ¶ God has brought down the mighty kings from their thrones, and lifted up the lowly. ¶ God has filled the hungry with good things, and sent the rich away with empty hands. ¶ God has kept the promise to our ancestors, and has come to the help of God’s servant Israel. ¶ God has remembered to show mercy to Abraham and to all his descendants forever! From Luke 1:39-56.” CTF-1/5, p. 115.


\(^797\)CTF-1/4, p. 138, see also CTF-1/4, p. 125.
the Magnificat a “song of hope for the reversal of worldly values and the Reign of God in our lives.” Among the titles, disciple, peacemaker, patroness (protector), Mary is also called “A Sign of Hope” and “Woman of Hope.”

As Our Lady of Peace in the midst of conflict and suffering in life, Mary is depicted as a woman who was troubled and afraid, who learned to master life through prayer. For the older students, Mary is listed among the important women in the Church of the first century, as an example of holiness, as Our Lady of the Mantle who is our protector and is above all our Mother. Finally, older students who learn about God’s images find Mary listed among the examples of many ancient and contemporary great figures, who are “made by God, made good, and made for God.”

The art indicates an attempt to develop a sense of the sacred. One of the means employed is to frequently illustrate a religious scene by using a simulated stained glass window effect. In the younger grades, children are depicted showing devotedness to Mary. Little children learn by the image how devotion to Mary may be shown. The fifth graders learn about Marian symbols. This is also a first in the post-Vatican II Sadlier series. This particular symbol is a stained glass emblem of the rosary crowned with roses.

In a quiet, effective way, not only Guadalupe, but also other cultural expressions of Marian devotion are represented. There is, for instance, a beautiful Asian nativity in the sixth grade text, and an Asian Holy Family in a discussion on the fourth commandment in the eighth grade text.

Conflict between text and image is obvious only once. The fourth grade text tells the story of the twelve-year-old in the Temple. Mary and Joseph run forward with smiling faces to meet a smiling childlike Jesus. The 1988 school text: “When Mary and Joseph saw Jesus, Mary scolded Him.” The 1989 parish text: “Mary was upset.” As can be seen by the example, (Figures 32-33), neither “scolding” nor “upset” fit the image.

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798 CTF-1/5, TM, p. 339.
799 CTF-1/5, p. 233, et al.
800 CTF-1/6, p. 257 and the story of Archbishop Oscar Romero, p. 118.
801 CTF-1/8, TM, pp. 103, 106; CTF-1/7, p. 138; CTF-1/6, p. 257.
802 Creator and Lifegiver, God of Shalom (Fullness of Life), God of relationship, God of faithfulness and mercy, Abba (“Dad”), Emmanuel (God-With-Us), CTF-1/8, pp. 1154-161.
803 Practicing Faith Needs: Have the students choose one person from the following list whose life gives them evidence that we are made by God, made good, and made for God: Martin Luther King, Jr; ...Sister Thea Bowman; Mary, Mother of Jesus.” CTF-1/8, p. TM, p. 243.
804 For example, CTF-1/2, p. 243; CTF-1/3, pp. 123, 220, 225; CTF-1/4, p. 125. Images are sometimes repeated from book to book. Children probably recognize them from year to year. The repeated images are not necessarily used to review doctrine, but for financial expediency.
805 CTF-1/3, p. 228.
806 CTF-1/5, p. 370.
807 CTF-1/6, p. 128.
808 CTF-1/8, p. 233. The text as such does not speak of the Holy Family.
Even in the attempt to represent sacredness, there are also images where the beholder is bewildered by what is meant. An example is found in the first grade text, 1988. The lesson teaches about the Holy Spirit. The descent of the Holy Spirit is represented colorfully, joyfully, an event from above. On the following page, the text refers to the assistance of the Holy Spirit, also in the breaking of the bread: “The Holy Spirit was with them when they shared the Bread and Wine, the Body and Blood of Christ.” The image represents an almost picnic-like scene of a happy gathering of Christians sharing bread and wine. The causal handing of the plate of bread to the reaching child with the nearly flirtatious look of the young man to the young mother of the child, and the older man standing with the wine cup in his hands, as Mary reaches toward him, would look very much like a television cocktail party with light banter if the clothing were contemporary. Joy and comradery are evident, it is a joyful experience of community. The joy represents the Holy Spirit’s presence, but would the children discern the Spirit’s presence if the text did not support it? I wonder, too, if it would be difficult for a six-year-old child to discern from their experience that this is Eucharist (Figures 34-35).
The Sadlier system of testing and review probably has as its object to teach children the “correctness” of Mary’s place when presenting certain multiple choice questions. Some examples:

(Children are to select and circle the correct name.)

- Our gifts to God become ______ • Jesus • Mary • Peter.
- At Mass the bread and wine become ______ • Mary • Jesus • Paul. 810
- We show we believe in the Blessed Trinity when we pray a. The Creed b. The Our Father c. The Hail Mary. 811
- Jesus preached about a. The rosary b. The country of Palestine c. Holy Days of Obligation d. The Good News of the Kingdom. 812

Can the small child distinguish the “right” and “wrong” of a test from “good” and “bad”? If Mary and Peter, Mary and Paul, The Our Father, The Hail Mary, etc. are “wrong,” does this not implant a certain “wrongness” about these concepts in the child’s mind? 813

In summary, Coming to Faith has set about to teach Marian doctrine, that is, to consciously include her where it is to the benefit of the discussion on and formation of Church. Secondly, where Marian doctrine is presented, it helps to secure the identity of Jesus Christ. Fostering of devotion is a third aspect that is emphasized in Coming to Faith. The various types of devotion appear to be retrieval rather than innovation.

The illustrations and images represent a joyful Mary, 814 and whether planned intentionally or not, several images depict a strong, standing Mary, which conveys strength but not at the expense of

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810 CTF-1/1, p. 179.
811 CTF-1/2, p. 159.
812 CTF-1/4, p. 69.
813 In the New Edition Coming to Faith, forward, there seems to be a change in method. A sample of that edition’s questions:
4. The immaculate conception of Mary means that
   a. Mary said yes to God b. Mary was born free of original sin c. Mary visited her cousin Elizabeth
In this form of questioning, there is no association of the wrong “person” but, instead, which “action/characteristic” is the correct one for that person at that moment, since only one person is named.
814 CTF-1/1, pp. 70-1; CTF-1/2, pp. 20-1.
gentleness. In the diversity of images there are those where her gaze makes eye-contact with the viewer. A “relationship” is established between the Marian image and the child who looks at it. Could Mary, in the period before Coming to Faith, be described as a Mary whose attention was focused on Christ as she receded into the background and then slowly surfaced again? Perhaps the Mary of Coming to Faith could be characterized as a woman who can stand by Jesus as his most faithful disciple, and at the same time can form a concrete, real relationship with us as friend and spiritual mother.

k. Sadlier’s Coming to Faith Correlation with The Archdiocese of New York Guidelines for Catechesis, Grade One through Grade Six, The Faith That Marks God’s People

1988

In Section I-D above, the New York Archdiocesan Guidelines were discussed. Here it was noted that Sadlier, as a company based in New York, was not required to follow the New York guidelines. However, in 1988, the company published the New York guidelines with a correlation of Coming to Faith. All elements in the guidelines corresponded to the Sadlier series. Figure 36 is an example of the correlation:

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815 CTF-1/2, pp. 30, 122-3; 136; 224-5.
816 CTF-1/3, p. 72.
817 See p. 50f.
BASIC TEACHINGS

CORE CONTENT

God the Father gives us the gift of Jesus.

Jesus, the Son of God, who existed from all eternity, "was born of the Virgin Mary and became man." (Incarnation)

Mary is the Mother of Jesus and our Mother.

CHRISTIAN LIVING

We are in awe of God's wonderful gifts of human life and of grace, a sharing in God's own life.

We are to care for and respect the life of the unborn, the disabled, the elderly and all persons.

Mary is our model because she was always close to God and said "yes" to God with faith and trust.

SACRED SCRIPTURE

John 3:16

Jesus as Divine and Human (Incarnation)

Mark 1:11

Sadlier Coming to Faith Correlation

The content of this band is covered in the following chapters:

1 (pp. 8-17) 19 (pp. 140-149)

2 (pp. 18-27) 21 (pp. 160-169)

Sadlier cites Mark 1:11 in Gr. 1 Chap. 10 (pp. 78-87).

Sadlier Coming to Faith Correlation

The content of this band is covered in the following chapter:

29 (pp. 220-229)

PRAYER AND WORSHIP

Sadlier Coming to Faith Correlation

Continue to teach the Apostles' Creed: "I believe in Jesus Christ, His only Son .... He will come again to judge the living and the dead."

Sadlier Coming to Faith Correlation

Review the Hail Mary

Prepare the children for the Feast of the Immaculate Conception, December 8. Explain that Mary was always filled with a special grace from God.

N.B. The precise theological terms in parentheses are for the Catechist. The concept is explained but the term is not necessarily taught to the students at this grade level.
I. *Celebrating Our Seasons and Saints*

1994

Before looking at the third edition of *Coming to Faith*, there is a small Sadlier series published in 1994 called, *Celebrating Our Seasons and Saints*. The pages can be torn out and used as supplements to a regular religion program, or in some cases, may replace the religion program. There is a growing trend in the United States to have the parish religion program in connection with the Sunday liturgy or immediately following it. In the first instance, children are invited to leave the liturgy during the adult sermon, discuss the lessons of the reading on a child's particular level, and do a worksheet for reinforcement. The practice of making this the only catechesis for children is currently discouraged in catechetical leadership circles, since catechesis extends beyond the themes of the liturgy.

*Celebrating Our Seasons and Saints* has excellent supplementary material to strengthen a child's liturgical awareness. Its scope follows:

<table>
<thead>
<tr>
<th>Gr</th>
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<tbody>
<tr>
<td>1</td>
<td><em>(No M in Advent + Christmas)</em></td>
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<tr>
<td></td>
<td>U3 Jesus Gives Us the Ch: We Celebrate the Holy Family [drop henceforth “We Cele” in title] / S Joseph / Mary (HM + May devotion)</td>
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<tr>
<td>2</td>
<td><em>(Our Cath Faith)</em></td>
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<tr>
<td></td>
<td>U1 Our Cath Faith: Birth of Mary (greatly blessed, servant)</td>
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<tr>
<td></td>
<td>U3 The Sac Eucharist: Christmas</td>
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<tr>
<td>3</td>
<td><em>(United in Our Cath Ch)</em></td>
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<tr>
<td></td>
<td>U1 JC Gives Us His Ch: We Remember OL of the Rosary (calls R a “Remembering” prayer with Mary)</td>
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<td></td>
<td>U2 We Live the Way of JC in Our Parish: We Prepare During Advent</td>
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<tr>
<td></td>
<td>U3 Our Ch and Our Parish: We Journey at Christmas (image)</td>
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<tr>
<td></td>
<td>U4 United in Our Cath Ch: (M at cross included in worksheet on Easter)</td>
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190 Section II
The Marian Content in *Celebrating Our Saints and Seasons*

New devotional ideas emerged, to an extent, in the Marian work pages of *Celebrating Our Seasons and Saints*. The sixth grade offers “A Scripture Search for Mary (Figure 36).” The same text also teaches Marian titles, and invites the student to “Create your own title for Mary (Figure 37).” “In Praise of Mary’s Name” tells the students, “Here is another way of praying. Make a pencil outline of the name Mary... use your favorite Scripture verses about Mary to create a handwritten outline of her name... (Figure 38).” The third grade booklet called the rosary “A ‘Remembering’ Prayer.” The simple, positive way of presenting the rosary, must impact the eight-year-old child positively. This use of image to encourage the child to “Put yourself in the scene just as you did today” is as old as ancient cathedral catechesis, but new to Sadlier’s approach to catechesis (Figure 36).

The catechetical experience makes Scripture pivotal, teaches prayer and doctrine is assimilated. The first grade worksheet presents the Hail Mary simply and cleverly that the child will learn that there are three parts to the Hail Mary: the angel’s, Elizabeth’s, and ours. Mary has two titles: full of grace and Mother of God and we honor Mary by bringing her our little flower basket with her titles on it. There are similar experiences to develop in the themes: greatly blessed, servant, Mary at the cross, faithfulness and the Jewish backgrounds (Figure 39).

There is a possibility, however, that children make an error regarding which Mary is meant in the Easter celebration of the fourth grade text. Not the child’s text nor the teacher manual clearly indicate that Mary Magdalene is meant by the Mary who is weeping at the tomb.

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818 CSS/6, p. 9.
819 CSS/6, p. 10.
820 CSS/1, pp. 41-2.
821 CSS/4, p. 37.

Section II  191
Listen to God's Word

Jesus went home to Nazareth with Mary and Joseph. Mary treasured everything about Jesus in her heart.

From Luke 2:51

A Treasuring Meditation
The pictures show a joyful, a sorrowful, and a glorious memory of Jesus that Mary treasured in her heart.

Choose one of the pictures. Be very still as you look at the picture. Imagine that you are there in the scene. What do you see? What do you hear? What do you say to Jesus? What do you say to Mary? Stay with the scene as long as you wish. This is called meditation.

My Prayer Goes On
Take this page home with you. During the week choose another picture. Put yourself in the scene just as you did today.

Figure 36

A Scripture Search for Mary
We honor Mary with so many titles. Some of them are: Mother of Our Savior, Immaculate Conception, and the Blessed Virgin.

Listen to God's Word
Is there a title for Mary that no one has ever used to honor her? To help you discover that name do a Scripture search. Use these Scripture references to find your own title for Mary.

Luke 1:26-56
John 2:1-10
John 19:25-27

After reading these passages, ask yourself: What do the words tell me about Mary?

Create your own title for Mary. For example, “Mary, Lover of the Poor.”

Figure 37
In Praise of Mary's Name

Here is another way of praying. Take a piece of paper about 2½" wide by 8½" long. Then use your favorite scripture verses about Mary to create a handwritten outline of her name. You might want to do the writing in different colored inks. Keep Mary's name as a bookmark prayer.

Listen to God's Word

When Elizabeth heard Mary's greeting, she was filled with the Holy Spirit and said in a loud voice, "You are the most blessed of all women, and blessed is the child you will bear!"

From Luke 1:41

My Prayer Goes On

Repeat your favorite scripture verse about Mary.

A DREAM COME TRUE—CHRISTMAS

Listen to God's Word

A Child is born to us!
A Son is given to us!
And He will be our Ruler.
He will be called, "Wonderful Counselor,"
"Mighty God," "Eternal Father,"
"Prince of Peace."
Isaiah 9:6

A Christmas Reflection

"From the time I was a child, I heard these words of the prophet, reminding me of God's promise to save us, God's people. I never imagined that I would play a part in making this dream come true! I am Joseph, a carpenter of Nazareth and the husband of Mary. Before Jesus was born, Mary and I made a long and difficult journey to the town of Bethlehem. How worried I was when we arrived and could not find a place to sleep. Mary was very tired and so close to giving birth.

When God was with us at every moment. Finally, all that we had dreamed of came true. The Prince of Peace, the Son of God was born. And He and His Mother were given to me to care for and protect.

Often Saint Joseph seems to be in the background of the Christmas story. But how strong and wise he must have been to be chosen to care for Mary and the infant Jesus. Take a few minutes to read Matthew 1:18-23. What questions might you like to ask Joseph? What feelings do you have about him?

Figure 39
m. Coming to Faith

(1) Context Chart (see above, p. 178ff.)


As stated above, the basic content does not change. The doctrine is not diminished, but the levels at which children are expected to learn does in some cases change. For instance, the rosary and the Magnificat as subjects (prayers) to be taught are dropped from the second grade scope and sequence chart. Even though the rosary is not listed on the scope and sequence in second grade, the children are still taught how to pray it in second grade. What has changed is that it is no longer stressed on that level; it is simply being introduced without detail. The same holds true for third and fourth grade. In the fifth grade, the rosary is emphasized and the students are now expected to know its meaning and mysteries. The Magnificat was also formerly taught on a lower level; now it is taught as a prayer to be emphasized in fourth grade;

The directives also have a gentler nature. For example, in the 1988 teacher manual of first grade regarding the Hail Mary prayer, it is stated: “Make a commitment to pray it at particular times.” The 1995 edition asks, “When will you pray the Hail Mary this week?”

There are some pastoral dimensions that are new. For instance, “Stress Joseph’s and Mary’s love and care for one another as well as their love and care for Jesus.” Mary and Joseph’s roles as educators of Jesus has always been an underlying subtheme in Sadlier. In the Coming to Faith series, the theme is associated not only to the respect Jesus shows his parents, but is also linked to the family being steeped in their Jewish culture and religious ways. Sadlier newly teaches about Mary as “Patroness of Families.” Guadalupe and Mother’s Day are linked to bring the child to greater appreciation of what caring good mothers do.

Coming to Faith, New Edition, for the first time since Vatican II incorporates devotional legends. The third grade Activity Book has the story of “The Juggler of Our Lady” under the review material, “We Are the Church.” The point of the lesson is to teach about the value of different ministries in the Church and giving our best in what we are gifted to do.

Other devotions retrieved are the Seven Sorrows of Mary, Mary gardens (somewhat in the sense of spiritual gifts), processions, statues, and grottos. Most of these are alternative activities suggested to the teacher.
The third grade teacher is asked to teach about the bishops’ love for Mary. In the preparatory material for Day 5 of the chapter, Mary, Mother of the Church, is written:

Objective: To motivate the children to honor Mary. ... Developing Interest: Show the children a mirror and elicit that a mirror reflects images back to us. Tell the children that many years ago, the bishops of the world met in Rome. They wrote about the Church and Mary’s role in our beliefs. They wrote that Mary’s life was like a mirror because it reflected the important things in which we believe. When others look at Mary’s life, they can see the reflection of God’s love and the importance of Jesus in our lives. Mary’s life sets an example for kindness and forgiveness. The bishops also wrote that when we honor Mary, she calls us closer to her Son, Jesus (Adapted from Dogmatic Constitution on the Church, article 65).

The Marian chapters in Coming to Faith, New Edition, have as stated above, listed paragraphs from the Catechism of the Catholic Church. Basically, I did not note any substantial doctrinal change in the Marian teaching. The catechism more-or-less affirms that what has been written by Sadlier is in accord with the catechism, but not taken from it.

The Protocol, based on the Catechism of the Catholic Church, which mandates that certain Marian teachings be included in textbooks, has some shifts in vocabulary not used until now in Sadlier. In anticipation of that review, Sadlier may have to strengthen its explanation of ever-virgin, a difficult subject to teach to small children. For now Sadlier uses the expression, virgin birth, or most usually “born of the Virgin Mary.” Ever-virgin sometimes appears in the teacher manuals, but there is no explanation of it in the children’s texts.

Before concluding the review of Sadlier series since the second Vatican Council, two additional aspects will be discussed: 1) A new series in the making, and 2) a final review of the grid of Marian content.

n. Faith and Witness
1997

The latest of the new Sadlier materials published just prior to the conclusion of this thesis is for the Junior High level and offers a replacement or alternative for the earlier Coming to Faith seventh and eighth grade. Mary is remembered in Morality, A Course on Catholic Living of the Faith and Witness series as a model of the moral life as presented in The Splendor of Truth. (See the quote, which has been incorporated into the text, in the chart below.)

The title Church History, A Course on the People of God brings in Marian devotion and especially Mary in the arts. The review of Marian teaching is given in Creed, A Course in Catholic Belief. This review clearly teaches the principle teachings on Mary and approaches Mary’s virginity in a manner unmistakably clear to adolescents. Mary as first disciple, model and motherly intercessor for the Church are also part of the teachings. (See chart forward.)

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779 CTF-3/3, TM, p. 238.
780 In the Kindergarten teacher manual can be found: “Mary’s virginity, humble estate, and complete self-giving... In taking on human flesh through the ever-virgin Mary and entering human history, God’s Son, Jesus Christ, renewed the world from within and became for it an abiding source of supernatural life and salvation from sin. (Sharing the Light of Faith, NCD, 87).” CTF-3/K, TM, p. 97A.
Listed on the credits page: “The Ad Hoc Committee to Oversee the Use of the Catechism, National Conference of Catholic Bishops, has found this catechetical text to be in conformity with the *Catechism of the Catholic Church*.”

Each title represents a semester course on the Junior High School level. Sadlier provided the texts that were published prior to the completion of this thesis.

<table>
<thead>
<tr>
<th>Gr</th>
<th>Title and Marian Content</th>
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| Jr High | **Morality, A Course on Catholic Living**  
Rev. Paul J. Wadell, PhD, C.P.  
4 Sin + Forgiveness (includes in “Catholic ID” tag the teaching on the Immaculate Conception), p. 44; (TM: Conclude lesson with HM)  
13 The Power of the Moral Life (includes in a box titled “Catholic Teachings”: “About Mary and the Moral Life: When faced with the struggles that are a part of living the moral life, Catholics often turn to the BVM. Pope John Paul II reminded us of Mary’s importance in our lives. He wrote that Mary, the mother of mercy, is the ‘radiant sign and inviting model of the moral life’ (*The Splendor of Truth*, 120). Take a moment to think about the hard choices Mary had to make in life. Ask her to help you make your hard choices.” p. 157 (TM: closing prayer: “…in the presence of Jesus and with the help of Mary, to reflect on one small act of kindness…)  
Journal: (Catholic ID tag): “Hail Mary full of grace …. You are Mother of God. Help me, Mary, to honor you as my mother, too.” p. 18  
Note: The prayer pages at the end of the book are decoratively lettered, colorful: HM, AC, HHQ, A, Litany of Holy Name, Mary, Queen of Peace (JPII), Litany of BVM  |
|     | **The New Testament, A Course on Jesus and His Disciples**  
Dr. Mary Ann Getty, STD  |
|     | **Liturgy and Worship, A Course on Prayer and Sacraments**  
Rev. Thomas Richstatter, OFM, ThD  |
Faith and Witness
1997-98

Creed, A Course on Catholic Belief
Dr. Norman E. Josaitis, STD; Rev. Michael J. Lanning, OFM

The covers of the parish and the school TM's, and the ST include a contemporary stained glass Madonna and Child TM, school

In the Ways of Learning Section, children act the 4th station, p. G16-7.
3 In the assessment, students are asked to select Old Testament model of faith. Mary is incorrect answer.
7 The Perfect Image (detail from Madonna of Port Lligat, 1950 used twice), p. 76A, p. 81; Gal 4:4, “born of a woman,” p. 78; “born of Mary,” p. 79; (detail, Holy Spirit from Coronation of the Virgin, Velazquez), p. 80; in TM, directive to teach Angelus, p. 81; “Despite what some people or some artists might envision, Jesus had not been a full-grown man living in heaven from all eternity who shrank into a baby before entering Mary’s womb.” p. 83.
10 The Lord and Giver of Life, The HS in Christ’s Life (describes HS’s action on BVM), p. 118.
12 The Church of Jesus Christ, “Among the vital elements of the Church that make it visible, the council bishops mentioned the following: ... Devotion to Mary, the Mother of God. Her spiritual motherhood extends to all the members of the Church.” p. 142.
14 The Church on Its Way, Session 3, The Morning Star (Two full pages are devoted to) “Mary, the mother of Jesus...an example of the Church’s pilgrimage of faith...the image of what the Church hopes to be...guiding light to the pilgrim Church on its way...privilege of being free from original sin...immaculate conception...[Mary] fully human...[IC] means that she experienced redemption from the first moment of her life. She was full of grace. ... Her son was not conceived through sexual relations... Mary never engaged in sexual relations at any time in her life. ... Mother of God. ... Mary’s greatness comes from Christ... [CCC 487],” p. 166.

The First Disciple: “Who knew Jesus better than Mary did? ... there as her child grew...witnessed his public ministry...stood at the foot of the cross...witness to the resurrection and ascension...waited in prayerful anticipation for the coming of the HS. ...first of Jesus’ disciples... Mary cooperated fully with God’s grace and remained free of any personal sin her whole life long. ...obedient...model for the Church...treasured member of the early Christian community...privilege... She anticipated the resurrection that all of us will experience...assumption...’Behold, your mother’ (Jn 19:27)...She is still Mother of the Church...the mother of each one of us.” [Sidebar: explanation of “brothers and sisters of Jesus”], p. 167. [The TM notes explain the Marian holy days.]; communion of saints, “Why is this communion of saints so important for us?...It also reminds us that Mary and the other saints can pray for us, or intercede for us with God,” p. 169; “Why do you think it is important for every Catholic to have a deep love and respect for the BVM?” p. 170; Highlight for Home [handout for home] (tells that Mary was studied; uses as conversation starter) “The BVM...Her most beautiful title...My favorite Marian devotion or song...” p. 171B.
<table>
<thead>
<tr>
<th>Faith and Witness</th>
<th>Church History, A Course on the People of God</th>
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<tbody>
<tr>
<td>1997-98</td>
<td>Rev. Thomas J. Shelley, Ph.D.</td>
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<td></td>
<td><strong>ST 1 Ever Ancient and Ever New</strong> (explains that the Catholic faith is rooted in historical events): “Have you ever noticed that when we recite the creed at Mass on Sunday, we mention five names: God the Father, God the Son, God the Holy Spirit, the Blessed Virgin Mary, and... Pontius Pilate?” p. 9. (Explains that “Church history is filled with events.”) “Other events are more personal, more intimate, and more private—for example, the Blessed Virgin’s appearance to Bernadette at Lourdes, France, in 1858.” p. 11.</td>
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<td><strong>8 A Time of Crisis and Challenge</strong> (includes a quarter page picture of Michelangelo’s Pietà), p. 72.</td>
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<td><strong>11 The Dawn of a New Age, 1814-1914</strong> (includes paragraph on devotion to the BVM and “proclamation by Pope Pius X of the doctrine of the IC of Mary,” rosary, May, October and other devotions, pilgrimages, Marian shrines, Murillo painting of IC. p. 131.</td>
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<td><strong>12 Catholicism in the US, A.D. 1565-1861</strong> (includes founding of missions named after Mary), p. 141.</td>
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<td><strong>15 The Story of Art</strong> (includes a Middle Ages Marian statue and Renaissance Pietà), p. 180; <strong>Music</strong> (includes a manuscript miniature of the nativity), p. 182.</td>
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<td><strong>Prayers</strong> The Memorare, p. 188.</td>
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</tbody>
</table>

This series and those in future will be evaluated according to the Protocol for the inclusion of the teachings of the Catechism of the Catholic Church. The chart is repeated on the following page. Although the series is not yet complete and cannot be fully evaluated, a comparison between the Protocol and the chart of Marian content for Creed, A Course on Catholic Belief indicates that Sadlier has fulfilled those requirements and has incorporated post-Vatican II developments in Marian teachings, especially regarding Mary as Christ’s disciple.
5. I Believe in Jesus Christ, the Only Son of God (422-682)

<table>
<thead>
<tr>
<th>Paragraph</th>
<th>Text</th>
</tr>
</thead>
</table>
| (495) | teach that Mary is truly “Mother of God,” *theotokos.*  
\[\text{CCC in Brief: Council of Ephesus (431)}\] |
| (508) | teach that from among the descendants of Eve, God chose the Virgin Mary to be mother of his Son. “Full of grace,” Mary is “the most excellent fruit of redemption;” from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.  
\[\text{CCC In Brief; quote SC 103}\] |
| (509) | teach that Mary is truly “Mother of God” since she is the mother of the eternal Son of God made man, who is God himself.  
\[\text{CCC In Brief}\] |
| (510) | explain that Mary “remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin” with her whole being she is “the handmaid of the Lord.”  
\[\text{CCC In Brief}\] |

6. I Believe in the Holy Spirit (683-1060)

<table>
<thead>
<tr>
<th>Paragraph</th>
<th>Text</th>
</tr>
</thead>
</table>
| (744) | explain that in the fulness of time the Holy Spirit completes in Mary all the preparations for Christ’s coming among the people of God. By the action of Holy Spirit in her, the Father gives the world Emmanuel, “God-with-us.”  
\[\text{CCC In Brief; Mt 1:23}\] |
| (973) | explain that by pronouncing her “fiat” at the Annunciation and giving her consent to the Incarnation, Mary was already collaborating with the whole work her Son was to accomplish.  
\[\text{CCC In Brief; omits: She is mother wherever he is Savior and head of the Mystical Body}\] |
| (974) | teach that the Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son’s Resurrection, anticipating the resurrection of all members of his Body.  
\[\text{CCC In Brief}\] |

8. The Sacramental Celebration of the Paschal Mystery (1135-1209)

<table>
<thead>
<tr>
<th>Paragraph</th>
<th>Text</th>
</tr>
</thead>
</table>
| (1195) | teach that by keeping the memorial of the saints — first of all the holy Mother of God, then the apostles, the martyrs, and other saints — on fixed days of the liturgical year, the Church on earth shows that she is united with the liturgy in heaven.  
\[\text{CCC In Brief; partial}\] |
F. The Art in Sadlier Textbooks — A Catechetical Tool

The form of catechetical presentation in textbooks had begun to change in the United States prior to Vatican II. As has been described at the introduction to each series, the most obvious changes over the years pertain to the size and convenience of the texts and manuals and to the change in illustrations and art presentations. On the next several pages, examples of the predominant use of art in the textbooks is given. An attempt is made to show both the style of the art in the particular time period and how the art was used to catechize.

1. Our Life with God
Mid-1950s-1960

Mary is represented as a Queen Protectress (Figure 41). The image is typical of the way Mary was illustrated in the United States in the 1950s. It shows the influence of the encyclical on Mary’s queenship, Ad Coeli Reginam, which had been published in 1954. The queenly Mary prays for North America and spreads her protecting mantel over the world.

The text and image in Book 5 tell the story of Jesus (Figure 42). Very little is written on the page about Jesus’ life story, but the pictures help to complete the story. In the text Mary is represented as someone Jesus allows to help him and educate him. The images support the written text. The illustrations are bits and pieces cut out from several other sources. The collection of divergent styles indicate that the purpose of the illustrations was to facilitate the story, with less attention paid to the aesthetic effect the layout might have on the reader.

The crucifixion is illustrated in text and image (Figure 42). Though not mentioned in the text, Mary’s presence at Calvary is silently maintained through the use of the image.

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885 See above, p. 103f.
886 Images for this discussion will follow text.
888 OLG-1/5, UNDA CSAD 3/18.
889 OLG-1/5, UNDA CSAD 3/18. No credits are given.

200 Section II
Artist: Lloyd Ostendorf. OLG-1/3, 1956, UNDA CSAD 3/13. The image by Lloyd Ostendorf was used as a base with little snippets of hand typed phrases from the Litany of Loreto pasted on it.
Figures 42-44, Our Life with God series (mid-1950s-1960)
Figure 45, On Our Way series (1956-1964)

"Behold, I Come to Do Thy Will"
(Christmas)

"Now it came to pass in those days, that a
decree went forth from Caesar Augustus that a
census of the whole world should be taken... And
all were going, each to his own town, to register. And
Joseph also went from Galilee out of the town of
Nazareth into Judea to the town of David, which is
called Bethlehem... together with Mary... And
it came to pass while they were there, that... she
brought forth her firstborn son, and wrapped him in
swaddling clothes, and laid him in a manger because
there was no room for them in the inn... And
when eight days were fulfilled for his
circumcision, his name was called Jesus, the name
given him by the angel... And when the days of her
purification were fulfilled according to the Law of
Moses, they took him up to Jerusalem to present him
to the Lord..."

(Luke 2:1-7, 21-22)
2. **On Our Way**
   **1956-1964**

   The *On Our Way* (CCD) began with black/white drawings enhanced, usually, with a rose tone. The size of these early texts was 7 x 8½" ca. 1/3 the dimensions of regular 8½ x 11" workbook texts. The images in the *On Our Way* series were usually sketches of biblical scenes, effective in their simplicity (Figure 45, previous page).

3. **On Our Way - Vatican II**
   **1966-1971**

   The student texts of the second edition of *On Our Way* (1969) were almost exclusively photographs. With the exception of a few liturgical celebrations, there is little evidence of biblical illustrations, sacred art, sacramentals, or a religious action (e.g. a child at prayer) in the series. In the text demonstrated here, there are no Marian images (Figure 46-47).

   The strength and newness of the *On Our Way* texts (1965-1971), on the other hand, consists in the consideration given to various ethnic groups. To enhance the images, the black and white photographs are framed in red, for example, or olive green.

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890 *Christ Leads the Way*, OOW/1-4, Nativity, p. 94, 1969; this edition 1967 printing. No illustrator is credited. It is an item worth noting that I have been told by teachers who used the series that children invariably traced over these images with their pencils and/or tried to duplicate their simple lines in the margins of the texts in contrast to images in other textbooks that were distorted by pencil markings.

891 OOW/2/4, the Mass, p. 76, 77, 80, etc. The exception of a cross, p. 84, part of the insignia of an Eastern rite bishop’s cross, sacred images are not used.

892 *Selection* of photographs by Margaret Bevans. Photographs: Marion Bernstein, p. 116 and p. 118 (top); H. Armstrong Roberts, p. 117 (top); Hella Hammid, p. 117 (bottom); Helpers of the Holy Souls, p. 118 (bottom); John Wright, p. 118.


894 OOW/2/4, pp. 44-5.

895 OOW/2/4, pp. 118-9.
Regarding biblical illustrations, an exception to what has just been stated is found in a fine representation that hints at Cana (Figure 48, following page). A Cana scene incorporating Mary had not been found up to that point in the Sadlier series available for the study. The caption, Mother of the Living, is a direct reference to St. Ephiphanius. In the following decade sacred images began to appear more frequently in the Sadlier series.
4. *New Life and Lord of Life*  

In *New Life* (1971) and *Lord of Life* (1978), the size expanded to the regular 8½ x 11" workbook/textbook format, quite common for all elementary school texts. To illustrate contemporary life, photographs of people, especially children at worship and in social situations were used (Figure 49). Both series represented biblical scenes by using colorful drawings (Figure 50). There are also occasionally photographs of nature scenes. A few masterpieces also began to appear. In the third grade book of *Lord of Life*, there is a stained glass image (Figure 51). It, too, is among the first more classical representations used in the Sadlier series after Vatican II.

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900 LL/7, Crucifixion by Grunewald, p. 47; Annunciation, p. 84.
901 LL/3, p. 131.
The directory states,

"Audiovisual aids are used especially:

a) as resources for enriching catechetical instruction with objective elements; for this use, they should excel in truthfulness, careful selection of ideas, and pedagogical clarity; and

b) as images for properly cultivating the powers of the senses and the imagination; for this use they should have real beauty and be effective in moving people."

GCD 122. Sr. Maria de la Cruz Aymes, HHS, mentioned in an interview that she and Rev. Buckley, co-authors of four Sadlier series, were able to speak to the artists of three of the series to describe the intent to be represented in the images. May 4, 1997.
During these prayer times, the family can introduce some of the beautiful formal prayers that millennums of Christians once felt so meaningful such as the Memorare, the Prayer of St. Francis, the Morning Offering, the Prayer Before a Communion. If the family doesn’t have a good collection of prayers, a wise investment is Familiaribus Beatae Mariae Virgini (B.K. of Family Prayers), W. H. Scalabrini, Inc. This helpful little book not only offers traditional prayers but covers various forms of prayer and offers exemplars of prayer for the family at special seasons or on particular days.

Marian Prayer Is Family Prayer
On a year, in Mary, perhaps, on October or December, each family should offer a family prayer time in honor of Mary. A simple format would be to read a bit from Scripture, teach your child the Angelus. Learn and say the Memorare together, explaining what it means. Compose a family litany to Mary.

Take some time with pencil and paper and then go around the family circle and encourage each one to offer a prayer in turn. Something like this might evolve:

Mother of All Peoples—pray for us,
Mother of Third Graders—pray for us,
Mother of Teenagers—pray for us,
Mother of Those Who are Studying for Exams—pray for us.

In his deepest nature prayer is a natural part of your family prayer. A second half of your family prayer might go like this:

For giving us clean air to breathe, we thank you, God. For giving us shoes to wear, we thank you, God.
For giving us freedom to pray, we thank you, God.
For giving us both nice children,
we thank you, God. Parents can often surprised by the depth of their children’s prayer.

Although they may seem simple, these prayers tell us that children do think about God but they need some medallas in praying. Their best medals are not in the books but in the home, not words but people, not hours but love.

Figure 51

Various other magisterial writings up to the time period of the Lord of Life had also mentioned the place of art in Marian teaching. The encyclical On Evangelization in the Modern World, Evangelii

Though today the term audiovisual usually means sound and image correlated; the General Catechetical Directory clearly had sacred images in mind. The directory states, “Both for preparing programs, as well as for expressing truths with the help of pictures, one should call upon the joint effort of experts in sacred theology, in catechetics, and in the art of audiovisual teaching.”

Section II 207

903 GCD 124.
904 BYM 1: “Singular honor has been given her in piety, art, music and literature. Surely this Catholic tradition is a fulfillment of her prophecy: All ages to come shall call me blessed (Lk 1:48);” MC 34, 36 speak of the changes in “manners of expression in art;” and the need to be closely connected with the Gospel image of Mary; MC 28 tells the significance of the
5. *God With Us*
1983-1985

In the series *God With Us* the format remained as above, the use of color in the images is stronger and the features of Mary attempt to imitate a Jewish woman’s appearance (Figure 52). There are few Marian images in *God With Us*. This has previously been discussed above.

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Marian icon in the liturgical buildings of the Byzantine rite.

905 Under the subtitle, “First proclamation to those who are far off,” *Evangelii Nuntiandi* 51b states: “She [the church] carries out this first proclamation of Jesus Christ by a complex and diversified activity which is sometimes termed "pre-evangelization" but which is already evangelization in a true sense, although at its initial and still incomplete state. An almost indefinite range of means can be used for this purpose: explicit preaching, of course, but also art, the scientific approach, philosophical research and legitimate recourse to the sentiments of the human heart."

906 GWU/3, p. 109.
907 See above p. 175f.
By the late 80s and the 90s, the first two editions of *Coming to Faith* used images in even more diverse ways and Marian art is more prevalent. The art is prominent; high quality photographic and illustrative arts are evident. Marian icons and masterpieces from the Middle Ages are incorporated, although they are unidentified in both the student text and the teacher manuals. Sadlier manuals also add commentary on sacred art.908

At precisely the same time the art forms in Sadlier underwent major change, The Congregation for Catholic Education (Rome 1988), published a document, entitled, *The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal*, that included commentary on art.909 By the third edition of *Coming to Faith* (1995), there is a section on sacred art incorporated into the weekly lesson plans in the Catholic School edition for Junior High.

In *Coming to Faith* the sense of the sacred can be discovered in images that directly associate the viewer with events that extend beyond our human grasp,910 and at the same time retain a human dimension of warmth and approachability.911 To demonstrate the range and amount of art used in *Coming to Faith*, edition one, the entire third grade Mary chapter has been inserted here (Figures 53-57).

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908 For example: “Religious Art: Discuss with the young people that the illustration on page 222 is a 20th-century Japanese silk painting of the Holy Family. In a beautiful way, the artist has used his or her own cultural and ethnic heritage to depict the members of the Holy Family. Remind the students that we should not limit our understanding of art to our own American or Western perspective. Modern non-Western religious artwork may be difficult for some people to grasp, but it does help us to expand our awareness of the beauty of different cultures and different peoples throughout the world....” CTF-2/8, TM, p. 330.

909 Article 61: “Literary and artistic works depict the struggles of societies, of families, and of individuals. They spring from the depths of the human heart, revealing its lights and its shadows, its hopes and its despair. The Christian perspective goes beyond the merely human, and offers more penetrating criteria for understanding the human struggle and the mysteries of the human spirit (cf. *Gaudium et spes*, 62). Furthermore, an adequate religious formation has been the starting point for the vocation of a number of Christian artists and art critics. In the upper grades, a teacher can bring students to an even more profound appreciation of artistic works: as a reflection of the divine beauty in tangible form. Both the Fathers of the Church and the masters of Christian philosophy teach this in their writings on aesthetics—St. Augustine invites us to go beyond the intention of the artists in order to find the eternal order of God in the work of art; St. Thomas see the presence of the Divine Word in art (cf. St. Augustine, *De libero arbitrio*, II, 16, 42. PL 32, 1264. St. Thomas, *Contra gentiles*, IV, 42). The Congregation for Catholic Education, *The Religious Dimension of Education in a Catholic School*, Publication No. 231-4, Office of Publishing and Promotion Services, United States Catholic Conference, Washington, D.C.

910 Stained glass window of the Guadalupe apparition, CTF-1/3, p. 221, Figure 53.

911 CTF-1/3, p. 222, Figure 54.
Our Life

This is a true story.

In 1521, times were very hard for the Mexican people. Their rulers were cruel to them, and they suffered greatly. Even though the missionaries told them that God loved them very much, some of the people stopped going to church. But not Juan Diego, a poor Mexican Indian.

One day, on his way to church, a beautiful lady appeared to him. It was Mary, the Mother of Jesus. She asked Juan to tell the Mexican people how much she and her Son, Jesus, loved them. Juan ran and told the bishop what had happened, but the bishop asked for a sign.

Juan returned to the hillside where Mary had appeared. There he found roses blooming in the cold December air. He gathered them in his cloak and ran back to the bishop.

As Juan unfolded his cloak, the roses dropped to the floor. There, on his cloak, was a picture of the beautiful lady he had seen! We call her Our Lady of Guadalupe.

What do you already know about Mary, the Mother of Jesus? Share it with a friend.

With your friends, act out the story of Our Lady of Guadalupe.
Our Faith

Which feast day of Mary is your favorite? Why do we honor Mary in a special way?

Mary, Our Mother

In our Catholic Church, we give special honor to Mary, the Mother of Jesus Christ. The stories we know about Mary were handed down to us by the first Christians.

Mary learned from her family to love God with all her heart. She always tried to do God's will.

Mary was chosen to be the Mother of God's Son, Jesus. Because of this, God gave her the special blessing of being born free of original sin. We call this Mary's Immaculate Conception.

When God asked Mary to be the Mother of Jesus, our Savior, she could have refused. Instead, Mary said yes to God. She knew it would be hard, but she trusted that God would help her.

Mary and Joseph raised Jesus in their Jewish religion. From them, Jesus learned how to pray and to care for the poor and needy.

When Jesus left home to begin His great mission, Mary sometimes went to hear Him preach the Good News to His disciples.

Mary was with Jesus when He was put to death on the cross. From His cross, Jesus looked down at Mary and John, His disciple. He said to Mary, "Here is your child," and to John, "Here is your mother."

From John 19:26, 27

From that moment, Mary became the Mother of all Jesus' followers, so she is our Mother, too.

After Jesus ascended to heaven, Mary comforted and guided the early Christians.

At the end of her life, she was taken, body and soul, into heaven to be happy with God forever. We call this the Assumption of Mary into heaven.

Because Mary still comforts and guides us today, we call her the Mother of our Church. Mary is the Mother of all Christians.

How is Mary a Mother to all of Jesus' followers today? How will you show special honor to Mary, your Mother?
Our Faith (continued)

Tell how Mary is your Mother, too. Which part of Mary's story do you like best? Why?

Mary's Feast Days

All over the world, Catholics honor Mary with wonderful celebrations. Here are some of Mary's feasts.

December 8—Immaculate Conception
We celebrate God's special blessing to Mary, of being born free of original sin. We ask Mary to help us try to be better each day.

December 12—Our Lady of Guadalupe
This is a very special day for Hispanic people. On this day we remember and celebrate the love Our Lady had for the poor people of Mexico. We ask Mary to help us love and be fair to everyone.

January 1—Motherhood of Mary
On New Year's Day, we begin the year celebrating that Mary is Jesus' Mother and our Mother, too. We ask her to help us love God and others, as she did.

March 25—The Annunciation
We celebrate Mary's "yes" when God asked her to be the Mother of Jesus, our Savior. We ask her help when we have hard choices to make.

May 31—The Visitation
We celebrate the long journey that Mary made to visit her elderly cousin Elizabeth, who was going to have a baby. We ask Mary to help us respect all life, especially the life of babies waiting to be born.

August 15—The Assumption
We know that Mary is in heaven with God. We pray and ask Mary to help us follow the way of Jesus.

September 8—Mary's Birthday
We celebrate God's gift of Mary to us. We ask her to help us love God and live as she did.

Circle your favorite feast day. What special thing will you do to honor Mary on this day?

Talk about the feast days of Mary. How will you celebrate one of them?
Our Faith (continued)

Tell what we celebrate on one of Mary's feast days. What prayers to Mary do you know?

Prayers to Mary

Catholics have many beautiful prayers to Mary. The Hail Mary is her special prayer. We pray the same words Mary heard when she was asked to be the Mother of God.

Catholics also pray the rosary to honor Mary. We use prayer beads called rosary beads to help us count the Hail Marys, Our Fathers, and other prayers we say in the rosary.

While we pray the rosary, we think of the happy or sad times in the lives of Mary and Jesus. We call these times, the Mysteries of the Rosary.

Mary, our Mother, loves and watches over each one of us. When we pray to her, she asks God's blessing on our lives and helps us to grow as God's own children.

How do you feel knowing that Mary is your Mother in heaven?

Make an "Honor Mary" booklet. Use one page for each of Mary's feast days. First, print the name of the feast day. Then draw or paste a picture of what we celebrate about Mary on that day. Write your own prayer to Mary for that day.

Plan the first page of your booklet here.

Faith Summary
- Mary, Mother of God, is our Mother, too.
- Mary is the Mother of all Christians.
- We pray to Mary and honor her in a special way.
In my home, I will honor Mary by

In my class, I will honor Mary by

In my parish, I will honor Mary by

Will you pray the Hail Mary every day? Why?

Read the Faith Summary on page 227. It will help your family to learn what was taught this week. Here are some things you may do to help your children know and love their faith.

Family prayer to Mary

Talk with your family about Mary and the important part she played in the Holy Family. Say a prayer or sing a hymn together, asking Mary to bless your family and the world.

Make a shrine to Mary

Choose a corner of some room in your home where you can make a shrine to Mary. Put a picture of Mary and a candle there. Decorate it with flowers. Let it be a reminder to your family that Mary is your mother in heaven. Talk to Mary in prayer, using your own words. Tell her about what makes you happy or sad. Tell her about your needs. Ask her to help you to be more like her Son.

Review Test

Use these words to complete the sentences.

rosary  Mother  Hail Mary  Jesus Christ

1. We give special honor to Mary because she is the
   Mother of

2. We call Mary the of the Church.

3. In the , we pray the same words Mary heard when she was asked to be the Mother of God.

4. Catholics also pray the to honor Mary.

5. Write what you will do to honor Mary.


By 1995 the masterpieces are named and the artists identified in the third edition to *Coming to Faith*. Although photographs credits are usually precise in all the Sadlier series; this was not the case with the original art and individual illustrations until *Coming To Faith* (1995). The illustrator team for the 1988 *Coming to Faith* series, for instance, lists as many as 17 artists. It is a drawback for the series that the art cannot be matched with the name of the artist. For the 1995 edition, as many as 65 illustrators are listed; this time the page number of the illustration is matched to the maker.

In addition to continuing the previous series’ attention to representation of various ethnic groups, religious customs of that heritage are also occasionally depicted. Greater attention given to the Hispanic cultures, although in the lower grades an attempt to balance racial identities is evident (Figure 58). In the sections devoted to Christian art special attention is paid to fine art of different cultures and periods (Figures 59-60).

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912 As example, see, CTF-1/3, 1988.
913 A photograph of the Lenten practice of young people acting a living Way of the Cross (and the moment Jesus meets his mother) is found in CTF-3/6, p. 134, 1995.
Today we often light candles and bright lights at Christmastime. The lights should remind us that Jesus has removed the darkness of sin and shown us how to live as people of God. We are to bring the light of Jesus to all people. The darkness will never put out the light of Jesus Christ.

**Coming to Faith**

What does it mean for you to say that Jesus is your light?

How will you show that Jesus is the Light of the World?

Use the following play as part of your group prayer. Choose the narrator and cast of characters.

Figure 60
Marian art as a teaching tool in textbooks often fills a lacuna in doctrinal presentation. Four
textbooks follow. In *Growing with Jesus*, the second grade textbook of *The God with Us Program*,
there is a Crucifixion catechesis that illustrates what can be achieved, both to the positive and to the
questionable, through images (Figure 61). In the written portion of the page, there is no mention of
Mary’s presence at the Crucifixion of Jesus nor how she may have felt at that moment. It is the artist who
has expressed the biblical teaching that Mary was present. His interpretation of this Scripture
represents Mary filled with sorrow. John comforts her as they walk away. The image focuses on Mary and John
in a tender, expressive way.

The identity of Mary and John are assumed in both the student
text and teacher manual. For
Christian adults, experience tells us that this can only be John and Mary. If someone at some time does not
provide an explanation of the scene, the seven-year-old child who looks at
the image cannot discover on her
own that the two people are Mary and John.

Since tradition tells us that
Mary was present when Jesus was
taken from the cross, it could be
interpreted that there is an error in
this image. The Sacred Scriptures do
not confirm the deposition for us.
Nevertheless, it can be questioned
whether it is advisable to teach a seven-year-old child by image that
Mary walked away, leaving Jesus
dead upon the cross.

On this particular textbook
page, the image is more predominant
than the text. The child’s gaze will
not go to the written text, but will be
drawn to the strong, colorful image
and held for a long while. As can be
seen, the image can be pondered
under several aspects as stated above, but it needs complementation: It teaches that Mary and John were
present. It shows that John cares for Mary, and that Mary is deeply filled with sorrow. There are also

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916 Terminology: The word *image* here represents pictures of every type: illustrations, paintings, photographs,
representations, and symbolic depictions.
917 GWU/2, p. 110, 1983.
explanations that the catechist must supply, for instance, the identity of the two people and why they are walking away when Jesus is still there. The interpretations will also be different for each child and catechist who look at it.

The National Catechetical Directory, in its article on textbooks, said about image: “Modern texts do more than present information. Their graphics, for example, can foster learning and stimulate — or discourage — interest. The graphics in catechetical texts must be in the best tradition of Christian art, chosen with sensitivity to the age, psychological development, intellectual capacity, and background of learners.”

I believe Sadlier has developed a sense for grade-appropriate art and provides excellent examples to confirm that textbook graphics can be “in the best tradition of Christian art...”

The following three examples of image catechesis are taken from a Kindergarten text. In the first there is an Annunciation catechesis created for five-year-olds (Figure 62). Mary herself reflects all the beauty and freshness of the little children who look at this picture. Mary is depicted almost a child like they themselves are. Mary is experiencing the radiance and power of God. She is listening. The viewer knows that this is not a figment of the imagination. Mary’s experience is really happening. The light in the image is effectively used; it not only comes from above, it also seems to warm Mary’s heart and reflect back from deep within her.

The entire layout of the page is effective catechesis. There are two focal points, both the image and the word. The actual visual point of perspective for the page is the sentence, “Mary became the mother of Jesus.” It is possible that Kindergarten children will not yet be able to read most of the text, but the majority will quickly discern those key words, “Mary became the mother of Jesus.” All else the child will learn by the beauty of the young girl, Mary.

The same artist has drawn a nativity catechesis for the Kindergarten book (Figure 63). The attention and expectation of Joseph and Mary and all the farm animals is

14 Mary Is the Mother of Jesus

Mary, mother of Jesus, pray for us.

Our Life

Read to me from the Bible

One day, a long time ago, God sent an angel to a young girl. The girl’s name was Mary. The angel said, “Don’t be afraid, Mary. God is very pleased with you. God wants you to be the mother of God’s Son. You will name your baby Jesus.” Mary said yes to God.

From Luke 1:26-38

Mary became the mother of Jesus.

What do you already know about Mary? Share it with your friends.

Sharing Life

Why do you think Mary said yes to God? Do you ever say yes to God?

Figure 62

Illustrator: Margaret Sanfilippo

918 Sharing the Light of Faith, 264, in Part E: Other Catechetical Materials, Section I: Textbooks.
919 Ibid.
920 CTF-3/K, p. 91.

218 Section II
concentrated on the wide-open, light-filled, waiting crib. By allowing the five-year-old to "bring Jesus to life" in the manger, the child is actively drawn into the event. Here again, the artist has imitated the masters in using light. The light comes from the creche, that is from Jesus, fills Mary especially because of her closeness to Jesus, but that same light also fills Joseph and even the animals — God's light, the light and life that sustains all creation. In return, the radiance of Mary, Joseph and the rest of creation reflects back to the viewer, who may also share the light of the world, Jesus Christ, by bringing him to life in the art the child will create.

Figure 63
Illustrator: Margaret Sanfilippo

A third example of visual catechesis in the same Kindergarten text represents the Holy Family. The artist has depicted the home of Mary and Joseph, and paid attention to an array of details that situate the Holy Family historically. The home, the tools, spindle and patterns, crinkled carpet and wood chips, pottery and tools, all authentic in situating Nazareth as it was in Jesus' time, as far as we can be certain of it today. More important, the Holy Family itself is situated as a happy, natural family; Jesus as a child, the happy recipient of Joseph's care. The image also depicts a fine mutual respect between all partners represented. Mary is pleased to see Jesus receive such a precious gift.

The written text is secondary. The illustration takes the center of attention and assists the five-year-old to answer the question posed in the text, "Do you know what a carpenter does?" The scene invites most children to want to be in Jesus' place, or at least to share his toys.

923 True, my reading of Holy Land archeology hasn't yet produced that type of saw hanging on the wall.
Jesus grew up in the town of Nazareth.
He lived with His mother, Mary,
and His foster father, Joseph.

Joseph was a carpenter.
Do you know what a carpenter does?
Think of some ways Jesus might have helped Joseph.

Jesus, Mary, and Joseph did the things that families like to do.
They worked and played together.
They often prayed together.
They loved God very much.
Mary and Joseph taught Jesus how to pray and love other people.

We call Jesus, Mary, and Joseph the Holy Family.

Figure 64
Illustrator: Tom Sperling

It would be a thesis in itself to study all the theological implications of the art in the Sadlier series. There are questions that could be raised: Has Sadlier fulfilled the catechetical mandates as expressed in the National Catechetical Directory, and which are summarized in the Guidelines on Doctrine for Catechetical Materials: “Reflect the catholicity of the church in art and graphics by presenting the diverse customs and religious practices of racial, ethnic, cultural and family groups?” Has Sadlier interpreted the Sacred Scriptures where Mary appears, authentically, adding not more and not less than the Scriptures indicate? Has Sadlier, in addition to all diversity of cultural expression, sought to depict truth and beauty in Sadlier’s art catechesis as the Catechism of the Catholic Church teaches? For the most part, Sadlier has step by step fulfilled these mandates. There are periods in the Sadlier art catechesis where the immanent overrides the transcendent, never vice versa. There are also the rare examples of possible derivation from the scriptural accounts. Nevertheless, over the years,

924 GDCM 81; NCD 194, 164.
925 Articles 2500-2503 and 2513 speak of “Truth, Beauty, and Sacred Art.” Especially significant here is the reference to Marian art: “Sacred art is true and beautiful when its form corresponds to its particular vocation: evoking and glorifying, in faith and adoration, the transcendent mystery of God — the surpassing invisible beauty and truth and love visible in Christ, who "reflects the glory of God and bears the very stamp of his nature," in whom "the whole fullness of deity dwell bodily." [Heb 1:3; Col 2:9] This spiritual beauty of God is reflected in the most holy Virgin Mother of God, the angels, and saints. Genuine sacred art draws man to adoration, to prayer, and to the love of God, Creator and Savior, the Holy One and Sanctifier.”
926 For example, the Nativity mentioned above, Figure 26, p. 159.
927 For example, Mary stands at the side the “celebrant” [Jesus] who sits behind an altar [Last Supper] in a representation that makes Mary a “con-celebrant.” This illustration does not have a scriptural foundation. LL/3, pp. 34-35.

220 Section II
there is a ever increasing attempt on the part of Sadlier to provide art that portrays the sacred within the human, such as the little Mary in the Kindergarten text of Coming to Faith (1995). Like a pendulum sway from the 1950s to the 1990s, Sadlier has gone from a crowned Mary, progressing to a period where she is nearly hidden from view with all crowns and glowing rays removed, and slowly she reappears bedecked with the flower crown the children bring her.

Although the limits of this thesis did not, as a rule, include Sadlier’s multimedia supplements, there is a video which Sadlier produced in the early 1980s that illustrates Sadlier’s understanding of Mary. The video depicts the historical Mary of Nazareth and her part in the life of Jesus. The video also includes “interviews” with children of various ethnic backgrounds. The children are asked to tell what Mary means to them as the best of mothers. During the part in the video where Mary is introduced, she is shown with a beautiful halo and crown. Step by step the layers of the crown and halo are removed from Mary’s head until she appears as an ordinary girl of the countryside. The video shows this scene twice and points out that Mary is “like us,” not a queen.

Sadlier does something similar in Coming to Faith (1988):

Which of Mary’s many feasts would be her favorite? Does she take greater pleasure in our celebrating her queenship or in the recognition of the Annunciation, where it all began? Does Mary wish to be honored by our standing with her on Calvary, willing to be identified as friend of the crucified? Or would she rather we “go in haste” to visit one who needs us, as she journeyed to Elizabeth? Perhaps the greatest honor we can give to Mary is to imitate her own unconditional “yes” to God, willing to endure whatever it costs us to bring Jesus to those we meet.

It is to Sadlier’s credit that these questions do not appear in the revised editions of Coming to Faith. In a country that honors many “queens” of beauty and talent, is it not conflicting for a child to be confronted with Mary’s “queenship” as something less than desirable? Must the teacher or the student make the choices that the questions above require? Applying these questions to art, is there not a time for everyone to “dress up,” to “receive an award,” just as there are times to “travel long and rough journeys” and to wear the clothes we “do chores” in? Is it a conflict of interest to be all of these: mother, queen, friend, sister, follower, and much, much more? In its own way, the Sadlier art has been the most obvious weather vane of catechesis since the Second Vatican Council.

928 Figure 62, p. 218.
929 See Figure 41, p. 201; Figure 57, p. 214; Figure 58, p. 215.
930 CTF-1/3, TM, p. 331.
G. The Grid of Marian Content Applied to Sadlier Series

Each series above was individually evaluated for its Marian themes and its relationship to the catechetical documents published since Vatican II. The Marian art was examined for its visual interpretation of Marian teachings in each period. What remains to be done is to show, as a whole, the development in Marian teaching in the Sadlier series from the mid-1950s to 1997 and to look once more at the Sadlier textbooks in the light of the grid of Marian content derived from Vatican II and post-Vatican II magisterial documents. (Pertaining to the grid, see Introduction, p. 3 and Section I, p. 75f.)

Sadlier’s Major Themes

The Sadlier series’ major Marian theme is the presentation of Mary as mother, Mother of Jesus Christ and our mother. This teaching has carried through all of Sadlier’s teachings (1956-1995), although the terminology, divine Motherhood or divine Maternity, is not used after 1971. From Vatican II until the recommendations of the guidelines in the General Catechetical Directory (1971) and in Basic Teachings (1973), Mary was given the title Mother of Jesus. From that period on, the title, Mother of God, (also expressed, Mother of Jesus, the Son of God), becomes more frequent.

Mary is also our mother. Prior to Vatican II, this theme was expressed primarily as mediation.

There are eight major categories in the grid, each with subtopics related to the eight themes. For this final step of the study, Sadlier’s series are searched as a whole to discover what themes Sadlier treated and how. The intention is not to repeat material that been studied above where this has already been sufficiently covered.

1. Mary and God the Father

In the early series, prior to and those immediately following Vatican II (1950s - 1980), God the Father is spoken of as the one who “sends good news to Mary.” It is God the Father who “prepared and helped Mary for the part she would play in His wonderful plan.” It is the Father who sends Christ through Mary. “The privilege of first giving and showing Christ to the world belongs to Mary. She is the channel, as it were, through which God the Father gave us the gift of Jesus for the first time.” The task she received from the Father long ago continues to be “the channel through which God gives His Son to the world.” The ultimate gift of God to Mary was her divine Motherhood, that is, the gift to be the Mother of Jesus Christ. In 1961, the On Our Way fifth grade teacher manual stated, “All the special graces and privileges of Mary come from her divine Motherhood.” The manual then went on to list those graces and privileges, all resulting from her motherhood.

During this early period the children are taught that Mary is obedient to the Father, just as Jesus was. The importance given to obedience is seen in the fact that Sadlier wrote on its scope and sequence chart for the Lord of Life Program (1979-1980) for Grade 8, “Mary, the Mother of Jesus, imitated her Son’s

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931 Through the gift and role of divine maternity, Mary is united with her Son, the Redeemer, and with His singular graces and offices. By these, the Blessed Virgin is intimately united with the Church. As St. Ambrose taught, the Mother of God is a model of the Church in the matter of faith, charity, and perfect union with Christ. (LG 63).” NL/8, p. 164.
932 OLG-1/1, title of Unit 2, UNDA CSAD 4/5.
933 OLG-2/6, p. 149.
934 OOW-1/5, TM, p. 131.
935 Ibid.
936 She was conceived without original sin; hers was an Immaculate Conception. Mary is full of grace, and closely united with Christ in the work of redemption. Mary is the Queen of Angels and Saints and Mother of all mankind. She was assumed, body and soul, into heaven.” OOW-1/5, TM, p. 126.
complete obedience to the Father throughout her life.”

In 1980, Junior High students learned that “Mary’s attitude toward the Father was much like that of Jesus,” especially in her free response to God as “servant of the Lord.” The little ones in that same time frame learned that Mary’s basic attitude, love, was the result of her having been chosen and prepared by God.

a. God’s Highly Favored Daughter

In the 1980s Sadlier took up the term “highly favored” and in the chapter, “We Call God Father,” wrote a section entitled, “Highly Favored Daughter Mary: Jesus’ Mother.” This is a term, however, not frequently used. Though Sadlier used the word Father to describe God the Father until the 1980s, in the examples portraying the interaction between the Father and Mary, Sadlier preferred to use the word God. It is God who “filled her with many gifts,” God made her “all pure and beautiful,” she was God’s “special choice” chosen to be the Mother of God.

b. Immaculate Conception

Prior to Vatican II, the textbooks spoke of God’s gift of Mary’s Immaculate Conception as the perfection of purity, and as “without stain of sin. Not only was she conceived without sin, but she was preserved from committing sins all during her life.” The early Our Life with God (pre-Vatican II) called her the “most perfect human being,” perfect because she was God’s mother. The On Our Way (pre-Vatican II) began to use a different way of describing the Immaculate Conception. Instead, the exemption from sin was described as God preparation of Mary for her role in the Divine Plan of salvation. For this he gave her his life and love from the very beginning. “She was born full of God’s life, full of grace. The Lord was truly with her.” After Vatican II the actual term, Immaculate Conception, usually surfaces only when describing the Holy Day solemnity of December 8th. It is found regularly again in the Coming to Faith (1988) where it is described as free of original sin.

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938 See above, p. 154.
939 LL/7, p. 84.
940 “God chose Mary because He loved her. God knew Mary loved Him with all her heart. Mary was the kind of person you would love to have in your family.” LL/1, TM, p. 116.
941 LL/7, p. 84.
942 LL/4, p. 170.
943 OOW-1/3, p. 31.
945 OLG-2/8, p. 217; NL/1, p. 40; NL/4, p. 44; NL/5, TM CCD, p. 92; LL/5, p. 149; CTF-1/1, p. 70: “The Birth of Jesus: God wanted to give us the gift of God’s own Son, Jesus Christ. Jesus needed a mother. God chose a loving woman named Mary. God asked Mary to be the Mother of God’s own Son, Jesus. Mary said yes to God. Mary always did what God asked.”
946 OLG-1/5, p. 97.
947 OOW-1/5, TM, p. 130.
948 OLG-1/5, CSAD 3/14, p. 137.
949 “That is why, from the very beginning of her life, God made Mary all pure and beautiful. Mary was full of grace, full of God’s own life and love.” OOW-1/3, p. 31.
950 OLG-2/3, p. 30. See also OOW-1/3, p. 31 “hail, full of grace”; OOW-1/3, p. 18 “the Virgin Mary is the holy Mother of God” (italics mine); OOW-1/5, TM, p. 126 “full of grace.”
951 For example: CTF-1/3, p. 333. In this third grade text, the term Immaculate Conception, is called a “faith word.” This is a small section set aside to teach the children special vocabulary pertaining to the faith.
c. Immaculate Conception and Holiness

By the 1980s, possibly as an influence of *Behold Your Mother*, the terms "Immaculate Conception and holiness" have the same meaning.952 This teaching was based on the Scripture passage, "full of grace" or "highly favored" (Luke 1:28). The older students are taught, "From this and from other Scripture passages the Church came to realize that Mary received at one and the same time the two great gifts - human life and the life of grace."953 In the later series (1983-1985 and 1988), Mary's holiness is presented as a model for one of the marks of the Church, *holy*,954 "Mary is the traditional model of holiness for all Catholics. By her Immaculate Conception, she received the gift of holiness from the moment her life began in her mother's womb... Like Mary, the Church received the gift of holiness at its birth and strives to accomplish God's will in all things."

d. Ever-Virgin Mary

Sadlier enters into the question of Mary's virginity in two ways: The younger students learn again and again that God is the Father of Jesus,955 and Joseph is his foster father. Joseph is seldom named without immediately being described as the foster father of Jesus.956 Secondly, Sadlier quotes without comment the phrase from the ancient creeds, "born of the Virgin Mary,"957 and, since the late 1980s, quotes from the Canon of the Mass, "ever-virgin Mother of Jesus Christ, our Lord and God."958 A fifth grade teacher manual (1976) integrates *Lumen Gentium* 57 in describing Mary's virginal integrity as sanctified by the birth of Christ.959

In the Sadlier materials I found no commentary on whether Jesus had brothers and sisters, nor any discussion on the biological explanations of Mary's perpetual virginity.960

2. Mary and Jesus Christ

Sadlier is wholeheartedly focused on Christ. The Jesus of the early period (1956-1961) is the great and gentle Savior, the King and Ruler of the world.961 The Jesus of the middle Sadlier period (1965-1986) is a Jesus of the human face, a person who does the things we do. The later period (1988-1995) tries to strike a balance between stressing Jesus' divinity and humanity. In each of these periods, Mary's divine and very human motherhood is like a mirror imaging Christ.

In the pre-Vatican II period, Mary was portrayed as the good mother and queen at Christ's side, working with him, mediating for him, existing as a powerful queen under his kingship.962 The Mary of the middle Sadlier period (1965-1986) is a very human mother, whose whole existence is devoted to being a good mother to Jesus Christ, doing the things we do and being the way we are in the ordinary run of life. Toward the end of this period and in the later period (1988-1995) Mary's relationship to Christ is depicted in a twofold manner. She is devoted to his human needs. He is fully her child, she gives birth to

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952 LL/8, p. 89.
953 LL/8, p. 89.
954 GWU/8, TM, p. 114. "The life of Mary illustrates for us the meaning of holiness." GWU/8, TM, p. 115.
955 For example, "God is the Father of Jesus." NL/1, p. 45.
956 For example, OLG-2/6, p. 64; LL/5, p. 149.
957 For example, GWU/3, TM, p. 226.
958 LL/4, p. 45; CTF-1/3, p. 333; quoting SLF directly.
959 NL/5, TM CCD, p. 98. 
960 CCC 499, 500, 510.
961 In the OOW-1/3 manuscript there is an edit which crosses out Mother of our Savior and replaces it with Mother of God.

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this child, cares for him, and educates him in the ways of her people. At the same time, her relationship to Jesus Christ is broader than biological motherhood; Mary is also a follower of Christ, deeply associated with his divine mission and, with Christ, inseparably part of God’s plan of salvation.

These broad generalizations regarding Mary’s relationship to Christ will be expanded in the following themes: how Sadlier explains Mary’s motherhood, her roles as handmaid, associate, and disciple, and in a final point to explain how Sadlier teaches that Mary is redeemed by Christ.

a. Sadlier’s Description of Mary’s Motherhood

A red thread in the Sadlier series can be exemplified in an early quote in the seventh grade *On Our Way* (1963) manual, “Mary’s part in the early life of Christ is summed up in these words found in Holy Scripture: “They found the child with Mary his mother” (Matthew 2:11). Mary’s story is inseparable from that of her divine Son.” Sadlier The Sadlier series tell and re-tell the Infancy stories of the Annunciation and Visitation in the light of Mary’s personal “yes” to her motherhood and in her praise of God for the Incarnation, for this Good News (1956-1995).

In other Infancy stories, Christmas, Epiphany, Presentation in the Temple, Flight to Egypt, the Finding in the Temple, Mary is “there” in the student texts but her presence, her motherhood, is not essential to the manifestation of Jesus Christ, which is the message being taught in these Sadlier chapters (1956-1996).

The *On Our Way* pre-Vatican II series (1959-1964) called Mary by the title, Mother of Jesus, throughout the grade levels. Several of the teacher manuals down the years emphasized the intimate relationship of this mother and Child. Although the following titles are not used in the student texts, the relationship to Jesus is that of the “Deipara” (bringer-forth of God) [sic] and the “Theotokos” (Mother of God). These terms, though not taught to the catechists prior to 1988, are the underlying major themes on Mary’s motherhood in the Sadlier teaching.

A seventh grade teacher manual (1963) states, “In the little village of Nazareth, Mary had no fame of her own. The only reason people even noticed her was that she was the Mother of Jesus, the renowned teacher of Israel. When people saw her, they thought of Jesus.” In 1978, Mary was described as “a perfect mother.” “All her life Mary never stopped loving Jesus.” And finally, “When we come to visit Mary, we find Jesus.”

Although Mary’s motherhood remains the red thread, the concept of Mary’s motherhood of Jesus widened (1978) to include a mother’s task as educator. The role of educator is broadened considerably in 1988: It is through her mothering that he learns to “pray and to care for the poor and needy.” Jesus learned from Mary, “how to love others.” In the 1995 *Coming to Faith* Kindergarten manual, there is an instruction to the teacher concerning the “mothering” exhibited in Christ that is associated with the

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963 OOW-1/7, TM, p. 121.
964 For example, OOW-1/3, p. 54f.
966 OOW-1/7, p. 122.
967 LL/1, p. 56.
968 LL/1, TM, p. 116.
969 LL/1, TM, p. 31.
970 LL/4, p. 172; LL/5, p. 149.
971 “Like Mary, who gave birth to and mothered Jesus, we need to ‘remember all these things and think deeply about them.’ (From Luke 2:19)” GWU/8, p. 74.
973 CTF-1/4, p. 125. The context of this teaching indicates that the human Jesus learned as humans learn.

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things he learned from Mary. Sadlier carries through a theme that was frequently used in Baltimore catechisms: The respect of Jesus for Mary, his mother, and for Joseph. This is taught in connection with the fourth commandment. The biblical accounts of the Finding in the Temple and Cana are used to describe Jesus’ respect for his mother.

In the 1980s, there is a shift in the teachers’ manuals descriptions of Mary’s motherhood. Prior to this time, Mary’s motherhood toward the Child Jesus is that of nurturing him and providing protective care. This is how she helped him. In the 1980s, the teacher manual commentary add, “motherhood contains a spiritual aspect.” The reference is to Mary’s spiritual motherhood. This spiritual motherhood shows in her task to go beyond nurturing, and includes other dimensions of motherhood such as education and association.

b. Mary, the Handmaid and Associate of Christ

Prior to Vatican II, Mary was described as “associated with Jesus in all His redemptive acts.” The children are to think of Mary as co-Redeemer and as Mediatrix of Graces. The teacher is to show the relation of these titles to Christ in His work as Redeemer and Mediator. After Vatican II, Sadlier quoted elements from Lumen Gentium, such as “shares most fully in the mystery of Christ her Son.” Mary would “suffer with Him, rejoice and obey with Him, be glorified with him. She would know the power of His Word.”

Sadlier’s way of speaking about Mary’s association with Christ is to call her the “servant of the Lord,” (Luke 1:28, 31) one who helped him, who worked for him. The charm of the Missionary Helpers who contributed to the Sadlier series (1956-1985) can be felt in references that call Mary “one of God’s helpers,” a term used not only for little children, but also for the eighth graders. The association of Mary with Christ in his work is also touched upon in teachings concerning Cana where Mary assists Jesus.

c. Mary, the Disciple of Christ

The teaching on Mary’s relationship to Christ includes the spiritual dimension of discipleship. There is a seed of this found in the Our Life with God seventh grade, Vatican II edition, (1971): “All

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974 Liturgical Resources: Jesus often did what might be called “motherly” things. He embraced and passionately defended little children. He prepared food and served meals. He cried when His “children” in Jerusalem rejected Him. He washed the feet of His disciples. Where did Jesus learn these maternal ways of expressing love? The most likely source is Mary. / Check with local libraries and museums for books, prints, or slides of religious art that depicts the maternal love of Mary and Jesus. Share these with the children, and invite them to express their feelings and responses. / Good examples include: “The Nativity” (Gerrit van Honthorst); ‘The finding of Jesus in the Temple” (W. Holman Hunt); “Christ Blessing the Children” (Nicolas Maes); “Christ Washing Peter’s Feet” (Ford Madox Brown).” CTF-3/K, TM, p. 91B. 975 OLW-2/4, p. 70; OOW-2/4, p. 44; LL/4, p. 92; CTF-1/4, p. 138 and TM, p. 216; CTF-1/8, p. 223. 976 LL/8, p. 173. 977 GWU/K, TM, p. 242. 978 In the particular manual quoted above, the link is drawn to Mary as educator of Jesus, but also to Mary as educator of those who follow Jesus, which is the foundation for her spiritual motherhood of Christians. 979 OLW-1/6, p. 293. 980 OLW-2/5, p. 60. 981 ibid. 982 For instance, LLI/4, p. 170. The term “handmaid” is not used in Sadlier after 1971, unless the Angelus prayer is being taught, for example CTF-2/4, p. 124. 983 NL/5, p. 129; NL/5, TM, p. 98 especially quotes LG 57. 984 OOW-1/8, TM, p. 39. 985 OLW-2/5, p. 60; OLW-2/6, pp. 148 and 150. CTF-1/3, p. 333. Here Mary is called intercessor.
Christians reflect Mary when they live their lives as true followers of Christ.® Another approach to discipleship came in Lord of Life (1980): "Mary was often with Jesus when he taught the crowds."® Coming to Faith (1988) puts this in a more correctly biblical perspective: "When Jesus left home to begin His great mission, Mary sometimes went to hear Him preach the Good News to His disciples."® Sadlier takes up the suggestions of the catechetical documents and calls Mary the "first and greatest disciple, sign and model of hope,"® the woman who wishes above all else to make us disciples of Jesus.®

d. Mary, Redeemed by Christ

Immediately following Vatican II, upper grade students learned that Mary is the "most excellent fruit of redemption."® Based on Lumen Gentium's teaching (LG 53), "Mary, like us, is a redeemed human being, but she stands out in a special way."® There is no evidence in later editions of Sadlier to explain that Mary is redeemed.®

3. Mary and the Holy Spirit

Although the theme, Mary and the Holy Spirit, in practically non-existent in Sadlier, exceptions can be found.® The Visitation text is described as a revelation of the Holy Spirit to Elizabeth regarding Mary and the Child she carries (1978-1994).® The Pentecost scene is a community experience of the disciples together with Mary waiting for the Spirit. This theme will be treated in the discussion on the Church and Mary.

The slim fragments about the power and fruit of the Holy Spirit in Mary from the Sadlier series deal primarily with the teaching that Mary conceived Christ "by the power of the Holy Spirit."® Though these are rare threads here and there, they form a weaving of their own. For example:

- "Mary, in her free cooperation, has become an example of sensitivity and responsiveness to the Holy Spirit." (1973)®
- "Mary was filled with love for God. From the very beginning of her life, the Holy Spirit was with her in a very special way. Mary always lived in a way that showed she believed God was with her." (1979)®

Also, in the discussion on Mary's holiness, Sadlier teaches that the "power of the Holy Spirit is

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®OLG-2/7, p. 167.
®LL/5, p. 150. It is questionable whether Mary was "often" with him, but the story of the visit to Jesus while he was preaching certainly attests to Mary's presence during the period when Jesus preached.
®CTF-1/3, p. 222.
®CTF-1/5, p. 233.
®CTF-3/3, p. 81.
®OLG-2/8, p. 216, quoting SC 103.
®OLG-2/6, p. 150.
®Most likely, the teaching on Mary's Immaculate Conception and holiness, as equated with the possibilities we obtain through baptism, replaces this type of explanation. It is also likely that it is most difficult for children to grasp that Mary was redeemed by Jesus before his death and resurrection.
®The Annunciation, for instance, in the majority of Sadlier presentations, is a dialogue between the Father [sic] and Mary: "God asked Mary to be the Mother of Jesus. Mary said "yes" to God." NL/1, p. 42.
®NL/4, p. 44; LL/4, p. 171; CTF-1/5, p. 184. Equally as many texts do not give the source of Elizabeth's knowledge.
®On March 25 we celebrate the feast of the Annunciation. We remember that God asked Mary to be the Mother of His Son by the power of the Holy Spirit." LL/5, p. 152. See also: LL/7, pp. 84-85.
®NL/5, TM, CCD, p. 98.
®LL/4, p 169.
the Church’s source of holiness today.” (1989) In the discussion on Mary’s fullness of grace, or Mary being filled with God’s life, there is no association in the textbooks or manuals to the Holy Spirit.

4. Mary and the Church

The topic, Mary and the Church, is the second most discussed topic in the Sadlier series after Mary’s relationship to her Son, Jesus Christ. Sadlier’s thinking on Mary and the Church can be summed up in the seventh grade teacher manual of the On Our Way, first edition (1963). The catechist is taught why Mary is being discussed in the context of Church:

... particularly as she is associated with the mystery of Christ in His Church. It seemed fitting that the devotion of our pupils to Our Lady be integrated into their devotion to the Church. This will enable them to see that Our Lady’s raison d’etre is Christ, Head and members — Christ in His Church.\textsuperscript{1000}

The reason for Church is the same as the reason for Mary — Jesus Christ, and the Church is Christ, his living body.\textsuperscript{1001} What frequently took place in the Sadlier catechesis in teaching the concept Church, was to begin by telling the Pentecost story. From there, the students were led to understand the meaning of Church today.

A pace setting treatment of this theme is found in Our Life with God for seventh graders (1971). This basic concept is echoed in all subsequent series:

**Mary Today:** The Incarnation was not just a moment of fulfillment. It was also a moment of great beginnings. From the instant that God became man, the new People of God began to be formed. This formation continued until it reached its peak at Pentecost. At each crucial point, at each new surge of the formation of the Church, the Gospel tells us that Mary was present. She was at the marriage feast of Cana, when Jesus began His ministry. She was on Calvary when Jesus died on the cross for our salvation. She was present at the sending of the Holy Spirit on Pentecost Sunday, when the small band of Jesus followers was strengthened to go forth and preach the Good News to all nations. What does all this mean? It means that Mary has a vital role to play in the new community of God’s people, the Church of today.\textsuperscript{1002}

For this discussion on Mary and the Church, the following themes will be considered: Mary as member of the Church, as figure and model of the Church, as spiritual mother of the Church, Mary’s meditation and intercession. Mary’s assumption and ecumenism will also be discussed.

\textsuperscript{999} CTF-1/8, p. 116. See also: “For the Catechist: Our Faith: When Joseph needed reassurance about the conception of Mary’s child, an angel appeared to him in a dream and told him not to be afraid. “For it is by the Holy Spirit that she has conceived,” the angel said. “She will have a son, and you will name him Jesus—because he will save his people from their sins” (Matthew 1:20-21). We know that the Church was born through the death and resurrection of Jesus and the coming of the Spirit at Pentecost. From its beginning, the Church received the gift of God’s life—the Church began holy. The power of the Holy Spirit is the Church’s source of holiness today.” CTF-2/5, TM, p. 197.

\textsuperscript{1000} OOW-2/7, TM, p. 8.

\textsuperscript{1001} In the post-Vatican II period, Sadlier uses the terms: People of God, Living Church, community, and most frequently “the Church.”

\textsuperscript{1002} OLG-2/7 p. 159.
a. Member of the Church

Mary is referred to once as a member of the Church, immediately after Vatican II. Thereafter, the meaning is possibly implied in the later series (1988, 1994) by an expression that is used frequently: "After Jesus ascended to heaven, Mary comforted and guided the early Christians." 

b. Model of the Church

In the teacher manuals, Sadlier uses the word model to describe how Mary relates to the Church, especially in the New Life series (1971-1976), a term taken from the catechetical documents. However, it is not a word often used in the student texts, and usually it can be found only in the upper elementary grades.

c. Spiritual Mother of the Church

In 1963, prior to the proclamation of the title by Pope Paul VI in 1964, Sadlier used the wording, Mother of the Church, to express Mary's place in the Church as spiritual mother. Every Sadlier series since then has used this title. Her spiritual motherhood has been given different features over the years, but generally Mary's relationship to the Church was explained as the help of a mother to her children.

After Vatican II, Sadlier's explanation of Mary's task in the Christian community was inspired by the Decree on the Laity (4): Mary is the mother who helps, encourages, advises, and, especially, prays for us. She is among us. A New Life teacher manual (1976) explained her motherhood toward us: "Mary epitomizes the best in motherhood: strength, service, sacrifice, understanding, and love."

In 1979, her role as Mother of the Church was described as follows: "Mother of the Church: After Jesus' death and resurrection Mary stayed with the Apostles and prayed for the coming of the Holy Spirit on Pentecost. Our Blessed Mother helped the early Christian community to grow in faith and love for Jesus. Mary is always ready to help us, too. She is the Mother of all who believe in Jesus. She is the Mother of the Church."

In the most current Sadlier catechesis on Mary and the Church, the younger children learn "Because Mary still comforts and guides us today, we call her the Mother of our Church. Mary is the Mother of all Christians."

d. Mary's Mediation and Intercession

Prior to Vatican II, titles and teachings — such as Mother of Grace, the Mediatrix of all Graces, Mother and heavenly Queen who "intercedes with her Son to obtain a more perfect execution of her Son's will ...[or] she leads souls sweetly to submit themselves to all the precepts of her Son" —

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1003 The Second Vatican Council explains her place in the Church: Mary, the Mother of Jesus, in the glory which she possesses body and soul in heaven, is the image and beginning of the Church as it is to be in the world to come. OLG-2/6, p. 150.
1004 CTF-1/3, p. 223.
1005 Mary is "more than just a model. Mary is also our Mother." NL/5, p. 132. Sadlier finds the tie to the natural mother the strongest element to understanding Mary. As the child grows older, Sadlier incorporates the understanding of Mary as friend, since friends are important to children in the middle grades.
1006 NL/5, p. 132.
1007 NL/5, p. 132.
1008 LL/5, p. 151.
1009 CTF-1/3, p. 223.
1010 OLG-1/5, UNDA CSAD 4/1, 071; OLG-1/5, p. 9.
1011 OLG-1/6, UNDA CSAD 8/12, p. 350.
portrayed Mary with Christ and bending to our assistance, but nevertheless, very close to us with her motherly love. 1012

After Vatican II, the term mediation is no longer used and the term intercession did not appear until the 1995 edition of Coming to Faith, where children are taught the meaning of the intercession of Mary and the saints. The teaching is given in both the third 1013 and fourth grades. 1014 In the span between (1976), Mary’s mediation and intercession is explained as Mary praying for us. For example, “A mother is not a mother only when she gives birth. She remains a mother forever. Mary, the Mother of Jesus, remains His Mother always. Mary is our Mother, too. She is the Mother of all the children of God. She loves us, prays for us, and helps us to believe in Christ and to live like Him.” 1015 Again and again, the various series lead children to understand the Hail Mary as the expression of Mary’s motherly task to pray for us. 1016 Her motherhood is also understood as a constant action and wish on Mary’s part to lead us to Jesus. Mary “leads the disciples to faith... prays for us... tells us to obey Jesus... helps us to recognize His power and glory and believe in Him.” 1017

e. Mary’s Assumption

Right after the Council, Our Life with God, Grade 6, explained Mary’s place in the Church and in heaven by quoting the Council. “The Second Vatican Council explains her place in the Church: ‘Mary, the Mother of Jesus, in the glory which she possesses body and soul in heaven, is the image and beginning of the Church as it is to be in the world to come.’” 1018 There is, however, little teaching on the Assumption (1970-1987).

It was in the Coming to Faith series that the teaching on the Assumption received new impulse. Previously the doctrine was usually mentioned in the context of listing the Holy Days of Obligation, but not explained. Now (1988, 1994) Mary’s Assumption is taught as a sign of our hope in eternal life, but also as a hope that we may ask Mary and the saints for assistance “to make things better in this world.” 1019 The teaching on the Assumption usually takes place when commenting on the Communion of Saints. 1020

f. Mary and Ecumenism

The theme of Mary and ecumenism is evident in the early 1980s. 1021 In the late 1980s, Mary is

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1012 “Mary to all of us is our Mother. We ask Mary today to speak for us as she stands in the presence of Jesus in heaven. We ask her to obtain forgiveness of our sins and their punishments. We remember her today as Queen of Martyrs. We ask her to help us carry our cross for Jesus, so we can be with Him in heaven.” OLG-1/5, p. 233.
1013 “As Pope Paul VI wrote of Mary’s prayerful presence in the Church, “having been assumed into heaven, she has not abandoned her mission of intercession and salvation” (Devotion to the Blessed Virgin Mary, II, 18, 1974).” CTF-3/3, p. 76A.
1015 NL/5, p. 132.
1016 “Each individual in the Catholic community should find the kind of prayer that is most suitable to him. ... One of the most famous of these prayers is the Hail Mary in which Mary is recognized as the model of the Christian Community. It is she whom Jesus has given men as a gift of His great love. ... Hail Mary: Through the gift and role of divine maternity, Mary is united with her Son, the Redeemer, and with His singular graces and offices. By these, the Blessed Virgin is intimately united with the Church. As St. Ambrose taught, the Mother of God is a model of the Church in the matter of faith, charity, and perfect union with Christ. (LG 63).” NL/8, p. 164.
1017 LU/2, TM, p. 107.
1018 OLG-2/6, p. 150.
1019 CTF-1/5, TM, p. 347; St. 233; CTF-1/8, TM, p. 197.
1020 GWU/8, p. 270; CTF-1/3, TM, p. 76A; CTF-1/3, 233; CTF-1/6, p. 254.
1021 GWU/3, TM, p. 287.
called the Mother of all Christians." 1022 This theme continued in 1995. 1023

5. The Person of Mary

In the Sadlier series, Mary is a real, flesh-and-blood person, born at a given time and place, one of her people, called by God, a free, faith-filled responder to God. Mary is described as a person with whom anyone could identify. In the textbooks, she is usually first identified in her Jewish roots, 1024 then in her role, called to be the Mother of God, and finally the texts aid the student to relate to Mary’s life situations and imitate her faith response.

There are some developments in Sadlier’s description of Mary as a person. In the Vatican II period Mary’s identity was described in terms of her motherhood. 1025 Later, the descriptions of Mary as friend and disciple add new aspects in understanding her as someone with her own personal identity. 1026 Two areas seem to be more outstanding with regard to changing perceptions about Mary in Sadlier from 1960 - 1995: Mary’s knowledge and Mary’s identification with the poor.

In the study of Mary’s person the following areas will be examined: Mary as a historical person, her cultural background, her creatureliness, that fact that she is a woman, aspects of her human personality, the social dimensions related to Mary, and Mary’s own religious dimension, that is, her faith and faith development.

a. Historical Character and Cultural Background, Mary’s Jewishness

When Sadlier introduces Mary, she is usually situated historically. The Annunciation, for instance, is told, as in Scripture, as a historical event that took place at a specific time and place. 1027 Historicity is, however, secondary to the announcement to Mary of God’s wish for her.

Identifying Mary precisely as Jewish began to take place after Vatican II in the late 1960s and the mid-1970s. For example: “A young Jewish lady named Mary lived in a town called Nazareth. Mary was from the Family of King David.” (1969) 1028 Another example is this Mary chapter (1976):

Chapter 22: Mary, Mother of Christ and Our Mother: Our Living Faith: Jesus also needed someone to share His joys and His sorrows, someone to help Him in His work. That “someone” was His mother, Mary. Mary was a Jewish girl. Like all good Jews, she prayed and hoped for the coming of the Savior. One day God sent His messenger, the angel Gabriel, to Mary... 1029

The practice of highlighting Mary’s Jewishness is now a consistent Sadlier theme. 1030 A recent (1994) text highlights respect for the Jewish heritage:

Chapter 27: All People Are God’s People: ... We have a special relationship with the Jewish people. Jesus was a Jew. Mary, the Mother of Jesus, Saint Joseph, and the

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1022 CTF-1/3, p. 223.
1024 OLG-2/4, p. 69; OLG-2/6, p. 64; NL/5, p. 129; CTF-3/4, p. 125; Mary and Joseph taught Jesus all about the Jewish religion...” CTF-3/3, p. 232.
1025 See discussion above, p. 235f.
1026 See the discussion on Mary as disciple above, p. 237f.
1027 "lovely Jewish girl...” OLG-1, Parents, p. 71, UNDA CSAD 9/12.
1029 LL/5, p. 129.
1030 See discussion above on Mary’s Jewishness as expressed in art, p. 208.
apostles were all devoted Jews. Jesus grew up, lived, and died practicing the Jewish religion. Christians have a great respect for the Jewish people. 1031

b. Mary’s Creatureliness (like us)

Sadlier has consistently shown Mary “like us.” In spite of Mary’s queenliness and great gifts, there is evidence for this trend in the Mary Reed Newland guide for parents in the pre-Vatican II Our Life with God first edition. Although somewhat idyllic, the description identifies with the possibilities of life as it was known in the United States when this was written (mid-1950s):

She must have been a young girl and was planning to marry the young village carpenter named Joseph. What she was doing when the angel came, we do not know. Perhaps she was walking outdoors on a lovely spring day, looking at the flowers on the hillside and thanking God for his beautiful world. Or maybe she was in the house weaving, or cooking, or sitting alone quietly and talking to God in her heart. 1032

Mary is not described alone, in most cases, after Vatican II. Her real life situations are described in the context of the Holy Family. The Sadlier series from On Our Way (1966) to God With Us (1985) were sparse in description’s of the daily life of Mary, but there are enough characterizations to situate her as a “real” person. There is, for instance, an editor’s note on the On Our Way manuscript that inserts, “Sometimes the Blessed Virgin Mary must have taken Jesus with her into the fields to help pick the fruit.” 1033 Another example of this type (1979):

Jesus lived with Mary and Joseph in a village called Nazareth. They were a poor family, but they were rich in their love for one another. ¶ Joseph was a carpenter. He worked very hard to support his family. Mary worked hard, too. She did everything she could to make their home a happy place to live. ¶ Together, Mary and Joseph helped Jesus to grow up. They prayed with Him. They shared the household chores. They took him to the village synagogue to learn. They showed him how to be a good friend to his playmates. 1034

Two examples indicate the shift in emphasis from the work-world approach above to a description of the type of relational interaction among the Holy Family in their cultural context:

(1988): Jesus learned how to read and write. He studied the Holy Bible. He learned from Mary and Joseph how to love and pray and work. Jesus, Mary, and Joseph did the things that families do together. 1035

(1989): Our Life: Jesus, Mary, and Joseph lived in Nazareth. The town was filled with small houses that were built close to one another. Most of the houses had flat roofs where the people would sit and talk in the evening. ¶ We can imagine what life must have been like for the Holy Family. ¶ Every day Mary prepared bread for her family to eat. She served fruits and vegetables and sometimes fish or meat for dinner. Jesus, Mary,

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1031 CTF-2/5, p. 212.
1032 Mary Reed Newland, Parent’s Guide, UNDA CSAD 9/12.
1033 OOW-2/1, p. 166.
1034 LL/4, p. 83.
1035 CTF-1/1, p. 73.
and Joseph prayed before and after each meal. ¶ Joseph taught Jesus how to use his carpenter’s tools. Mary and Joseph taught Jesus how to pray, how to love others. ¶ There were many times when Jesus, Mary, and Joseph laughed. Sometimes they must have been sad. They often talked about life in Nazareth. ¶ What do you think Jesus, Mary, and Joseph talked about when they ate a meal together? ¶ Do you think Jesus, Mary, and Joseph did any of the things you do everyday? What? ¶ Sharing Life: If you could go back in time to visit the home of Jesus, Mary, and Joseph and talk to them, what would you do? What would you say? What would you ask them to help you with?1036

The Sadlier art images also contributed consistently to depictions of real life situations.1037 These images in text and illustration make it possible for the student to both identify with the life of Mary and wish to be able to meet her.

c. Mary Is A Woman

In the seventh grade teacher manual of the original On Our Way edition (1963), Mary’s dignity and the dignity she brought to womanhood, specifically to motherhood, is highlighted.1038 This dignity is depicted in the description of Mary as the “second Eve;” however, this title did not appear in later Sadlier series.1039 In that particular example, Sadlier quotes Lumen Gentium in presenting the New Eve. It is interesting to note that the authors/editors strike the phrase that states woman contributed to death.1040

Mary is called a caring and concerned woman (Cana, 1967),1041 and a "woman of strong faith, ready to cooperate with God, no matter how hard it was (1979)."1042 She is also called “a special woman (1980),”1043 a “loving woman (1988),”1044 and a “woman of hope (1988, 1995).”1045 At a time when the song, “Gentle Woman,” was especially popular, it is recommended for prayer services and other activities involving music (1988).1046

It was not usual for Sadlier to single out Mary because she was a woman.1047 Generally, the characteristics that describe her are such that they are applicable to man or woman. Samples of this will surface in the discussion on Mary’s personality below.

d. Mary’s Human Personality

(1) Mary’s Freedom

1036 CTF-1/4, p. 125.
1037 See above, pp. 164, 230.
1038 Before the time of Christ, women were generally looked down upon. Then God raised a woman, Mary, to the greatest dignity of any of His creatures in heaven and on earth. In her He blessed all motherhood ...." OOW-1/7, TM, p. 144.
1039 The first woman was not the true mother that she should have been. Mary, the second Eve, is truly our Mother. She loves us and helps us.” OLG-1/6, p. 311 UNDA CSAD 8/11.
1040 Mary was asked to be the Mother of His Son. This is the greatest dignity that could come to a human being. [Quoting LG:] The Father willed that the coming of His Son should be preceded by the acceptance of her who was to be the Mother of this Son, ... a woman who should contribute to life. (Constitution on the Church, adapted).” OLG-2/6, p. 149.
1041 OLG-2, 6, p. 149.
1042 LL/6, p. 137.
1044 CTF-1/1, p. 70.
1045 CTF-1/5, p. 349.
1046 For example, CTF-1/5, p. 347.
1047 See footnotes above, 1028-30.
Mary's freedom is a theme that appears rather consistently in the older grades from Vatican II on (1967-1980). Mary is described as a "free and responsible person;" she "accepted her part in the coming of our Lord Jesus Christ to this world." Like Mary, we can freely choose: "Holiness always requires our free response and cooperation. Mary responded by following the journey of faith that God had set for her."

(2) Mary's Knowledge and Understanding

There is one notable major change between the earlier and later series regarding Mary's knowledge and understanding. Earlier series teach that Mary had strong, clear knowledge about her own destiny and the destiny of her Son. The middle series teach that Mary knew some things, but was in darkness about others. Later series teach that she had the same struggles of faith that every person has, meaning she did not know and understand everything. Faith is needed.

(3) Mary's Knowledge Versus Her Faith

Each of the series describe how Mary believed in and trusted God. The early series points out an obedience of faith and, at the crucifixion scene, a deeply supernatural faith, almost beyond the human experience. In the later series, after Lumen Gentium's "pilgrimage of faith" (58), the descriptions of Mary's faith become those with which the human person can more easily identity, even amid struggles and hardship. The texts below illustrate the changes in describing Mary as someone who knew and understood, to someone who had to rely on faith. The marked difference from 1959 to 1979 is evident. The nuances in the 1988 texts are less evident, but recognizable.

How Did Mary "Know and Understanding" God, On Our Way (1959)

- "She knew that everything she had belonged to God—her body and soul, her whole self. ¶ Mary did not place herself above God. She knew that all she had came from God. (OOM/-3, TM, p. 31)
- "Jesus! This holy name means Savior, and Mary knew it. (Ibid.)
- "Mary understood that she was being asked to be the Mother of the Savior. ... Not even Mary could understand all about it. She knew, however, that all things are possible to God. Mary believed the word of God. She knew that God wanted her to be the Mother of the Savior, and that was enough for her. She obeyed at once." (OOM-1/3, TM, p. 31-32)
- "Don’t think that it was easy for Mary to obey. She knew the prophecies. She had studied them carefully, and from them she had learned that the Savior would have to suffer. One prophet said that He would be a man of sorrows Who would lay down his life for sin. Mary knew that if her Son had to suffer, she would have to suffer also. She knew that a mother always suffers with her children. ... Yes, Mary knew that it would not be easy to be the Mother of the Savior. But it was God’s will. She wanted it because God wanted it. Perhaps she knew also that her obedience would make up for the disobedience of Adam and Eve." (OOM-1/3, TM, p. 32)
- "Dear Mother Mary! How she must have wished to be the one to suffer instead of Jesus. Yet, Mary knew that it was the will of God that His Son and hers should save the world by His suffering and death. So in her heart Mary said what Jesus had said, 'Father, Thy will be done.'" (OOM-1/3, TM, p. 107)

How Did Mary "Know and Understanding" God, On Our Way (1979)

- "She knew that everything she had belonged to God—her body and soul, her whole self. ¶ Mary did not place herself above God. She knew that all she had came from God. (OOM/-3, TM, p. 31)
- "Jesus! This holy name means Savior, and Mary knew it. (Ibid.)
- "Mary understood that she was being asked to be the Mother of the Savior. ... Not even Mary could understand all about it. She knew, however, that all things are possible to God. Mary believed the word of God. She knew that God wanted her to be the Mother of the Savior, and that was enough for her. She obeyed at once." (OOM-1/3, TM, p. 31-32)
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- "Dear Mother Mary! How she must have wished to be the one to suffer instead of Jesus. Yet, Mary knew that it was the will of God that His Son and hers should save the world by His suffering and death. So in her heart Mary said what Jesus had said, 'Father, Thy will be done.'" (OOM-1/3, TM, p. 107)
• Crucifixion: “The Apostles felt as if all the joy of life was gone forever. Jesus’ Mother was sorrowful, too, remembering the sufferings and death of her Son. But her sorrow was not like the sorrow of the Apostles. She knew that her Son had to suffer and to die for our sins; but she also knew that the cross was not the end of everything.” (OO-1/3, TM, p. 116)

Lord of Life (1979)

• “Mary could not foresee all the consequences of her decision. Every Sabbath she attended synagogue services and heard the Old Testament readings. From the history of her people she knew that a yes to God would change her life, but she could not see exactly how. Perhaps she might have suspected the pains that would await her and her Son from her knowledge of what Moses and Jeremiah and other prophets had suffered. But this did not dissuade her. Mary said yes, And that yes became a favorite theme of Jesus her Son.” (LL/2, TM, p. 60)

• “Mary did not understand God’s message, but she trusted in Him. ‘I am the servant of the Lord. Let it be done to me as You say.’ (Luke 1:38)” (LL/6, p. 136)

• “All her life long, Mary reflected on the way God was fulfilling His promises. Some things she saw clearly, others she did not understand. But she always remained a woman of strong faith, ready to cooperate with God, no matter how hard it was. ... We trust in the promises of those we love. ... Like Mary, we may not always understand how God is keeping His promises, but we know that He is always faithful to His word. (LL/6, p. 137)

• “‘Mary treasured all these things and reflected on them in her heart’ (Luke 2:19). ... Mary prayed this way. For Mary this kind of prayer was important, because her whole life was a pilgrimage of faith. She did not know in detail what the future would bring. As events happened, she would pray over them. She would recognize in them the will of the Father for herself and for her Son.” (LL/7, p. 84)


• The Mother of Jesus Mary knew she had been chosen to be the mother of God’s Son. She believed she was part of God’s plan. (CTF-3/2, p. 234)

• When God asked Mary to be the mother of Jesus, our Savior, she could have refused. Instead, Mary said yes to God. She knew it would be hard, but she trusted that God would help her. (CTF-3/3, p. 232)

• Jesus was born into a human family. By referring to Jesus, Mary, and Joseph as the Holy Family, we should not separate them from our familiar experience of what it means to belong to a family. ... Mary had to struggle to come to an understanding of her adolescent Son, who was by turns obedient and strong-minded.” (CTF-1/1, TM, p. 119)

(4) Mary in Social Dimensions

In the descriptions of Mary’s personality, it is noteworthy that Mary in Sadlier is seldom depicted alone. She is usually shown in dialogue or in some relationship with others, for example, at the Annunciation, at the visit to Elizabeth, in the context of family life, at Cana, and at Pentecost. The Sadlier representation in text and illustration depicts Mary’s role as mother, servant,¹⁰⁵¹ and as a helper of others. Mary is also described as a friend, one who “brought kindness and joy”¹⁰⁵² to others.

(5) Identification with the Poor - Mary’s Magnificat

A theme not yet discussed is Mary’s Magnificat and her identification with the poor. The children are consistently taught from the mid-1950s that Mary was poor and, at the same time, happy.¹⁰⁵³ In the early series, the Magnificat prayer was introduced when the theme was God’s covenant promise

¹⁰⁵¹ LL/4, p. 170.
¹⁰⁵² LL/4, p. 169.
¹⁰⁵³ OLG-1/5, p. 150: [7th commandment] “When we are not contented with what we have, we should think of Our Lord and the Holy Family. Think of how happy they were with the little they had.” The later series speak of “lowly servant” but do not stress the personal poverty of the Holy Family.
and mercy toward Israel for the forgiveness of sins, and when Mary’s blessedness (and reason for devotion to her) is expressed.\textsuperscript{1054} By 1980, the identification with the poor is more clearly expressed than in the mid-1950s:

In this chapter we have spoken of Jesus identifying Himself with ‘the poor of the land.’ In her hymn of praise so does Mary, His mother. Her prayer begins:

\begin{quote}
'My being proclaims the greatness of the Lord, my spirit finds joy in God my savior, for he has looked upon his servant in her lowliness; all ages to come shall call me blessed.' Luke 1:46-47\textsuperscript{1055}
\end{quote}

The 1988 series third grade text teaches, “Mary has a special love for the poor and for people treated unfairly.”\textsuperscript{1056} In the 1995 series, the Kindergarten teachers are given an instruction on Mary as “champion of the world’s ‘little ones.’”\textsuperscript{1057}

The Junior High students are given a much more thorough explanation of Mary’s identification with the poor than the younger elementary children are. The following passages are taken from a section discussing the meaning of Luke’s Infancy Narratives (1994):

\textbf{The Annunciation:} Luke recounts the miraculous announcement of an angel to Mary. She is to conceive and bear a child who “will be called the Son of the Most High God” (Luke 1:32). The mother of the Messiah is not chosen from among the high and mighty or from the centers of power. God chose a humble girl from an insignificant little village for this great privilege.

\textbf{The Visitation:} When the angel told Mary that her cousin Elizabeth was also pregnant, Mary hurried to visit her. Elizabeth told Mary, “As soon as I heard your greeting, the baby within me jumped for gladness” (Luke 1:44). In response to Elizabeth, Luke has Mary recite the great prayer of joy that we call the Magnificat (Luke 1:46-55). Read it carefully, and see how God favors the poor and lowly.

\textbf{The Nativity:} In Luke, Jesus is born in a stable because there was no room for Joseph and Mary at the inn. This Promised One, long awaited, was born in the humblest of circumstances. And it was to poor uneducated shepherds that the birth of the Messiah was first announced (Luke 2:1-14)\textsuperscript{1058}

\begin{flushright}
\textsuperscript{1054}“Mary stood by her Son’s cross and accepted that through His death He would fulfill God’s promise to save us from sin and give us new life. We trust in the promises of those we love. We have also learned to trust in God’s promises. Like Mary, we may not always understand how God is keeping His promises, but we know that He is always faithful to His word. \textit{Remember and Share The Canticle of Mary.}” \[The text follows; the children are then asked questions on the meaning of the promise.\] OLG-2/6, p. 137.\textsuperscript{1057}\textsuperscript{LL7, p. 84.}\textsuperscript{1057}\textsuperscript{CTF-1/3, p. 73.}\textsuperscript{1057}
\end{flushright}

\textsuperscript{1058}For example, in the 1995 Kindergarten text: “Justice and Peace Resources: Young children should come to know Mary not only as a loving mother but as a champion of the world’s ‘little ones.’ In her Magnificat (Luke 1:46-55), she praises God for the day when the lowly and the poor will be raised up, while the proud and the mighty are scattered. \# Let the children in your group know that Mary has a special love for people who are poor, hungry, hurt, or powerless. She wants us to pray for them and do whatever we can to lift them up out of hunger or sadness or the feeling that they are not loved. \# Play soft instrumental music. Distribute art materials, and invite the children to draw either Mary with someone she wants us to help or a picture of the ‘artist’ (the child) helping one of Mary’s little ones. \# Some creative children may decide to combine the two pictures. Invite the children to display and talk about their art.” CTF-3/K, 91B.

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The older children are taught to discover ways they can help to “lift up the lowly.” The most recent Sadlier approach to peace and justice is to teach the students that Mary’s life exemplifies the practical application of the Gospel Beatitudes. The families are encouraged to discover in Mary’s prayer a reflection that binds all things old and new in praising God, “who cares for the poor and the oppressed.”

f. Mary’s Faith

Repeatedly, the theme of Mary’s faith has surfaced during the presentation of the series. Mary believed, she trusted, her faith was strong. “Like Mary, we can grow in faith and knowledge of God.” Her faith is always part of the three-in-oneness of faith, hope and love.

In conclusion, two quotes sum up Sadlier’s approach to Mary as a human person: one from the parents’ book, Religion in the Home from the series Our Life with God (1958) and one from the most recent Sadlier series (1995):

“Mary’s child Jesus was conceived by the Holy Spirit, but he grew in her body and was born from it in the manner of every other human child. All these processes of human life have been authored by God and are holy, and once again we see that the perfection which so often in the past was called Christ-likeness, and Mary-likeness, is really the state of being completely human and living our lives as God has meant them to be lived.”

“Mary should be presented as a very real person who loves and understands them [the children] and whom they can approach without fear. She is a model to them, not because of any extraordinary gifts but because her whole life was a yes to God.”

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1059 Justice and Peace Resources: In the Magnificat, Mary sings of how God has had mercy on those who hope in God. The mighty have been dethroned; the proud have been scattered. The hungry have been fed, all their needs provided for. God has ‘lifted up the lowly’ (Luke 1:52). In what ways can we participate in God’s lifting up of the lowly? Guide a brainstorming session with your students. Help them identify the ‘lowly’ in their lives. (Who needs to experience God’s mercy?) Then invite each student to decide on a ‘lifting up’ deed to perform this week. CTF-1/5, 339.

1060 Optional Activities: Justice and Peace Activity: Have the children look closely at a manger scene. Ask: ‘What do you think Mary is thinking about as she gazes at her child, Jesus? What do you think she wants Him to grow up to be?’ Help them to see that the mother of Jesus wants Him to become: someone who makes peace. Do It Yourself: Use this space to create your own celebration of Christmas. Then invite the children to draw Mary and the baby Jesus in a nativity scene. Pray together with Mary: ‘Jesus give us peace.’ ... someone who forgives people, someone who helps the poor, someone who feeds the hungry, someone who teaches people to love God best of all. Ask: “How can we be like Mary’s son - especially at Christmas time?” CTF-3/K, p. 88A.

1061 Family Scripture Moment: Gather and Listen [Magnificat] Share what each one heard Mary saying. Consider for family enrichment: These verses are taken from a gospel canticle, or psalm like prayer, of the New Testament. The Magnificat praises God, who is always faithful to promises. Mary is a link between the old and the new, and all generations will call her blessed. Mary rejoices in God, who cares for the poor and the oppressed. Reflect and Decide You may wish to read the entire Magnificat in Luke 1:46-55. What “mighty things” has God done for you? What can we do in God’s name for others?” CTF-3/K, p. 96.

1062 NL/4, pp. 44-45.

1063 Mary was a person of great faith, hope and faith.” CTF-1/5, p. 233.

1064 UNDA CSAD 9/12, p. 0654 red.

1065 CTF-3/K, p. 91C.
6. **The Life of Mary**

When studying the use of scripture with regard to Mary in the Sadlier series, there is little evidence of major change in the interpretation of the passages. There is an increased use of scripture, starting with the kerygmatic approach in the *On Our Way* in the late 1950s, and continuing consistently over the years. Since that time, the New Testament is the basis for the teaching on Mary in every Sadlier series. It can be noted that there was an increased attempt, practically series by series, to insert more of the passages that include Mary, so that currently, all such biblical texts referring to Mary appear at least once in the elementary grades.

a. **Old Testament Elements**

In addition to the theme of Mary as "another Eve," Sadlier uses two other Hebrew Testament images: Mary is compared to Abraham in the eighth grade *On Our Way* series (1964), and, the *Lord of Life* (1978) series taught the catechists the prophetic explanation of Isaiah 7:14 text, "and a virgin will be with child." These single items, however, do not appear later in the Sadlier series. In Sadlier's Hebrew Testament teaching, Mary is not treated as one of the great women in the line of descendants which brings forth the Savior, nor is she discussed in parallel with the great women figures. Mary is incorporated in a Jesse Tree Advent project, but the Jesse tree is not explained to the students in the light of Mary.

b. **The Infancy Narratives**

Regarding the Infancy Narratives, Sadlier does not enter into biblical debates, for example, their possible midrash character. The Infancy Narratives remain for Sadlier the foundation texts for Marian teaching. Consideration of prevalent biblical scholarship — for instance, in understanding Mary's Magnificat as not hers but as placed on her lips by Luke — was taken into consideration (1967) for upper grade children. These distinctions are not made in later Sadlier series nor were they ever applied to the foundational teaching of the lower grades.

Through the storytelling, Sadlier probably inadvertently enters into the question as to whether Mary was at the home of Elizabeth for the birth of John the Baptist. Sadlier believes she was, although Sadlier is usually cautious to keep a precise correlation between the sacred texts and the Bible stories in the textbooks.

It has been noted above that the Sadlier telling of the Annunciation and Visitation generally keep Mary as the central figure, although the Matthew account emphasizing Joseph is usually presented once in the course of the six years covered by one series. Starting in 1979, Elizabeth is always included as one

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1066 See above, OOW-1/7, TM, p. 115.
1067 "Man's response to God's initiative had been elaborated from the call of Abraham throughout Israel's history. It flowered in Mary." OOW-1/8, TM, p. 40.
1068 LL/1, TM, p. 73.
1069 CTF-1/6, p. 29.
1070 These lines are from the Magnificat, a prayer from Holy Scripture used by the Church in honor of Mary. Why do you think they apply to Mary? OLG-2/6, p. 153.
1071 In the catechesis of children, the scripture texts are presented as they are written, as distinguished from the research of theologians.
1072 "Mary had to get ready. She decided to visit her cousin Elizabeth. The angel had told Mary that Elizabeth was about to have a baby. Mary made the long, difficult journey to visit her cousin. ¶ Mary stayed for about three months until Elizabeth's son John was born. Then Mary went back home to wait for her own baby to be born. From Luke 1:26-56." CTF-1/4, p. 120.
who believes in the Messiah with Mary.1073

Christmas is dedicated fully to Christ. Mary is part of the scene — usually there is at least one nativity illustration per textbook in which Mary is included1074 — but the attention is fully on the event, that is, the manifestation of Christ after the birth to the shepherds and occasionally to the wise men. The Presentation is often taught, again as a manifestation of Christ — less as a scene of Mary’s pondering heart. The Flight to Egypt is a less frequent theme, and seldom is the return to Nazareth a theme.

The hidden life of the Holy Family is another important theme for Sadlier, a theme sometimes used as the backdrop of the mutual respect shown each other in the study of the fourth commandment, but usually as an example of ordinary daily life.1075 The hidden life is a place where the imagination of the textbook illustrators can flourish and thus inspire the imagination of the children.1076 The Finding in the Temple is often used in connection with the fourth commandment.1077

c. The Public Life of Jesus

The Wedding of Cana, as has also been mentioned, is occasionally used as an opportunity to discuss Jesus’ respect for Mary.1078 In Sadlier, this passage refers primarily to Mary’s service rather than mediation as such.1079 It is not used as a symbol for the Eucharist.

The account of Mary and the relatives of Jesus are used as illustrations of Mary’s participation in Jesus’ public life, her discipleship, her listening to her Son’s word. 1080 Calvary, that is, specifically John 19:26-27, is noted in nearly every grade level of every Sadlier series.1081 There are very few variations on the theme. Some examples are given below:

- Then a dreaded day came. Jesus was taken prisoner and condemned to die. Mary followed Jesus as He carried His cross. She suffered with Him. She stood by Him all the time, ready to die with Him. While Jesus was hanging on the cross, He saw John, His disciple. John was standing near Mary at the foot of the cross. Jesus said to Mary, "Woman, there is your son." Then to John He said, "There is your Mother." Jesus has given us Mary to be our Mother, too. (From John 19:25-27) Even as she stood by His cross, Mary believed in Jesus. She never gave up hope. 1082

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1073 This text is barely different from series to series: "As soon as Elizabeth heard Mary's greeting, she was filled with the Holy Spirit. She gave a loud cry and said, 'Of all women you are the most blessed, and blessed is the fruit of your womb. Why should I be honored with a visit from the Mother of my Lord? Yes, blessed is she who believed that the promise made to her by the Lord would come true.' From Luke 1:39-45." LL/4, p. 171.
1074 It is not unusual to find nativity scenes without Mary. For instance: CTF-3/K, pp. 98-99.
1075a Jesus grew up in the town of Nazareth. He lived with His mother, Mary, and His foster father, Joseph. Joseph was a carpenter. Do you know what a carpenter does? Think of some ways Jesus might have helped Joseph. Jesus, Mary, and Joseph did the things that families like to do. They worked and played together. They often prayed together. They loved God very much. Mary and Joseph taught Jesus how to pray and love other people. We call Jesus, Mary and Joseph the Holy Family." CTF-3/K, p. 104.
1076a For a fine example of the Holy Family’s hidden life, see CTF-3/K, 104.
1077a For example: LL/4, p. 92.
1077b It was to please her that He provided the wine that was needed at the wedding feast at Cana.” This is stated in the context of respect for Mary. LL/4, p. 92.
1079a At Cana we see her showing care and concern for others. It is she who prompts her Son to show his power for the first time. OLG-2/6, p. 150. Intercession is also mentioned in connection with Cana, but less frequently than Mary’s service. CTF-1/3, p. 331.
1080a NL/5, p. 130.
1081a For example: OLG-2/6, p. 150; OLG-277, p. 159; NL/5, p. 130; LL/3, p. 166; LL/4, p. 92; LL/5, p. 151; LL/6, p. 137; LL/8, p. 173; CTF-1/1, P, p. 167; CTF-1/2, p. 226; CTF-1/3, p. 337; CTF-1/4, p. 257; CTF-1/5, p. 135; CTF-1/6, p. 257; CTF-1/7, p. 138. This does not cover all examples.
1082a NL/5, p. 130.
• [Stations] Jesus Dies on the Cross: Mary, the Mother of Jesus, and some of the women who had followed Him, stood by the cross as Jesus died. They did not leave Him. 1083

• **God Fills with Hope: Our Faith:** ... (After a quote on the Decree on the Apostolate of the Laity) The Blessed Virgin Mary, as the first and greatest disciple, is a sign and model of hope for us. She believed in God’s promises, followed her Son to the cross, and rejoiced in His resurrection. Her Magnificat is a song of hope for the reversal of worldly values and the Reign of God in our lives. 1084

• Mary experienced very great suffering in her life. As we read in John 19:25-27, she stood at the foot of the cross as her Son died. We sometimes forget how painful it must have been for her to watch Jesus suffer and die. When we are sad or hurting, we can turn to Mary. Mary will comfort us in all our sufferings. 1085

The *God With Us* series (1983-1985), in which there is perhaps the least study on Mary, teaches about the Easter Vigil and asks the students to “Comment briefly on how broken-hearted the two Marys must have been.” 1086

d. **After the Death of Jesus**

In all of the Sadlier series only one mention is made (in the pre-Vatican II *On Our Way*) that Mary may have met Jesus after the Resurrection. Here the wording is superb in the teacher manual: “The Gospel does not tell us about this, but it is easy to believe that Jesus went to give her [Mary] the good news of His Resurrection as soon as he came out of the tomb.” 1087

Mary is usually represented in the Pentecost scene by Sadlier. 1088 Mary is not taught as the Woman of Revelations (Rev. 11:15-12:17) in the Sadlier series. Regarding apocryphal elements, the Stations of the Cross are sometimes taught, that is, Mary meets Jesus on the Way of the Cross and Mary receives Jesus from the cross as he is being taken down. These two events are not taught as doctrine — that is, by teaching the children that this is a story of scripture — but as devotion, that is, if the stations are mentioned at all, it is in the context of praying and reflecting on the possibilities of the Crucifixion. A “silent” mention is an occasional illustration of the fourth station. 1089 The Michelangelo Pieta has on occasion been used as the silent teaching on the deposition. 1090

As can be seen in this overview about Mary’s life, Sadlier is based on the Sacred Scriptures. Doctrine is presented in that context. The scripture stories are foundational, and the way they are told, usually does not change. The one scripture passage that has received variations on its possible significance is the *Magnificat*.

Sadlier also introduces doctrine via teaching the meaning of liturgical feast days. This will be illustrated in the next category of the study grid.

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1083 LL/3, p. 166.  
1084 CTF-1/5, p. 339.  
1085 CTF-1/6, p. 257.  
1086 GWU/5, TM, p. 317. The BVM is assumed here.  
1088 For example, CTF-2/5, TM, p. 197.  
1089 CTF-1/1, Resource Book, p. 105; CTF-1/8/ p. 141.  
1090 LL/8, p. 176; CTF-1/5, p. 234. The Pieta’s frequent appearance in textbooks increases after the World’s Fair held in New York City in 1964-65 when Michelangelo’s Pieta was exhibited there.
7. Marian Devotion

Marian Devotion includes prayer forms, liturgical expressions, and Marian apostolate — that is, Marian service and/or ministry. Prior to Vatican II, Marian devotion and devotions were prominent in Sadlier's Our Life with God. With the exception of the rosary and the Angelus prayer, the early On Our Way and all Sadlier series until 1988 did not include devotions to Mary. From 1988 on, devotions of various types were incorporated into the Marian teaching.

a. Liturgical Expressions of Marian Devotion

Sadlier uses explanations of and preparations for liturgies as opportune catechetical moments. In the student texts of most series, the Holy Days of Obligation are listed at least once in the series with brief explanations of their significance. The additional resource materials in the teacher manuals explain the doctrine connected to the liturgy.\textsuperscript{1091} The main Marian liturgies are the Solemnities of the Immaculate Conception, the Mother of God, and the Assumption. Additional liturgies discussed by Sadlier are the Feasts of Our Lady of Guadalupe, the Annunciation, the Visitation, and the Birth of Mary. Also mentioned occasionally is the Memorial of Our Lady of Lourdes.

The Solemnity of the Immaculate Conception of the Blessed Virgin Mary can serve as one example of how Sadlier combines liturgy and doctrine: During the period when the term *immaculate conception* was not prevalent in the Sadlier series,\textsuperscript{1092} the term nevertheless appeared in the student texts when listed as one of the Holy Days of obligation for the United States. Therefore, even if the teaching on the Immaculate Conception was not treated as a separate theme, the students reading the text will have been exposed to the term. The collaboration with the National Shrine of the Immaculate Conception strengthened suggestions in the teachers' manuals on how to celebrate the Marian solemnities.\textsuperscript{1093} In later series (1988-1995), the meaning of the solemnities are briefly explained in the student texts and additional suggestions are given in the parents' sections for its possible celebration in the home. The following is the latest example for explanations of Marian liturgies (1995):

We honor her on many occasions and especially on four solemn feast days, beginning with the Immaculate Conception on December 8. We believe that Mary was conceived without sin to prepare her for her singular vocation. ¶ On January 1 we celebrate Mary as Mother of God, commemorating her role in God's plan of salvation. On that same day, which has been designated as World Peace Day, we pray to Mary as our Queen of Peace. ¶ On March 25, the feast of the Annunciation, we are reminded of how Mary's "may it happen to me as you have said" (Luke 1:38) changed the world. Mary became a living "yes" to the will of God, yes to the Son of God, yes to the community of Jesus' disciples. ¶ Our fourth Marian solemnity falls on August 15. The Assumption celebrates Mary's full glorification at the end of her life, when her body and soul were assumed into heaven. ¶ Among the Catholic Church's many treasured tributes to Mary is the Apostolic Exhortation of Paul VI, "Devotion to the Blessed Virgin Mary" (1974). The Holy Father points out that Mary is never absent from the prayer life of the Church: When the liturgy turns its gaze either to the primitive Church or the Church of our own days it always finds Mary. (II) ¶ As she prayed with and for the apostles, so she continues to pray with and for us. We find in her a model of discipleship and "a teacher of the spiritual life"

\textsuperscript{1091} For this study, no research was undertaken to evaluate, however, if the majority of teachers actually used the material.

\textsuperscript{1092} See above, p. 234f.

\textsuperscript{1093} The Marian liturgies in Sadlier were previously discussed; see above, p. 166f.

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Catholic devotion to Mary the mother of Jesus can never become unbalanced as long as the dictum of Pope Paul VI is observed: “In the Virgin Mary everything is relative to Christ and dependent upon him” (25).

**Coming to Faith:** Which of the feasts or titles of Mary call you to discipleship? How do you hope Mary can be your “teacher of the spiritual life”?

**Practicing Faith:** What will you do to express your relationship with Mary? How will you motivate the children to love Mary?

b. **Marian Prayer Forms**

Three prominent Marian prayer forms are found continuously in the Sadlier series. Even the texts of the 1970s, which have the least material on Marian prayers and devotion per grade, usually have these prayers in an appendix of the textbook. These three are the Hail Mary prayer (and with it, starting most frequently in fourth grade, the rosary), the Angelus, and the Magnificat. After the encouragement of the catechetical documents, there are prayer teaching pages built into the chapter proper, as contrasted to the listing in the last pages of the book.

The rosary is always linked to sacred scripture and in the latest periods these mysteries are called the memories of Mary. The latest three editions, *Coming to Faith* (1988, 1994, 1995), introduce the rosary as early as the first grade by telling a story of a person at prayer with the rosary in hand.

Though not failing to be listed among the prayers, the Memorare and the Hail, Holy Queen are presented, but not explained. Sadlier does not teach, as *Maria/is Cultus* and *Behold Your Mother* indicate, that additional options could be used for concluding prayers of the rosary and creation of new decades and forms.

In the third grade book of the *Lord of Life* series (1979), also in the section for parents, is the creative suggestion for families to have a prayer service in honor of Mary once a year in May or October or December. Advent is considered an ideal time to honor Mary.

c. **Marian Apostolate — Marian Service**

Service of the Christian community in imitation of Mary has found new expression in the Sadlier “Peace and Justice” sections of the teacher manuals (1988). Prior to this, Sadlier does not mention Marian apostolic endeavors — for example, the history of groups gathering for the purpose of imitating Mary in service of others — nor encourage participation in particular devotions or in Marian groups. However, in the teacher manuals Sadlier underscores the value of such apostolic service, devotional

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1094 CTF-3/K, p. 91A.
1096 CTF-1/1, p. 160.
1097 In *Lord of Life* the responsibility is given to the parents to teach its meaning, “Learn and say the Memorare together, explaining what it means.” Parents’ section, LL/3, p. 131.
1098 We end the rosary by praying a very special prayer to Mary, the Hail, Holy Queen.” CTF-1/4, p. 255.
1099 It seems that an opportunity is missed to teach the Sub tuum, the oldest existing Marian prayer (3rd century), a prayer indicating early Christian belief in Mary’s power to help. *Dictionary of Mary* New York: Catholic Book Publishing Co., 1985, p. 142f., pp. 236, pp. 344-5.
1100 MC 24, 40; BYM 96, 97.
1101 LL/3, ST 131, in the section for parents. This could be a suggestion that was taken up from the Marian documents.
1102 For example, “Advent provides a unique opportunity for the consideration of Mary, in whom all Old Testament hopes culminated.” BYM 98.
1103 See p. 188.
1104 For example, The Girls Scouts of America Marian Award or various types of prayer groups, such as the Legion of Mary, movements such as the Schoenstatt Movement, devotions, Marian camps or retreats.
8. Pastoral and Catechetical Aspects

This section looks at how Sadlier exemplifies inculturation, adaptation, and “right measure” in the textbooks.

a. Inculturation and Adaptation

Sadlier consistently tried to give expression to diversity of race and of cultural expressions of devotion. This was exemplified primarily in the illustrations used. The God With Us program, for instance, initiated a section on international Christmas customs (1983-1985). The nativity creche, in its own way a cultural study of the Incarnation, is also found occasionally in diverse expressions. Diverse devotional customs, such as those connected with Our Lady of Guadalupe, Las Posadas, and the Hispanic Living Way of the Cross are developments since the 1980s.

A secondary manner of expressing inculturation are the occasional mentions of the “universal” Church. For example God with Us (1983-1985) points out Christmas customs of the Irish, Ukrainian, Polish and Mexican types, mentioning these are the way the diversity of the “universal” can be seen.

By adaptation is meant: situating the Marian themes in ways meaningful to those who are being catechized. In terms of elementary school textbooks, adaptation refers to students on their particular age levels, with their backgrounds and possible interests.

The first noticeable implementation of adaptation can be seen in the illustrations, type size, and formation of sentences. Language, text, age level — these are not in the first place the object of this study — but in general, the presentations seem to correspond well to particular grade levels and the application to life situations are most suitable. The 1988 Coming to Life seemed to have a relatively high level for the comprehension of the very young children, but, whether intended or not, this also seems to have been corrected, at least in the Marian teachings of the 1994 and 1995 series.

Over the forty years represented by the Sadlier series studied here, the expectations for reading levels has changed in general. There has also been more attention paid to the visual needs and learning abilities of children. In this regard, Sadlier rightly can claim its expertise in “159 years’ experience in...
Creating catechetical materials.  

b. Correctness and Right Measure in Marian Devotion

In order to assess where catechesis stood at the time of the Second Vatican Council, the study looked first at the Marian teachings in the Baltimore Catechisms. Regarding right measure and correctness in Marian devotion, the Baltimore Catechisms had taught the difference between worship of God and honoring of the saints. This was especially treated as part of the discussion on the First Commandment. The instructions on honoring saints, relics and images were covered in ten questions which taught how to honor and what is forbidden. Mary was not isolated as a separate category apart from the saints in those teachings, nor are there warnings about devotion to her.

In the Baltimore No. 3 subheadings under question 87, there is the explanation in point (f) of the special veneration of Mary called hyperdulia. This teaching was not included in the Baltimore catechisms, Nos. 1 and 2. In other words, Marian devotion in the official teaching had no special name of its own. These explanations also do not appear in the Sadlier series discussed here, prior to or after Vatican II.

Prior to Vatican II, the difference between honor and worship were illustrated to the students, usually by the forms of expression which either worship or honor took. After Vatican II such explanations of forms are not given. Instead of an explanation of the difference between honoring the saints (Mary included in honoring the saints and given the best of the honor given to the saints) and worshiping God, discussion on honoring Mary is ultimately separated from discussion on honoring the saints. Mary becomes an isolated topic, and honor to her is explained with a warning.

The Sadlier New Life fifth grade teacher manual (1973), is an example. The manual has a section: “Background for Adults.” First Mary is explained as having a special place reserved for her among the saints. From there on in, the saints are not mentioned. The next four paragraphs summarize Lumen Gentium with special attention to the concepts, faith, model, and mother. The next two paragraphs present the warnings: “Devotion to Mary has been constant in the history of the Church. Sometimes Christians have, with good intentions, nevertheless distorted the role of Mary. The Vatican Council warns us against sentimentality in our devotions to Mary and against exaggerations which would give the central role in our salvation to Mary instead of to Christ, who is the source of her unique dignity and power.” Then the manual goes on to show a Christ-centered approach to explaining the scripture passages on Mary.

To paraphrase the manual, it is telling the teacher: love Mary, and teach the children to do so, but do not love her too much. This same teaching is not applied to the saints, only to Mary. Since there are no forms or practices (as there was in pre-Vatican II instructions) by which to measure the “too much” it

1114 See above, p. 107.
1115 See Baltimore Catechism questions 214-223 of the No. 3.
1116 The subheadings were added by the publisher and are not part of the approved text of the bishops.
1117 “Special veneration, called hyperdulia, is given to the Blessed Virgin, because of her excellence which far surpasses that of all the saints and angels.” Baltimore Catechism, No. 3, p. 49.
1118 Review the difference between the words, honor and worship. Determine whether the children know that honor means to venerate, and worship means to adore. To illustrate: We genuflect before the Blessed Sacrament, not before a statue. We sometimes bow before a statue, as we sometimes do to a noted important person—to show respect.” OLG-1/5, p. 070 UNDA CSAD 4/1.
1119 As is readily seen, these forms have changed over the years, especially with a broader view of differing international customs.
1120 NL/5, TM, pp. 98-99.
1121 Ibid.
1122 Ibid.
becomes difficult to discern what is meant by "too much" or what is the measure.

In the Sadlier catechesis, a great deal of teaching effort is applied to love of God, the Church, the family, and love of neighbor. Must Marian devotion not somehow create a complicated issue for Sadlier, a split between teaching the children to love Christ wholeheartedly and to love those whom Christ loves? Wouldn't the catechist prefer not to teach about Mary than have to weigh the "amount" of or "form" of devotion so as not to detract from what is owed to Christ?

Sadlier possibly asked the same questions. In 1988, the approach to Marian devotion no longer has a sense of warning. For example, a teacher's manual presents Marian devotion as follows:

The Church recognizes her as loving mother, its 'model and excellent exemplar in faith and charity.' (Sharing the Light of Faith) ¶ All of this is said of a simple Jewish girl, a teenager who acquiesced to God's plan with a simple "yes," but at great personal cost. ¶ While we honor Mary with rich titles and great devotion, we should never lose sight of her simple humanness, her real faith, her total "yes" to God. Certainly Mary is Queen, Mother of God, Mother of the Church and lays claim to a unique place in God's plan for the human family; but she is also Mary, an ordinary human person like us, whose "yes" enabled God to do wonderful things through her. 1123

Here Sadlier has not called for choices, but has incorporated diverse ways of looking at her. Queen and mother, for instance, are both acceptable titles. Nevertheless, in the same series (1988), Sadlier explains in a teacher manual how certain devotions conflicted with liturgical renewal. 1124

In the 1994 parish edition, there are no warnings or limits placed on Marian devotion. For example: "Faith Alive at Home [this page was not in the school edition]: Your child has learned that Mary was chosen to be the Mother of Jesus and to be our mother, too. If your child learns devotion to Mary now, there is great likelihood that he or she will turn to Mary for comfort and help later in life." 1125

In addition, Marian devotion is once again, as it had been in the Baltimore catechesis, taught parallel to teachings on the devotion to saints in general. 1126

In the 1995 edition, there are also no warnings: For example, in Sadlier's Coming to Faith teacher manual for Kindergarten, there is a teaching of Marialis Cultus:

Among the Catholic Church's many treasured tributes to Mary is the Apostolic Exhortation of Paul VI, "Devotion to the Blessed Virgin Mary" (1974). The Holy Father points out that Mary is never absent from the prayer life of the Church: When the liturgy turns its gaze either to the primitive Church or the Church of our own days it always finds Mary. (II) ¶ As she prayed with and for the apostles, so she continues to pray with and for us. We find in her a model of discipleship and "a teacher of the spiritual life" (21). Catholic devotion to Mary the mother of

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1124 Liturgical Resources: The historical development of some Marian devotions created difficulties as the liturgical renewal began after Vatican II. These devotions had become a pious alternative for people who were far removed from the action and meaning of the Mass. Consequently, the rosary and other Marian devotions supplanted the Eucharist for them. ¶ The effort to reclaim the liturgy as the people's public worship and to increase their participation necessarily meant the removal of Marian devotions from Mass. ¶ For some, this was mistakenly interpreted as a removal of Mary. Marian devotions are not only accepted by the Church, they are encouraged; but they are additional devotions that do not replace participation in the Mass as our central act of worship. ¶ Make time to pray the rosary, or part of it, with your family. Talk about the events of Mary's life and their relationship to your own struggles." CTF-1/3, TM, 330-1.
1125 CTF-2/2, p. 149.
1126 In a special way Catholics have devotion to the Blessed Virgin Mary. We honor Mary as the greatest disciple of Jesus. We pray to Mary, asking her to intercede for us with her divine Son. Catholics also pray to the saints and to all the holy men and women who have gone ahead of us. By our Baptism we are still united with them, and they can bring our prayers..." CTF-2/8, p. 276.
Jesus can never become unbalanced as long as the dictum of Pope Paul VI is observed: “In the Virgin Mary everything is relative to Christ and dependent upon him” (25). 1127

This new Sadlier approach may simplify the difficulties concerning “correctness and right measure” with Marian devotion. It seems probable that warnings not to love too much are a very real step for a catechist not to know how to love Mary at all.

1127 CTF-3/K, TM, p. 91A.
H. Conclusion to Part II

Regarding Marian teachings there is a red thread to be traced through every Sadlier series studied here. Sadlier’s Marian teaching in religion textbooks for elementary schools follows a basic pattern:

God chose Mary.

She became the mother of Jesus, Son of God.

We learn the life story of the Holy Family.

Mary helped Jesus.
The child Jesus helped and obeyed Mary and Joseph.
Mary followed Jesus.

Jesus gave us Mary.

Mary became our mother, the mother of the Church.
From heaven, Mary prays for the Church and helps the Church.

In the Sadlier pattern, the teaching relates Mary to Christ and to the Church. This pattern is discernable prior to the Second Vatican Council in the two series studied here, both of which spanned the time period during the council. There are complementary strands to the teachings. They appeared in the post-Vatican II period and can be described as enhancements to the basic Sadlier teachings on Mary. The basic teachings were not dropped but became more enriched through these complementary strands.

To see the development graphically, the two columns below must be read parallel to each other. Each line represents an extension or a development of the teaching.
1. Basic Strand of Teachings

God chose Mary.
She became the mother of Jesus, Son of God.

We learn the life story of the Holy Family.
Mary helped Jesus.
The child Jesus helped and obeyed Mary and Joseph.

Mary followed Jesus.

Jesus gave us Mary.
Mary became our mother, the mother of the Church.

From heaven, Mary prays for the Church and helps the Church.

Teachings Added to Basic Strand After Vatican II

God has a plan; for his plan he chose Mary; to prepare her for his plan he enriched her with gifts of holiness.

Mary was free.
Mary became the mother of Jesus by the power of the Holy Spirit.

Mary educated Jesus

Mary believed in Jesus. Mary trusted Jesus.

Mary is our mother, our friend, a model disciple.

Mary is part of the communion of saints.
Mary is a model of what the Church is to be.

Chronology

As stated previously, the above basic pattern (left) is the Mary story in every Sadlier series, also prior to Vatican II. After Vatican II, there were additions to the basic pattern. In the Vatican II editions (1967f), Sadlier series began to teach that God has a plan of salvation and Mary is part of that plan. Mary is enriched and made *holy* (immaculate conception) for the part she is to play in the plan, which was to give birth to the Son of God by the power of the Holy Spirit.

Series by series, the Sadlier pattern remains the same, but these developments are continually added to the Mary story. Each the new aspect seldom replaces the previous strands. Teaching about Mary’s *faith* is one of the first enhancements (1971f). Then, Sadlier teaches that Mary is *free* to accept God’s plan (1978f). Mary freely fulfills her *God-given vocation* to become the Mother of Jesus Christ, our Lord and God. Mary helped Jesus by giving him birth, *but there is more* to being a mother than giving birth. Mary also *educated Jesus in his humanity* (1980f).

The basic Sadlier teaching throughout the forty years studied here includes that the child Jesus helped and obeyed Mary and Joseph. The Sadlier series begin to add the teaching that Mary *believed* in Jesus and *trusted* him (1971f). The teaching also includes that Mary was also one of Jesus’ *disciples* (1979f).

Another basic teaching in Sadlier from the beginning is that Jesus gave us Mary. She became our mother, the Mother of the Church. This teaching has been part of the Sadlier pattern even at the time of the Council and continues to be since then. In the later post-Vatican II period, Sadlier teaches that Mary *helps* the Church *especially by praying* for the Church and that Mary is part of the *communion of saints* (1988f).
In addition to the primary and complementary patterns, there are elements that receive special pastoral emphasis at particular grade levels in the Sadlier series. Before the Second Vatican Council, Mary was explained as the best of mothers and a powerful queen spreading her mantle over the earth to protect it (mid-1950s). After the Council, additional patterns begin to appear in Sadlier: for the littlest children, Mary is explained as Jesus' and our mother who cares for us. As our mother, she loves us and cares for us just like she loved and cared for Jesus (1959f).

For the middle-school age range, she is a mother and — just as Jesus is our brother and friend — so Mary is also our friend. As our mother, Mary educates us to go to Jesus and to be like Jesus. As our friend she can help us like she helped her friends at the wedding in Cana. As the Visitation and the Wedding at Cana show, Mary is someone we like to be with, we invite her to be with us, and she is someone with whom we can share everything (1979f).

For the upper elementary and junior high students, Mary is a mother, a friend, and also a model for us to imitate (1965-1995). As our mother, friend and model, we may look at her to see how the Church is supposed to be for Jesus (1979f).

There are a few other Sadlier accents: One accent is the teaching that in God's plan Mary is a part of the rich heritage of the Jewish nation (1969f.). She identifies with and is a defender of the poor of her nation (1980f). Another accent is ecumenical (early 1980s); Mary is the Mother of all Christians (late 1980s). In most recent textbooks, Mary is a sign of hope and holiness, a sign of the lived beatitudes, a sign of the fulfillment of the grace of baptism (1988f).

These are the extensions, the developments of the basic Sadlier pattern since Vatican II. The pattern is based first and foremost on Sacred Scripture, but it is also a pattern that has followed the development of the Church's teaching from the time of Lumen Gentium through the catechetical documents which include Mary.

2. William H. Sadlier and the Catechetical Documents

Immediately after the Council — before the publication of the catechetical documents — Sadlier worked to unite three developments of Marian teaching into one. These three were:

first, the core teachings about Mary that had been the subject of catechetical teaching prior to the council,¹¹²⁸ that is, Mary's preservation from sin from the first instance of her conception; the Virgin Mary; the Mother of Jesus Christ, Son of God, and the Assumption; second, the new insights and work of the kerygmatic approach to teaching, a teaching based on proclamation of the Gospel; and third, the teachings based on Lumen Gentium, chapter 8, with the two main topics, Mary in the mystery of Jesus Christ and Mary in the mystery of the Church. Sadlier was able to place its basic teaching pattern under these two doctrinal divisions.

The above study of Marian content in Sadlier indicated how the three developments emerged in the textbooks.

3. Sadlier's Correspondence with the Marian Teachings of the Catechetical Documents

Sadlier published a new series or edition, which coincided fairly consistently with the publication of the catechetical documents, even though there could be as much as five years between the

¹¹²⁸These were the basic teaching of the Baltimore catechisms.
first grade levels and the later. It was one of the objects of this study to ascertain whether Sadlier responded to the catechetical documents, as they appeared, by implementing the teachings in each series. The evidence strongly indicates Sadlier’s attention to and use of the catechetical documents regarding the Marian teachings.

For the main part, Sadlier did not change the fundamental pattern described above. Nevertheless, the complementary or additional teaching described above can, in part, be traced to the impact of the catechetical documents. There is also evidence that Sadlier adjusted the wording of a particular teaching to correspond to the terminology of the catechetical documents.

Some examples of the correspondence between the documents and Sadlier are given below:

The Vatican II editions of Our Life with God (1965-1969) and On Our Way (1968-1971) reflect the Council with the twin approaches of Lumen Gentium, chapter 8: Christ-Mary/Church-Mary. Sadlier’s terminology used the expressions: Mother of Jesus and Mother of the Church.

A major shift in the textbooks from pre-Vatican II to post-Vatican II Sadlier texts was the disappearance of expressions of Manan devotion. This change was not entirely based on Lumen Gentium, but found support in chapter 8, which also did not name specific Marian devotions. In general, Sadlier’s already progressing new approach from 1959 onward, experienced a confirmation in Lumen Gentium.

As indicated above, after the Council, Sadlier adopted Vatican II’s wording. For example, concerning the doctrine of the Immaculate Conception, Lumen Gentium chapter 8 had taught the doctrine by using the wording of Ineffabilis Deus, but had not used the familiar words, Immaculate Conception, to describe the teaching of Mary’s preservation from sin. The familiar wording did appear, though, in lists of the Holy Days of Obligation. It cannot be determined if the students understood the meaning of words or linked these words to Mary’s preservation from sin. Later, when the National Catechetical Directory (1979) used the term Immaculate Conception to explain the doctrine of preservation from original sin, the term was again to be found in the Sadlier textbooks.

In 1971 the Church published the General Catechetical Directory and in 1973 the USCC published Basic Teachings, a document based on the GCD. Parallel, Sadlier published the New Life series (1971-1975). For this series, only minor changes in approach took place. Mary’s role with regard to Jesus and her place in the Church remained the central themes of the brief Marian teaching. The next series, Lord of Life (1978-1980), was published parallel to Sharing the Light of Faith (1979), the National Catechetical Directory. In the Lord of Life series, familiar phrases from both the General Catechetical Directory (1971) and Sharing the Light of Faith (1979) are abundant. For example, “the sinlessness of her total love,” “speaks significantly to our lives and needs,” “singularly blessed” (NCD); “summons believers,” “love and veneration due her,” “freely and fully faithful to the Lord,” “assumption, entry into Christ’s resurrection” (GCD).

Sadlier’s next series, God With Us (1983-1985), shows traces of Catechesi Tradendae (1979) in that Mary is now explained in terms extended to include Mary as educator of Jesus and disciple of Jesus, as well as the previous emphasis on Mary as birth-giver. Hence, the spiritual dimension of Mary’s motherhood is expressed in various forms of association with Christ. Catechesi Tradendae gave other significant guidelines that affected Marian teachings. Catechists, and obviously textbooks, were to “refuse to trouble the minds of children and young people, at this stage of their catechesis, with outlandish theories, ... (CT 61).” From this time on, Sadlier returned to the catechetical approach of letting Scripture stand for itself in the catechesis of children, rather than to explain about a particular method of

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1129 As discussed in Section II, it must necessarily be kept in mind that Sadlier formerly staggered the publication of its series within a set range of years, usually one grade level per year.

1130 The sources for these phrases were not acknowledged in the series.
the scriptures or theories about those methods. For example, such explanations, as in the case of Mary’s Magnificat, were no longer taught as put on her lips by Luke, but as her song.

For the final trilogy of Sadlier, Coming to Faith, (1988, 1994, and 1995) there is strong evidence of Catechesi Tradendae (1979), a noted shift in emphasis — possibly influenced by the Guidelines on Doctrine for Catechetical Materials (1990) — to speak of Mary in relation to the communion of saints, and there is correlation with the article numbers of the Catechism of the Catholic Church (1992, 1994) with the teachings in the current edition of the textbooks.

In conclusion, among the changes that correspond to the teachings of the catechetical documents (or to the way the documents express a teaching) are the following: the catechetical documents’ use (or not) of the term Immaculate Conception, the documents’ partial use of the teaching on preservation from all stain of original sin (missing is the second half of the teaching, without sin all her life), Mother of God (in contrast to Mother of Jesus), follower and disciple of Jesus, Mother of the Church, member, and model of the Church. To illustrate further, following the Council, Mary was called a member of the Church in Sadlier, a term taken from Lumen Gentium 53. This term was later not used as such in the catechetical documents; it is also later not used in Sadlier.

Gradually, devotional forms, especially the Hail Mary and the rosary — but also the Angelus and Magnificat — began to appear once more in Sadlier. This is especially noted after the publication of the National Catechetical Directory (1979) with its list of suggestions for Marian prayers and devotions. After this time, examples of devotions — especially the rosary devotion — are taught in the main body of the textbook lessons, not only listed in the back of the book under “Prayers.”

The term mediation does not appear in the catechetical documents, although it was mentioned in Lumen Gentium. Prior to Vatican II, this had been a strong theme in Sadlier. It disappeared in Sadlier when it did not appear in the catechetical documents. Intercession is a related term; the reappearance of this teaching in Sadlier corresponds with its mention in Catechesi Tradendae (1979).

4. Gray Areas in Sadlier Teaching

Although the catechetical documents did treat these themes, there are two gray areas in Sadlier teaching: Mary, ever Virgin and Mary and the Holy Spirit. The first, ever Virgin, is essential to the teaching of the Incarnation, that Jesus Christ is truly the Son of God. Sadlier evidently treats this teaching on Mary’s virginity in an indirect manner for the sake of elementary school children. The term “Ever Virgin” stands quoted from the Canon of the Roman Mass, but it is not explained. Regarding Mary’s virginity, this would seem to be the normal way to proceed for young children. However, unless Marian doctrine is covered beyond the elementary school level (which educators attest is not the case and not deemed necessary, since the basic Marian doctrine is set in the elementary grades) the question arises whether the christological implications of this Marian doctrine will be understood in general Catholic teaching when the children have reached adulthood.

Note: The majority of this research was done in 1997. In 1998, Sadlier published a textbook for junior high students, Creed, A Course on Catholic Belief, in which there is a good summary of Marian doctrine. The issue of Catholic belief about Mary’s virginity is clearly stated. This material has been inserted in the study above. It changes the basic conclusions of this research, since this is no longer a gray area, but it does not change the conclusions regarding the general Sadlier trend up to this time.1131

The second gray area is the teaching on Mary and the Holy Spirit. In Sadlier, the teaching on the

1131See above, p. 197: “Her son was not conceived through sexual relations... Mary never engaged in sexual relations at any time in her life.” Textbook: p. 166.
Holy Spirit’s action on Mary is present, but not distinctly. There is little explanation to show the connection between the fruits of baptism and Mary’s grace-filled life and being. This follows the documents to an extent, although teaching on the Holy Spirit and Mary is found in the catechetical documents, even when less evident. It was not until the publication of the Catechism of the Catholic Church (1994) that this area received attention for catechesis. It seems to follow that since Sadlier, in general, followed the catechetical guidelines, in future, more teaching on the Holy Spirit and Mary, as a result of the teachings of the Catechism, may be expected to appear in Sadlier works.

5. Sadlier Themes Unrelated to the Documents

In addition to the themes of the catechetical documents, there are themes in Sadlier which seem unrelated to the documents. The most pronounced such theme is Sadlier’s extensive use and explanation of Mary’s Magnificat. Both Basic Teachings (1973) and Sharing the Light of Faith (1979) place a passage of the Magnificat (Luke 1, 47-48) as the introductory paragraph in the Marian teachings of those documents, but the Scripture text is not interpreted there. The teacher manual’s Justice and Peace Resources indicate that Sadlier has looked to the teachings of liberation theology for its explanation of the Magnificat.

A second predominant theme unrelated to the catechetical documents is the Sadlier teaching that Mary is our friend. The source of the teaching was not determined, but as mentioned above, the theme Mary as friend parallels the Sadlier teaching on Jesus as both our friend and brother. The most frequently used biblical passage for this teaching is Mary’s invitation to the wedding at Cana. Mary may have been invited as a family friend. Sadlier interprets this for the children as an indication that Mary was someone others liked to be with. Mary’s friendship is exemplified by her caring for others and helping them in their needs.

6. Sadlier and the Norms of Marialis Cultus

In its approach to Marian teachings, Sadlier can be said to correspond well with the guidelines presented in the Marian magisterial document, Marialis Cultus (1974). There is no evidence in the materials studied that Sadlier consciously adopted the norms of Marialis Cultus, which asks that Marian teachings take into consideration biblical, liturgical, ecumenical and anthropological elements. Nevertheless, both the biblical and anthropological elements are strong in Sadlier. The very human features of Mary in Sadlier are represented as she is presented in Sacred Scripture. Marian liturgical considerations, especially after 1988, are given ample space in the unfolding of the school year as it corresponds to the church year. Present also, although not as evident as the three previously mentioned Marialis Cultus guidelines, is the ecumenical perspective. As already indicated, a shift appears in the later series from Mother of the Church to Mother of all Christians. The later series also teach of Mary’s place in the communion of saints and her ongoing task is to pray for us.

It seems that the unfolding of the four guidelines of Marialis Cultus as a norm for Marian teaching gradually came to full blossom in Sadlier in the 1988-1995 editions. Marialis Cultus is quoted and recommend in the teachers’ manuals, but it is not referred to as a norm.

Marialis Cultus states that there are three additional aspects which should be clearly expressed in Marian teaching. Those are the trinitarian, christological and ecclesial aspects. Both the christological and ecclesial aspects are strong in Sadlier, as they are in the catechetical documents. Less evident is the trinitarian aspect. It seems that it would benefit Marian catechesis to explain her relationship to the Father — as a young woman who was open to her God and able to listen to God, and as one who prayed the prayers and followed the rituals of her people — and to the Holy Spirit who worked within her and through her.
Section III
The Conclusions

As of 1997, I found evidence of twenty-two publishers, Catholic and otherwise, who currently provide catechetical materials for the teaching of religion in Catholic elementary schools (this includes pre-school, Kindergarten, and grades 1-8). For the initial stage of the textbook study, nearly 2000 books from various publishers were reviewed.

When I began reviewing Marian catechesis in the textbooks, I was looking for the full richness of Marian studies and devotion available to us in our legacy of Catholic doctrine on Mary and its pastoral application, or so I thought. In retrospect, the study changed many of my assumptions on Marian catechesis and awakened new questions. One of the first things I had to learn was the distinction between theological research and catechesis. Perhaps what I originally sought was beyond the scope of catechesis.

A. First Impressions in 2000 Textbooks

A team of volunteers helped me to tag the Marian references and images in the textbooks. As the team worked, the scarcity of Marian material made us feel fortunate when we found Mary’s name or a picture that included her. A pattern evolved. If we found five to ten references in a textbook this was recognized as a reasonable amount of available Marian catechesis. If the tags exceeded ten, the text received the vote, “remarkable,” even though the text consisted of 150-200 pages. The greatest numbers of Marian references were usually found in the third grade (8 year-olds) and fifth grade (10 year-olds). It was evident that Mary was not usually omitted in elementary school textbooks of religion. However, there were also cases of striking omissions.

We were amazed, for example, that some publishers omitted Mary when the children were taught about Christmas, Cana, or Pentecost. It was especially striking when a textbook spoke of angels, shepherds, animals and stars, but the mother of the Child was not mentioned at the birth of Christ or depicted in a Christmas scene. It was also amazing that Pentecost could be taught without reference to Mary and the women who were gathered there in prayer in the midst of the early Church. In textbooks (especially in the period 1965-1975), the Wedding Feast of Cana was sometimes taught as the place of Jesus’ first miracle, but Mary was often not mentioned. Junior high and high school books on the study of Sacred Scripture could entirely omit reference to Mary in the Life of Christ.

This first impression left me with a sense of imbalance concerning the depiction of Christ’s identity in relationship to his human origin and the lack of human cooperation and interaction with him on the part of the one closest to him, Mary. I asked myself: Does it not seem imperative in our catechesis to show the multifaceted ideals and relationships that are possible to all persons, but especially to women, for full dedication to Christ and participation in the service and activities of the Church? Isn’t Mary — especially as she is depicted in Sacred Scripture — an example of what it means to be fully Christ-centered?

Continuing my overall scan of the textbooks, in general, four main doctrines on Mary could usually be found: Mary, Mother of God; Mary, conceived without sin, the Virgin Mary, and the Assumption. Sometimes these teachings surfaced when the liturgical year was discussed and holy days of obligation were listed, but further explanation about the meaning of the doctrine or its pastoral application was often missing.

There were shifts in textbook presentations regarding Marian images. In the early texts (1956-1968), the images assisted the story being told, but less attention seemed to be paid regarding the quality of artwork. Perhaps this is related to financial reasons. In the 1970s and early 1980s there were few religious images. The focus was on people and/or nature. Where there were Marian images, a shift could be noticed from representing Mary as a powerful queen (1950s), to a gentle beauty queen, all beautiful in
herself and sometimes depicted by herself, but not as a queen who serves others (1970s) in the way that the Scriptures depict an ideal queen. Later, there was a shift again from a demure woman with downcast eyes (1970s), to a woman strong and free, looking out at us from the pages of the book, inviting us to take note of her message (1980s).

The early publications, meaning those published before, at the time of, and shortly after the council, were often a combination of doctrine and visions, missionary stories and devotions, or stories of apostolic works of groups like sodalities or the Legion of Mary. There were often no clear lines to distinguish between what is the authentic teaching of the Church or what are the devotional practices or stories used in pastoral application. There is evidence, for instance, of Marian apparitions, sayings, and devotions, but the same textbooks could omit teaching how Mary’s life story appears in Scripture or how Mary is to be seen in relationship to Christ and the Church.

The period of least Marian teachings in textbooks was in the 1970s and, at times, remained sparse well into the 1980s. By this time, the devotional elements and apostolic works were no longer in the textbooks, with the exception of the rosary, which could be found in a prayer section, usually at the back of the book. In the late 1980s, more Marian elements began to appear in some of the textbooks, but not in all of them.

A current overview of materials published in the 1990s — and published prior to the review of the Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church — indicates that perhaps as much as one-third of the catechetical materials used for Catholic religion teaching of children contains one to three pages of teaching (doctrine and devotion) on Mary for a school year in the student text. In the teacher’s manual, about half of the Marian references are not given as primary teaching material, but are contained in supplementary teacher’s manual suggestions.

There were other types of differences as well. For instance, there is the first impression that distinct differences exist in the approach to Marian teaching in textbooks written and edited by various religious communities of men and women, probably due to the varying charisms of the communities and perhaps because they are men and women. The textbooks from men’s perspective stress questions such as the physicalness of the Incarnation and the activity of Mary, often in truth and justice issues. The women’s perspective seems to concentrate on social interaction, relationships, and personality formation. It would be interesting to study this aspect with greater precision.

B. The Shift from First Impressions of What Is in the Textbooks to the Focus on Who Decides What is in Textbooks

The Focus of the Thesis

For this thesis, the focus centered on two aspects: What have the magisterial catechetical documents since Vatican II required for Marian teaching and how did this correspond to the Marian content in textbooks published over the years?

As we have seen, the context of the teachings — meaning the history of the catechetical movement prior to Vatican II, which led to a renewal in approach to catechesis — was also studied because it provided me with some of the answers to why there was such a shift in emphasis in Marian teachings.

C. My Initial Discoveries

In the maze of those many textbooks, teachers’ manuals, and other teaching materials I began to ask: How does a textbooks team of authors decide what will be taught and who makes the decisions

1132 This long title is the official title of the committee appointed by the United States Conference of Bishops to review textbooks and catechetical materials.

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about how the teachings will be represented? I discovered that the normative value of the *imprimatur* and *nihil obstat* does not influence the content. These do not at all help to determine what is in a textbook. They only confirm that what is written is *not in error*.

I also learned that the diocesan guidelines provided for religious instruction in school and parish religion programs do not determine textbook content. A study of catechetical guidelines from twelve representative dioceses across the United States showed a wide variance in approach. The guidelines of a diocese, approved by a bishop, may correspond to the contents of a textbook series, as do New York and Sadlier, as we have seen, but they do not determine the contents. In the diocesan guidelines, where grade specific mandates on Marian teaching exist, there is little agreement beyond the four major teachings.

The study then explored the questions: Who and what determines the Marian content?

D. The Magisterium of the Church Reflected in the Catechetical Documents

The search led beyond the textbooks, the authors, and the publishers to a new awareness and understanding of the Church’s teaching magisterium. As an educator, I had understood the magisterial catechetical documents to be *recommendations* on how to teach. I skimmed over the brief list of doctrines lightly. I began to wonder if other ordinary classroom teachers, catechists, and writers of catechetical materials were aware of them as tools to measure doctrinal content? But there was also the deeper question: How were the doctrinal contents of the catechetical documents themselves determined?

F. The Findings of the Study

1. The Magisterial Documents in General

   a. *It is necessary to distinguish between theological studies/ reflection and catechesis.*

   It wasn’t until this study progressed, that I realized how necessary it is to make a clear distinction between theology and catechesis. This thesis does not, in general, study the *meaning* of a given doctrine nor extensively weigh its significance in the way that theological studies do. In catechesis, the doctrines are considered a given. The constant teaching of the Church is assumed. This constant teaching is handed on in such a way that the truths are to be embodied in life.

   The study recognizes that there are variations in the theological explanations of that constant teaching, and that these developments may in the long run have an impact on catechesis, but the starting point of theological studies and reflection is different than that of catechesis. Theology studies, investigates our faith this way and that; it tries to dig deeper to understand the sources of our belief and to explain them more fully. The *Catechism of the Catholic Church* describes the early Church Fathers’ understanding of “Theology” as the “mystery of God’s inmost life within the Blessed Trinity” which has been revealed to us, and which “theologians and spiritual authors” study and convey to us.

   Catechesis, on the other hand, is an ongoing deepening *for life* of teachings that have been handed down to us, hopefully in an organic and systematic way. As the catechism teaches, catechesis builds on, but is not directly: “the initial proclamation of the Gospel or missionary preaching to arouse faith; examination of the reasons for belief; experience of Christian living; celebration of the sacraments; integration into the ecclesial community; and apostolic and missionary witness.”

   In the *Catechism of the Catholic Church* there are seven articles (4-10) which explain what

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1133 CCC 236.
1134 CCC 2033. See also 2038.
1135 CCC 5.
1136 CCC 6.
catechesis is and indicate its significance in the post-Vatican II period. Quoting Catechesi Tradendae 18, the catechism defines catechesis as "an education in the faith...which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life."

I believe that much of our difficulty in catechesis since Vatican II has been at the grassroots level, where we may not have had or have a clear concept of the validity of both theological investigation and basic teachings necessary for catechesis. This is not to say, on the one hand, that catechesis cannot also present varying points of view or stress different elements at a given time, or, on the other hand, that catechesis cannot simply list truths of the faith, but the emphasis is different. Children particularly need to be assured of the truth and parameters of what they are learning. They cannot learn in the initial stages many nuances and opinions about, for instance, the meaning of the Sacred Scriptures. Where textbooks did not list the basic teachings of the faith, but attempted after Vatican II to follow the open dialogues of theological reflection, which must have a certain openness to investigation that catechesis does not have, the essential teachings were not given on or not given on with surety. Catechesis says: These are the basic teachings we need to know if we profess the faith of the Catholic Church, and, we need to be able, in some way, to apply these basic teachings to our own lives.

b. For catechesis, the extent of the magisterial teaching in the United States on the Blessed Virgin Mary before the council consisted in the four doctrines: Mother of God, ever Virgin, Immaculate Conception, and Assumption. Devotions listed the Hail Mary prayer, sacramentals and indulgences.

At the start of the study, I was certain that the required teachings prior to the council had included a great deal of knowledge about Mary. The basic teachings required by the United States' bishops in the Baltimore Plenary were in all practicality the Marian dogmas and some aspects of devotion. The Mary of the Scriptures was not required teaching. Mary’s ongoing presence and activity in the Church were also not part of the teachings.

c. In preparation for Vatican II, the catechetical schema called for one doctrine, Mother of God, and the prayers, Hail Mary, Angelus, and Salve Regina. The schema on catechesis was not published.

The catechetical schema in preparation for Vatican II contained less required teaching than the material listed in the Baltimore catechisms. The only doctrine on the Blessed Virgin Mary that was listed as a catechetical requirement in the schema was the teaching Mary, Mother of God. All else was subsumed under this one heading. The prayers recommended to be prayed — The Hail Mary, The Salve Regina and the Angelus — included traces of Mary’s intercessory role, but again, here were no further teaching requirements, not even for the dogmas.

It is true that a specific document, which later evolved into Chapter 8 of Lumen Gentium, was prepared on Mary, but that document was not meant to be a mandate of material to be used for Marian catechesis. The draft of that document stressed Mary’s exalted position, her role of mediation, and called

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1137 An example: The theologians have not concluded their theological investigation, especially of the Sacred Scriptures, regarding Mary’s virginity in and after the birth of Jesus. As the Catechism of the Catholic Church teaches, the thought of Augustine is to be taught: “Mary ‘remained a virgin in conceiving her Son, a virgin in giving birth to him, a virgin in carrying him, a virgin in nursing him at her breast, always a virgin’ (St. Augustine, Serm. 186, 1: PL 38, 999)…” CCC 510.

1138 Immaculate Conception, Jesus was born of the Blessed Virgin Mary on Christmas Day in Bethlehem, Mary was Mother of God, Jesus lived with Mary and Joseph, and the Assumption. Catholics could use sacramentals with reference to Mary, Marian devotion assisted chastity, indulgences were part of this efficacious devotion, the Hail Mary was to be taught, and three of the holy days could be called Marian: Christmas, Assumption and Immaculate Conception.

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for imitation of Mary’s virtues. The draft did not base its work on Scripture and did not apply the Marian teachings in the sense of Mary as a model for the Church and a catechesis for life. The draft was revised to become chapter 8.

d. Vatican II provided the most extensive magisterial teachings on Mary in the Church’s history: The main document is Lumen Gentium, chapter 8 and there are additional teachings of a doctrinal and pastoral nature in other Vatican II documents. Lumen Gentium was based on Sacred Scripture and discussed doctrine, cult (liturgy), and devotion.

The debate concerning the draft of the Marian schema discussed above resulted in chapter 8 of Lumen Gentium, which provided the Church with its most extensive magisterial teaching on Mary up to that time. Other Vatican II documents also provided significant doctrinal statements, such as Sacrosanctum Concilium’s teaching that Mary “is inseparably linked with her Son’s saving work,” that she is “the most excellent fruit of redemption,” and “a faultless image” of what the Church “desires and hopes wholly to be.” Other Vatican II documents also provided pastoral applications regarding Marian teachings, such as Apostolicam Actuositatem’s instruction that Mary is a “perfect model of [the] apostolic spiritual life,” to whom “everyone should have a genuine devotion” and entrust their lives “to her motherly care.”

As we have seen, the Vatican II teachings laid the foundation and norm for future Marian magisterial documents, in documents containing significant Marian elements, and in magisterial catechetical documents. In essence, we have also seen that the majority of the Marian teachings in the Catechism of the Catholic Church are also based on chapter 8 as the norm.

e. Hierarchy of Truths

Even though there are extensive counciliar documents on the teachings of the Church, guidelines were needed and mandated by Vatican II to provide basic teachings for catechesis. The directory, published in 1971, grouped all catechetical teachings under four main headings (or as the directory calls them: “four basic heads”). These headings were to be understood as a method of gathering together essential elements for teaching purposes. The four major elements are given the title, hierarchy of truths. In the literature on catechesis there has been an attempt since 1971 to explain what is meant by this hierarchy of truths. The General Catechetical Directory thus provided two ways to view or to categorize Marian catechesis: the grouping of truths into main categories called hierarchy of truths and the listing of doctrines found in the main Marian article. Both ways reflect the Marian teachings of Lumen Gentium, chapter 8. The range of official teaching thereby exceeds greatly what was given as magisterial teaching for catechesis on Mary prior to Vatican II.

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1139 SC 103.
1140 AA 4.
1141 GDC 43.
1142 The four divisions: The mystery of God the Father, the Son, and the Holy Spirit, Creator of all things; the mystery of Christ the incarnate word, who was born of the virgin Mary, and who suffered, died, and rose for our salvation; the mystery of the Holy Spirit, who is present in the Church, sanctifying it and guiding it until the glorious coming of Christ, our Savior and Judge; and the mystery of the Church, which is Christ’s Mystical Body, in which the Virgin Mary holds the preeminent place.
1143 The explanations are often coupled with the discussion mentioned above in an attempt to differentiate between theological study and catechesis. With the publications of the Catechism of the Catholic Church, the debate about these two subject areas surfaced strongly. In the debate, Marian teaching in various dimensions is repeatedly used as an example of what should be studied and how it should be studied.
f. The study revealed that two main categories of the hierarchy of truths included Mary and indicated where Mary was to be included in catechetical teaching: Jesus/Mary and Church/Mary.

As has been pointed out repeatedly in this thesis, Mary is named in two of the four headings. According to the directory, Mary is to be taught in relationship to Christ and in relationship to the Church. The mandate of this hierarchy has thus become a guarantee for Marian teaching, but if the hierarchy division has been understood too narrowly, it has also limited the teachings.

g. The limiting factor in the division of the hierarchy of truths.

It is true that these two aspects, Christ/Mary and Church/Mary, are the organizing principle given to Lumen Gentium, chapter 8 (especially in the titles of the chapter), but the contents of chapter 8 also include teachings on Mary which would pertain to the other two headings in the hierarchy groupings, that is, the teachings on Mary’s relationship to the Trinity as such and the teachings on the Holy Spirit and Mary.

h. The hierarchy of truths in the textbooks.

In the study of the textbooks, I came to the conclusion that the hierarchy of truths was indeed observed. There are teachings on Christ/Mary and Church/Mary. I question whether a wider range of teachings applied to Marian catechesis shouldn’t include Mary’s relationship to the entire Trinity? There is little teaching on Mary in relationship to the Father and the Holy Spirit in the majority of textbooks. Would it not be helpful to study Mary’s relationship to the God of her people, as indicated in her reaction and prayer at the Incarnation, prior to the Incarnation, hence her relationship to the Father? Would it also not be beneficial to relate the workings of the Holy Spirit in Mary, at least to see the possibilities of the grace of baptism?

i. The list of doctrines in the GCD includes and exceeds the Marian doctrines taught prior to Vatican II in our United States’ mandatory teaching on Mary; Mary’s ongoing activity and presence in the Church are also listed among the doctrines of the GCD.

The question, however, arises: do the catechetical documents sufficiently reflect chapter 8? In regard to doctrine, yes they do, when the documents are understood as the means to categorize the Marian material into teaching clusters and when they are seen as starting points to a fuller teaching. On the other hand, no, the catechetical documents do not sufficiently reflect chapter 8 regarding scripture, liturgy, prayer forms, or spirituality and pastoral application. These elements are minimal in the catechetical documents.

I conclude that the catechetical documents cannot stand alone as the only foundation for Marian catechesis if they are meant to reflect the full teaching of the Church, which is based on Scripture and Tradition.

j. Post-Vatican II Marian magisterial teachings – documents which are also based on Lumen Gentium – gave principles and norms for Marian cult, a great variety of Marian teachings and devotions, and pastoral application of Marian themes.

144 Cult here means the liturgy, that is, the public prayer of the Church, which has been defined in catechetical documents as a predominant place of catechesis.

258 Section III


*Lumen Gentium*, chapter 8 is the rich, fruit-bearing tree. We have seen in the study how the teachings of chapter 8 are repeated or omitted in the catechetical documents.

There are other fruits from chapter 8, and these are the wealth of teachings from the Marian magisterial documents and significant sections on Mary in other magisterial documents. Those documents since Vatican II are dominantly founded on Scripture and give testimony to liturgical and devotional elements. They also provide a wide horizon for catechetical and pastoral application; for example, *Veritatis Splendor* links Mary to the moral life, *Evangelium Vitae* links her to the discussion on the sacredness of human life, and *Ut unum sint* finds in Mary a point of unity in ecumenical relations. In both types of documents, Marian and general documents that have significant Marian teaching, Mary is often the point of departure to exemplify the lived doctrine, which is the point of Marian catechesis. In the pro forma conclusions to magisterial documents of particular topics, Mary is frequently called upon to assist us to live the teachings as she did. My study of these documents, and conclusions to documents, led me to realize the variety of ways Mary’s example and her intercession teaches us what the Christ-life is meant to be. This what Cardinal Carberry referred to when he called Mary the living catechism and compendium of catechetics.1145 Occasionally, the textbooks reflected the Marian teachings from the Marian magisterial documents. The Marian teachings in textbooks could, however, become much richer if these Marian references were incorporated throughout the student texts.

k. *Marialis Cultus*, particularly, provides norms, which locate Marian teaching in the trinitarian, christological, and ecclesial framework as well as guidelines for devotion which take into consideration biblical, liturgical, ecumenical and anthropological elements.

Looking at the Sadlier textbooks studied here, although it cannot be proved that *Marialis Cultus* was applied as a norm, I discovered that is would have been possible to use precisely the norms of *Marialis Cultus* to evaluate the Sadlier textbooks as a whole, since these categories are evident in the textbooks. The biblical and liturgical perspectives were consistently part of Sadlier’s approach prior to and after Vatican II. The anthropological approach is stressed after Vatican II (1965 forward), and the ecumenical perspective is found in the late 1970s and 1980s.

l. The Marian sections of the catechetical documents (1971-1990) do not, in general, reflect the Marian magisterial documents or those documents, which contain large portions of Marian teachings.

2. The Special Character of the *Catechism of the Catholic Church*

a. The *Catechism of the Catholic Church* has become the magisterial norm for catechesis.

The publication of the *Catechism of the Catholic Church* has its own impact on the material that will be considered for catechesis, but perhaps this study followed too closely upon the publication of the catechism to be able to assess correctly the directions that Marian catechesis will take as a result of the catechism.

b. The catechism’s Marian teachings are, in general, based on *Lumen Gentium*, chapter 8.

The *Catechism of the Catholic Church* can be compared to the official catechism written several

1145See p. 40.
years after the Council of Trent. That official catechism attempted to embody Trent’s teaching. The *Catechism of the Catholic Church* attempts in the first place to embody Vatican II’s teaching. Nevertheless, in regard to Marian teaching, it does not repeat and completely integrate all elements expanded in *Lumen Gentium*, chapter 8.

The thrust of the catechism’s Marian catechesis remain the two divisions of the hierarchy of truths, Christ/Mary; Church/Mary. Hence the christological and the ecclesial aspects are taught with the emphasis that is found in *Lumen Gentium* chapter 8. The catechism also includes the trinitarian perspective, for there is a rich teaching on Mary’s relationship to the Father and to the Holy Spirit. The four elements, biblical, liturgical, anthropological and ecumenical are also in evidence. The foundation for each of these aspects is found in *Lumen Gentium* chapter 8.

The biblical references in the *Catechism of the Catholic Church* tell the Good News of Mary’s life story in the sense that is called for in catechesis, that is, not, in the first instance, to explain exegetical methods or give the wisdom of biblical research. It is to present the events of salvation history as they were remembered by the evangelists. This corresponds to the catechesis for children as found in Sadlier.

Concerning the integration of the liturgy in Marian teaching, the catechism presents various examples of Mary’s presence in multiple forms of the liturgy. The *human features* of Mary are perhaps less evident in the catechism than in *Lumen Gentium* (or for that matter, the Marian documents, or in *Catechesi Tradendae*). *Lumen Gentium* uses expressions which relate to the human experience such as: *joyfully showed* (nativity) (LG 57), *moved with pity* (LG 58), *pondered in hr heart* (LG 57), *lovingly consenting to the immolation* (LG 58), *imploring the gift of the Spirit* (LG 59), *sought him sorrowing* (LG 57). In the catechism, the one element of human experience which is given considerable attention is Mary’s faith as a free human person.

The aspect that at first glance seems to be missing in the catechism is on Mary and ecumenism. A closer look shows references to eastern art, prayer forms, and hymnody. The teaching on the communion of saints is possibly another link to ecumenism. Regarding catechesis, perhaps the emphasis in the catechism on eastern art, prayer forms and hymnody will lead to further ecumenical thought in textbook catechesis in future.

c. **The catechism infrequently includes teachings from the Marian magisterial documents.**

I asked the question: What happened to the developments in Marian teaching in the past forty years? Two examples of developments in Marian thought in magisterial documents are Mary as disciple of the Lord and Mary in ecumenism. Neither of these two Marian teachings are referred to in the catechism.

This was another reason for me to insist that catechetical documents — including the *Catechism of the Catholic Church* — in isolation cannot provide the only sources for Marian teaching. They need the complementation of the Marian magisterial documents in order to provide a wide application of Marian thought in catechesis.

d. **The catechism integrates Marian doctrines and provides suggestions for Marian devotion extensively throughout its four sections.**

My study of the *Catechism of the Catholic Church* indicates that Marian teaching is integrated throughout all areas of the catechism. I have purposely provided an appendix, which shows under what

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1146 See p. 77.
1147 See p. 81.
themes this integration takes place. It could be helpful to authors and publishers to see what Marian examples could be integrated into textbooks.\textsuperscript{1149}

I conclude that it is \textit{not necessary} for \textit{catechesis} to include all the post-Vatican II teachings on Mary that are found in magisterial documents. However, the Marian documents could be understood in two ways: they supply the deficiencies of the catechetical documents and the catechism; they also supply a progressively fuller dimension to Marian teachings, which is in keeping with the purpose of catechesis to provide deepening of our understanding of the faith and instruction for life. The Marian examples in those documents could be most helpful for a catechesis that includes biblical, liturgical, anthropological, and ecumenical elements. Two examples previously noted in this study show how the Marian teachings in other documents can enrich catechesis: From \textit{Veritatis Splendor} (1993), Mary is seen as a model of the moral life. Sadlier has incorporated this thought in their most recent junior high school series, \textit{Morality, A Course on Catholic Living} (1997).\textsuperscript{1150} The Marian ecumenical thought in \textit{Ut Unum Sint} (1995) could also be a value resource for catechesis as a complement to the \textit{Catechism of the Catholic Church}.

3. The Catechetical Documents in the United States

\begin{itemize}
  \item With the exception of one document, the catechetical documents in the United States are based primarily on the four Marian teachings that were taught prior to Vatican II. This includes the \textit{Protocol} of the Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church. The United States' documents do not as strongly reflect, in general, the additional teachings of \textit{Lumen Gentium}, other than in the Marian paragraph titles, \textit{Mary, Mother and Model of the Church}.
  \item Although spiritual motherhood is listed, it is not explained in the United States' catechetical documents, especially not in terms of Mary's ongoing active presence in the Church.
  \item Although the \textit{General Catechetical Directory} and the \textit{Catechism of the Catholic Church} teach the doctrine of Mary's continuing intercession on our behalf, this doctrine is omitted in the \textit{Protocol} and other United States' catechetical documents.
\end{itemize}

The catechetical documents in the United States benefit, in some cases, from the complementation of diocesan grade-specific guidelines.

\begin{itemize}
  \item The study of diocesan grade-specific guidelines shows, for the main part, that there is no coherence from diocese to diocese.
  \item National grade-specific guidelines could be most helpful for catechesis.
\end{itemize}

G. Conclusion Regarding the Compendium of Catechetical Documents

The catechetical documents do not provide a completely consistent pattern of presentation of \textit{basic teachings} of the faith to be handed on. The wording used in the catechetical documents for the Marian dogmas is also not consistent. This has made it difficult to assess what should be included in Marian catechesis— as for example, the wording to explain Mary's freedom from sin from the first moment of her conception and throughout her life. These inconsistencies have been discussed in detail in

\textsuperscript{1149}See Appendix II, p. 277.
\textsuperscript{1150}VS 120, p. 278.
Section I above. The most recent checklist of doctrines by which to evaluate catechetical materials, the Protocol, includes the four teachings: Mother of God, ever Virgin, preservation from original sin and personal sin, and Assumption. In addition, the work of the Holy Spirit is taught in the Protocol as is Mary’s collaboration at the Annunciation. In the Protocol list as it stands, there is not a clear teaching on Mary’s spiritual motherhood of the faithful and her ongoing intercession, although these teachings are clear in articles 967-970, 973, and 975 of the Catechism of the Catholic Church.

H. The Textbooks

1. The teachings in the textbooks over the entire period cannot be said to have changed considerably with regard to the basic doctrine on Mary after Vatican II, but the focus and the wording of the doctrine in the textbooks did change.

- After Vatican II, the textbooks studied here first attempted to incorporate teachings — including direct quotes — from Lumen Gentium, chapter 8.
- Later, the publishers consistently integrated the requirements of the catechetical documents into the usual basic teaching pattern on the Blessed Virgin Mary, Mother of Jesus. Where the catechetical documents seem to omit or reword teachings, the textbooks generally do likewise. The areas of the hierarchy of the truths, Christ/Mary and Church/Mary, became more clearly delineated.

2. The most evident changes in the textbooks throughout the whole period are in regard to Marian devotion and images.

- The devotions: After Vatican II, specific devotions to Mary were not taught, as a rule, in the main body of the Sadlier student texts, until 1979. By the mid and late 1980s, the devotions are incorporated into the main body of the student texts.
- The devotions of the later period reflect cultural shifts; that is, the diversified expressions of the Marian devotions of Hispanic cultures, especially Mexico, but also the Philippines and Asian backgrounds are taken into consideration.
- The devotions in the most recent period re-incorporate the deep-seated popular devotions of the pre-Vatican II textbooks, such as May Crowning and devotions at Marian places of pilgrimage. (I will comment on this below.)
- The images: The images generally attempt to underscore the teachings particularly of the Scripture accounts, and they reflect the time period during which the books were published. The quality of the images has improved greatly and in the upper elementary grades there is also a brief study of masterpieces.

I. The Textbooks and the Catechetical Documents

1. The textbooks consistently reflect the Marian doctrine in the catechetical documents.

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1151 One example:
SPF 14, 1968: “preserved from all stain of original sin and filled with the gift of grace”
SPF 15, 1968: “the BV, the Immaculate”
GCD 68, 1971: “preserved from all stain of original sin”
BT 24, 1973: “being preserved from all stain of original sin”
SLF 106, 1979: “her immaculate conception (her preservation from original sin) / singularly blessed”
CT 30, 1979: “Mary, the Immaculate One”
CT 78, 1979: “full of grace and truth”
Consistency with catechetical documents was discussed in detail above.1

2. The textbook publishers go beyond the teachings of the catechetical documents by incorporating Sacred Scripture and an anthropological approach to Marian teachings.

- Regarding scripture, although this was present in the textbooks prior to Vatican II, the period after Vatican II indicates a clearer delineation in these areas, for example, apocryphal stories and apparitions are not intermingled with the canon of the scriptures as they were prior to Vatican II. This is in accord with Lumen Gentium, chapter 8.
- In the Sadlier textbooks after Vatican II, Mary was consistently portrayed in the context of her culture, as mother and wife in a family, as the caring, loving educator of her son, as one who lives through difficult situations, and especially as one who journeys with Jesus in faith. With the exception of the descriptions in Catechesi Tradendae (CT 73, 1979), this anthropological perspective was not strong in the catechetical documents.
- Scripture and the anthropological approach in the textbooks also reflect contemporary theological trends, for example, liberation theology.

3. The textbook publishers go beyond the teachings of the catechetical documents by insofar as the Marian teachings in the books also reflect an ecumenical appreciation and a liturgical orientation.

In catechesis, the school year provides a parallel to the liturgical seasons. The brief Marian content in the textbooks at this point fits well to Advent and the Nativity. The Sadlier Marian chapter usually fell in May, designated as the month of Mary in the United States. Prior to Vatican II and up to the present, the textbooks usually provided some type of instruction on the Marian holy days.

There has been a tendency in more recent catechesis (1980s f.) to develop catechesis in connection with the Sunday liturgy. Small children are taken to a separate room in the church during the sermon. Older children and adolescents in the parish school of religion receive their catechetical instruction before or after the liturgy. For this purpose, the texts used are often a looseleaf handout that instructs the children in the faith via the liturgical texts of the Sunday. Although there are practical factors in favor of such an arrangement, in terms of Marian catechesis, there is little opportunity to integrate the full doctrines on Mary and nor an opportunity to include the devotions, since the liturgical texts remain dominant. It is my observation that unless a parish provides Marian devotion in alternative forms, and a corresponding catechesis with the devotion, this method of catechesis will for all practical purposes eliminate Mary for the most part.

As seen above, ecumenical teachings began to be included in the textbooks in the early 1980s in spite of the fact that no Marian ecumenical teachings appear in the catechetical documents.1

4. The weakness of the textbooks consists in the difficulty of explaining Mary’s virginity, and hence its significance for the Incarnation, to elementary school children.

In my preliminary research, I learned that Marian catechesis is considered complete by the end of the elementary grades, with perhaps some continuance in grades 7 and 8, but that in high school students go on to other things. In my study of textbooks above, I digressed with one set of religion books for high school students in order to test this assumption. Although there were bits and pieces of interesting information in the text, there was no systematically presented Marian doctrine.

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1152See p. 249f.
1153See p. 230.
In the general overview of textbooks, I discovered an excellent summary of Marian doctrine and pastoral application in a current high school textbook. Unfortunately, there was no corresponding section in the teacher’s manual to accompany or develop the teachings. If a teacher indeed faithfully used the teacher’s manual, these pages in the student text would have remained unassigned. As stated above, the research for this thesis concluded mainly in 1997. At the end of that year, with a copyright date of 1998, Sadlier published an excellent review of Marian teachings in Creed, A Course on Catholic Belief.\footnote{See p. 197.}

5. **The textbook study could not determine whether the Marian magisterial documents directly influenced the content of the texts, even when the documents are sometimes quoted in the teachers’ manuals.**

   It is my conclusion that the Marian documents did have an influence to an extent, but foremost in the areas of Marian devotion. The Marian magisterial documents consistently underlined the value, meaning and significance — both doctrinally and pastorally — of devotions such as the Rosary and Angelus prayers. Progressively over the years, these devotions received greater prominence in the main body of the textbook teachings.

6. **Conclusion Regarding the Textbooks**

   My original survey of the textbooks hoped to find at least the traces of the teachings of Lumen Gentium, chapter 8, especially in the upper grades. I expected too much. The textbooks, however, did correspond with what the Church requires for catechetical teaching. The publisher studied here in detail fulfilled those requirements. The other publishers studied in a general overview also usually fulfilled those requirements, if they were publishers claiming to publish Catholic materials. In fact, the publishers usually present more Marian elements than are required by the catechetical documents.

**Marian Doctrine Versus Devotion in the Textbooks**

In my analysis, it appears as though it was difficult for textbook writers immediately after Vatican II to distinguish for teaching purposes the differences between doctrine that necessarily had to be taught and devotions that had been taught prior to Vatican II and intertwined with doctrine. The teaching on Mary’s conception without sin is one example. Following the lead of chapter 8 and then the catechetical documents, the specifically named devotional practices taught in connection with the teaching on Mary’s conception without sin, such as the Miraculous Medal, were stripped away in most of the textbooks. When these devotional elements were removed, there seemed to be little else on Mary in the texts, although the major doctrines could usually be discovered to be incorporated at least once in a series between grades 1 and 6. What remained of the devotions — when devotions remained — was a prayer list at the back of the books. Each grade level progressively contained one or two more prayers, but also the numbers or selection of prayers per grade also increased in the textbooks from the 1980s on. I compare this stage in textbook Marian catechesis to a time of sowing the seeds of basic Marian teachings, but also a time quite barren of Marian devotion. It remains a question whether the doctrinal seeds could grow into fuller teaching without the complementation of devotional praxis, which — when based on scripture, correct doctrine, and right measure — aid one to retain the knowledge of the doctrines.

As indicated above, it took thirty years after Vatican II for Marian teachings to slowly acquire more volume and expression in the textbooks. Looking at the current texts, there appears to be more
Marian teaching, but is there really? In terms of *doctrine*, the scripturally based story of Mary and the four or five truths discussed above remain fairly consistent from before the council, just after the council and today. This is consistent with the catechetical aim to hand on the basic teachings of the faith.

As we have also seen, there are some developments such as greater emphasis on Mary’s faith and on Mary as a disciple of Jesus. However, close examination shows that the actual *increase* in Marian material (1988 to 1998) lies primarily in the presentation of quantitatively more elements of Marian devotion — such as more attention to the rosary and the Angelus prayer, customs such as La Posadas, processions, May crowning, and activities such as visiting Marian shrines — not of doctrine, and not necessarily an increase of pastoral application of Marian materials to a catechesis for a life of followership of Christ.\(^{1155}\)

When paging through the current beautifully arranged textbook pages (1995-1998) — colorful, pleasing, and I believe artistically delightful to the eyes of children — I experienced a twofold reaction: first, a sense of satisfaction in the appropriateness of depictions for specific grade levels, a sense of “well, look at this!” to see an upper grade level boy being told about Lourdes by his mother in a photograph that was well executed. But a second reaction also set in: the question whether the *form* or manner of expressing Marian devotion needs to return to pink and blue carnation crowns and one single-ed-out star child. Are there not creative ways to honor Mary for who she is and for her part in the plan of salvation? I am not at all opposed to devotions like May crowning where we and all of creation rejoice in this woman who can be called the crown of God’s creation, but, are there not ingenious ways to keep Mary and her role central in such a celebration, rather than the children? Is it not possible to celebrate her with joy and dignity, but to re-write the scripts and ceremonies to become more ecclesial, christological and trinitarian, or to be more liturgically and scripturally based?\(^{1156}\) How can a crowning be an expression of *ecclesial* devotion (as opposed to honoring a chosen child to do the crowning)? Are there scripture texts that apply, etc.? I do not believe that it is a solution to forbid devotions of this type. Their expressions — hymns, prayers, rites, etc. — seem to deeply touch the heart and soul of Christians. I do recommend, however, that effort be spent to integrate these devotions by using doctrinally sound principles.

The Sadlier video on Marian catechesis was produced as an introduction to the life of Mary for elementary school children. There is a striking feature at the beginning of the video. An animated sketch of Mary is depicted with a dazzling crown of gold. Mary’s face is surrounded with star-like rays more brilliant than a halo. The animation slowly removes the rays and the crown. Mary remains without any sign of distinction. The film then begins to portray her life as it is known in Scripture and can be imagined from the culture of her time. The story part was appealing and probably effective for the catechesis of children. Yet, the removal of the crown so preoccupied my imagination that I could hardly concentrate on what followed. I wondered if little children also felt very sorry for Mary when they took away her beautiful crown and exterior portrayal of beauty and specialness and made her plain? And, if we have special days for children, aren’t crowns and headpieces something that makes children feel happy and special?

At the end of the film, it was a relief to see Mary receive her radiant crown again, but the brief appearance again faded away with no explanation as to why she is worthy of our crowns. Perhaps the film reflects the times during which it was produced (1980s). There seems to be something in our culture that both wants to crown others and wants to remove the crown from others. Coronations as such have not faded away. They are universally televised. At least we know that our beauty pageants have changed the focus of the coronations to include more than beautiful exterior forms. Talents, trained skills, intelligence, and the ability to respond with reasonable clarity to major moral issues of the day are also decisive factors in determining the winners of beauty pageants. It is my sincere recommendation that

\(^{1155}\) A detailed study of Marian devotions in the Sadlier textbooks is found above, pp. 241f.

\(^{1156}\) May crowning suggestions can be found on Mary Page Internet website: http://www.udayton.edu/mary.
Marian devotions go beyond exterior practice to a true celebration of Mary's journey of faith and love.

The Marian magisterial document, *Marialis Cultus*, recommends various forms of Marian devotion and teaches the appropriateness of place and time for devotions and the right measure to be used in Marian devotions. The fear of exaggeration and the issues of Mary worship are not factors in the textbook analysis. There is such a minimal of Marian devotion that it seems what would need to be discussed is more inclusion in the textbooks of the Marian traditions of the Church regarding devotional elements. *Marialis Cultus* speaks of the ancient Marian liturgies, of the Liturgy of the Hours, prayers, the treasury of Marian writings, and the arts. The document also suggests that new forms be devised, such as writing new mysteries of the rosary. Perhaps the time of the *corrective* of the "sterile and ephemeral sentimentality, so alien to the spirit of the Gospel" 1157 is over. If the norms of *Marialis Cultus*1158 are followed in regard to Marian devotion, there can be no danger of an incorrect or deifying Marian devotion.

**J. Questions Concerning Further Developments in Marian Study**

There are other random questions which this study did not and perhaps cannot discern. Some of them are speculative and pertain to the future:

- Is it likely that textbooks will drop the teaching of *Catechesi Tradendae* on Mary as *disciple* because the *Catechism of the Catholic Church* has done so? William H. Sadlier did not drop this teaching in *Creed, A Course in Catholic Belief* (1998), but devoted a page to this thought in their new junior high school *Faith and Witness* series.1159
- Even though the *Protocol* does not require it, is it likely that textbooks will continue their new trend which understands that Mary can be both mother and queen, friend and sister, disciple and model — that one role need not negate the other as they do not in human interaction?
- Or, is there a likelihood that textbooks will teach of Mary's identity only in terms of the dogmas with the danger that the biblical, liturgical, anthropological and ecumenical perspectives will be neglected and thereby revert to a pre-Vatican II manner of teaching? Which leads to the question: Why in the United States do the dogmas often appear to be the only truths about Mary that are of value? It seems as if a strange phenomenon happens: In *securing* one aspect of the content of the faith (by formulating a dogma), it seems *in praxis* to mean that every other aspect of Marian teaching and devotion is not needed, helpful or necessary. Hence there is the danger in establishing dogmatic formulations that Marian expressions are then curtailed to *that* minimal expression. If only the dogmas are required teaching, what happens, then, to the hundreds of titles expressed, for instance, in Marian shrines throughout the world or in the multitude of Marian devotions?
- On the positive side, if catechesis follows the recommendations of the catechetical documents from 1990 on, will textbooks begin to and/or continue to teach of Mary in the communion of saints, as someone who with all the saints continues to pray for us, and who through her example and prayer continues to educate us and lead us to the Lord?
- It is also likely that because the *Protocol* omits "She is mother wherever he is Savior and

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1157 MC 38.
1158 Trinitarian, christological, ecclesial, biblical, liturgical, ecumenical, anthropological.
head of the Mystical Body," — that is, that Mary is present among us and may continue to exercise her task in salvation history as a mother given to us by Christ to assist our formation into him — there is a danger, that long-term consequences regarding teaching about Mary’s mediation will result. It is imperative that the Church in the United States examine this question carefully and follow the lead of the catechetical documents from Rome and the full *Catechism of the Catholic Church*.

**K. Questions for Future Research**

In order to obtain a broader view of current Marian catechesis in the United States, in schools and in every aspect of catechesis, the following questions could be explored. On the basis of these future studies, recommendations could be made for effective future Marian catechesis.

There are also questions which can go beyond the above speculation and be applied to further concrete research:

- Evaluate a sample of elementary school classrooms and parish school programs to determine what the children on various age levels currently retain about Mary.
- Evaluate a sample of Marian liturgies in school and parishes during the year and/or Marian devotions in classrooms and parishes.
- Study a wide range of diocesan offices of education and catechetics to determine what is recommended in guidelines for Marian catechesis and what is being done on a diocesan level to foster Marian devotion.
- Survey religion teachers to determine how relevant the Marian catechesis in textbooks and teachers’ manuals actually are *in praxis*, that is, in application to faith situations.
- Study the materials on Mary in catechetical journals.
- Study other means of Marian catechesis in contemporary media. What exists, what could be initiated?
- In collaboration with other disciplines, study Mary in the arts — as a medium of catechesis. This could take a historical viewpoint, such as the catechetical aspects of the great works of art during the period when the average person did not learn to read. The catechetical impact of Mary in the arts during specific time frames could also be studied.
- Gather the specific Marian teachings in catechetical literature throughout the centuries.
- Study the Marian depictions in children’s bibles.
- Study the Marian texts and images in children’s storybooks and readers.
- Finally, trace the thinking of contemporary theologians who assist textbook authors. What are their sources for Marian study? What relevance do they perceive in integrating Mary into catechesis?

**L. Mary, a Living Catechism**

The council came to the conclusion that the teachings of the Church, in order to impact life, need to be exemplified in living persons, those who have organically and systematically learned the truths of the faith and lived them. This could be the primary reason why the council fathers decided to place the

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1160CCC 973. The final sentence of the *In Brief* article, 973, was omitted in the *Protocol*, “She is mother wherever he is Savior and head of the Mystical Body.” A clear reference to Mary’s continued presence and activity is the *In Brief* article, 975, which quotes Pope Paul VI’s Creed of the People of God, “We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ.”

1161CCC 5 quoting CT 18.
teachings on Mary at the end of the Constitution on the Church, in *Lumen Gentium* chapter 8. Is there another person who learned from Jesus Christ so intimately and so completely, from the moment of his human existence to the founding of the Church? This is surely why Cardinal Carberry, and later Pope John Paul II, called Mary “a living catechism” and “the mother and model of catechists”

Marian teachings have to be more than a list of facts that we know about Mary and more than a list of devotions or holy days. From Mary — a real person in real life situations — we learn how to live the Christ-centered life. Mary was and is officially and permanently the helper and associate of Jesus Christ in his entire work of redemption. She was and is what every Christian is called to be. It is necessary to study the Blessed Virgin Mary on all the avenues handed down to us in scripture and tradition. Catechesis needs to provide consistent, on-going, complete, and integrated teaching on Mary, which is suited to every pastoral situation and vocation. The textbooks studied here provide a start for children. Application of Marian teachings on higher levels needs to be explored and developed.

M. Youth Love But Do Not Know Mary

In early 1990, Johann G. Roten, S.M., Director of the Marian Library/International Marian Research Institute, surveyed 6000 high school and college students, primarily in American Catholic schools. The students surveyed in 1990, could have been exposed to Sadlier texts from 1978 - 1989, depending on high school class age levels. The probable Sadlier programs used during that period were *Lord of Life* and *God With Us*. This was also the period when *Sharing the Light of Faith* (1979) was published and when the two encyclicals on catechesis were published, *Evangelii nuntiandi* (1975) and *Catechesi Tradendae* (1979). Considering that a certain time takes places between the publication of a document and its implementation, the catechetical emphasis of those documents and in the textbooks could well have corresponded to the students in Roten’s survey.

Roten’s research asked such questions as: “Have you ever heard about Mary, the mother of Jesus Christ? ... from whom did you first hear about Mary? In the last three years at your school have you ever been taught about Mary? ... how were you taught about Mary in your school in the last three years?”

Roten discovered that 84% of the American students responded “yes, something” had been taught about Mary ‘at your school’ within the past three years, and 77% “said they had heard about Mary in a religion course in which one or several classes discussed Mary.” The results of the survey were generally "reassuring to those devoted to Mary. American youth are not wandering in some vast Marian desert, because there is no desert." Roten found that 60% of the students related to Mary positively, “and that young people have a place for Mary in their lives and maintain a personal relation with her.” However, when it came to understanding the content or meaning of Marian doctrine, the survey indicated that students had a limited understanding of Mary and her role in salvation history.

Roten’s analysis gave yet another point to ponder: “Finally, everyone (99%) knows at least something about Mary; the great majority have received some teaching about her, and many love her and make a place for her in their lives. But do young people really know her? For a great number of them, is she not someone unknown—someone who is loved, but who remains unknown? Can one really love someone about whom so little is known?”

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1161CT 73.
1163Roten, p. 167.
1164Roten, p. 167.
1165Roten, p. 188.
1166Roten, p. 188.
1167Roten, p. 176.
1168Roten, p. 190.
Roten's study showed a positive attitude toward Mary among the students, but little knowledge about her. We have discovered in the textbooks, especially in Sadlier, that the basic teachings on Mary are not missing, at least in the teacher manuals, even during the period when the catechesis was at a minimum. Roten writes, "There is no truth in saying that Mary is absent from the school. 84% of those surveyed said there was at least some occasional teaching about Mary." This corresponds with the findings of the study, where the textbook plan is to devote a week of lessons to Mary in the Catholic schools or at least one session of the parish religion program to Marian teaching. Why then is knowledge about Mary lacking? Is one week of study or one class a year in the elementary grades enough Marian teaching for knowledge to be sufficient? Marian catechesis needs to happen through a wide variety of forms which deepen knowledge. Homilies, devotions and prayers, the arts, hymns, good media like the Mary Page website, historical studies, the environment of Marian shrines — all of these and more contribute to solid Marian catechesis.

The Roten study confirms that youth generally indicate affection and admiration for Mary, and the wish to imitate her. The question is whether catechesis builds on these attitudes with a sound doctrinal basis. It is also true that knowledge of doctrine does not necessarily lead to a formation of faith. It is not enough to know the Lord; knowledge must lead to love. As Fr. Theodore Koehler, S.M. wrote in response to the defense of this thesis:

"God asks a more complete formation: faith of the heart. St. Paul said 'corde creditur as justitiam' (Romans 10:10: For the person believes with the heart and so is justified, and confesses with the lips and so is saved.) We categorize on one hand "truth," and on the other hand "love." Children must know that when they say: 'I (we) believe in God,' it means 'I love God.' They speak to some whom they have to know, who loves them and they love him. The same for Mary."

To know and to love, in the Christian sense, leads to service. The knowledge of the Mary of the scriptures is a study in loving service at every turn of the journey. In the Roten study and the textbook study, on the less positive side, it is also a corresponding feature that youth do not learn more about Mary and imitation of her Christ-serving life through of the existence of Marian apostolic works or Marian prayer groups since there is no evidence of these nor examples of these in catechetical literature of the past forty years. Such groups do exist. Their catechetical value, especially of the lived and formative power of Marian catechesis needs to be supported. The Roten study states that the youth of today do not strongly see in Mary a distant ideal. Perhaps such groups in the past tended to make of Mary an unattainable ideal. The youth today hold to the image of Mary as mother and also see her as sister. These familiar representations give catechesis the opportunity to apply Marian teachings close to home.

As stated in the introduction to this study, the unanswered questions seem endless. Where is the breakdown between knowing something about Mary and knowing what is essential about Mary and her relationship to the important truths of the Catholic faith? It appears to me that the ultimate question is: We can know what is presented in the textbooks and teachers' manuals, but can we know what the student's actually heard? Is it a textbook problem — if the Mary chapter is an option at the end of the book — or is it a catechist's understanding of what is important or not in a given classroom? What Mary content does a catechist actually hand on? Could there be a consensus among catechists on what is grade-

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1170 Roten, p. 189.
1171 Roten, p. 188.
1172 Movements such as the Legion of Mary, the Marianist Family of Mary, and the Schoenstatt Movement provide groups for children, adolescents, and adults. The Marian Award of the Girls Scouts of America offers an opportunity to junior high school girls. The groups mentioned as examples here incorporate Marian catechesis and prayer in their meetings and activities.
1173 Roten, p. 189.
appropriate in Marian catechesis?

Is there a Marian formation of catechists? Does the catechist know how to distinguish between the writings of theologians who probe, reflect, investigate, and speculate in contrast to the surety of catechesis? Does a catechist know about magisterial guidelines — diocesan, national and universal—and are the magisterial documents inclusive enough to give the full teaching? What about the catechetical aspects of Marian illustrations; do they express both the natural and the divine in truly beautiful, timeless art that is appealing today? Perhaps the primary question here is: Is it possible to combine, harmonize, and bring to life Marian doctrines, prayer, song, imagery, the arts by using the vast array of pastoral (and technical) means available in the contemporary world? Such questions are not researched here.

It is probable that the general catechetical situation in the United States is not informed about what is essential to teach about Mary. It is also likely that Mary chapters in textbooks are often omitted at the rushed end of a school year, since the catechist has run out of time. It is likely that elementary school catechists, especially the volunteers in the parish school of religion, do not learn about the magisterial guidelines and do not measure their teaching by them. It is evident in RCIA programs for adults and children that, to the date of this thesis, there are no specific guidelines. Speakers are invited in the hopes that they know something about Mary. Finally, even if the catechists do study the magisterial catechetical documents, for the most part the brief Marian teaching is easily overlooked.

N. The Virgin Mary in Intellectual and Spiritual Formation

In 1988, the Congregation for Catholic Education issued a document entitled, The Virgin Mary in Intellectual and Spiritual Formation. The document summarized Marian teaching in Lumen Gentium and the major Marian magisterial documents up to that time. The document explains that it would be unthinkable “[c]onsidering the importance of the Virgin in the history of salvation and in the life of the People of God, and after promptings of Vatican Council II and of the Popes” to omit or be vague about Marian teaching today. The document states that Marian formation is necessary, a formation which includes “study, devotion, and lifestyle.” The document explains that complete and exact knowledge of Catholic doctrine about Mary will enable students “to distinguish between true and false devotion, and to distinguish authentic doctrine from its deformations arising from excess or neglect.” By distinguishing what is complete and true, the student will be able to “understand and to contemplate the supreme beauty of the glorious Mother of Christ.”

In addition to knowledge, the document advises that an authentic love for Mary, the Savior’s mother and our mother, leads to imitating Mary, especially in her committed dedication to God’s commandments and God’s will. That is what is meant when Mary is called a living catechism. Life awakens life; love awakens love. According to the document, to look at Mary helps the student to develop the capacity to communicate love that is like hers “through speech, writing and example.” The document also teaches that there are “numerous advantages” to Marian studies on the intellectual, spiritual, and pastoral levels.

1174Once invited to give such instruction, I began with the Mary of scriptures. Within twenty minutes I was interrupted by an RCIA instructor and asked when I would begin the essential teachings, the Marian dogmas.


1176Ibid., 220.

1177Ibid.

1178Ibid.

1179Ibid.

1180Ibid., 221.
On the intellectual level, so that the truth about God, about human beings, about Christ and about the Church are understood the more in understanding the ‘truth about Mary’;
— On the spiritual level, so that such formation will help a Christian to welcome the Mother of Jesus and “bring her into everything that makes up the person’s inner life” (LG 67)
— On the pastoral level, so that the Mother of the Lord may be strongly felt as a presence of grace among the Christian people.”1181

Marian textbook catechesis is concerned with knowing ‘the truth about Mary’ in order to teach more about God, Christ, and the Church. It is concerned with Christian formation, and ultimately the religion textbook intends to teach students to master life as Mary did. Marian catechesis assists in forming the Christ-centered other Mary in the girls and boys. Textbook Marian catechesis is also concerned with strengthening the awareness of Mary as “a presence of grace” in our world. Such a catechetical basis sets the foundation for a fully Christian life, well lived, and looking forward to the same destiny as Mary, finally and fully one with Christ.

O. A Presence of Grace Among Us

After looking at the value and model character of Marian instruction, as we have above, we finally ask: Who is the Mary of the textbooks and of the magisterial documents studied in this thesis? She is represented as a woman depicted in Sacred Scripture who participates in an intimate reciprocal relationship with God, with Jesus Christ, the Holy Spirit, and many human beings. There are additional ways to approach the teachings about Mary which could be depicted in catechesis. The scriptures reveal her as the Christ-bearer and Christ-bringer. Overshadowed by the Holy Spirit, she is the Christ-formed and Christ-forming woman, fully directed to Christ and with Christ summoning to love for the Father. Catechesis could point out that every biblical image of Mary describes her in some aspect of relational love: the amazed, joyful bridal love of the Annunciation; the sisterly love of the Visitation; the sorrowing love of a pierced motherly heart at the Lord’s Presentation in the Temple; the concerned mother love searching for the twelve-year-old and when she searched for Jesus with her relatives during his public life; the caring neighborly love at Cana; the enduring, strong love at Calvary; the hope-filled, prayerful, steadfast love in the Cenacle. Marian catechesis could benefit from this approach to Marian teaching in countless pastoral situations.

Another word describes the Mary of Marian catechesis: Mary was and is present — at times remotely, at time predominantly! She was present for God and open to God’s message and messengers. She was present for Elizabeth and Zachary, present and serving and loving for all those who found the Child in his mother’s arms. She was the same for Joseph, for Simeon and Anna in the temple, on her journeys to exile, during the festivals of her people at Jerusalem when her Child was twelve, and for the young couple at Cana. She was also present and concerned for her son during his public life. She was present at Calvary. She was among those who established the early Church. She remains present in eternity and continues the task that was begun in her, as we will also one day be called to do.

These two paragraphs describe in pastoral, catechetical terms what the parameters of Marian study mean in real life when we use the norms of Marialis Cultus: teaching about Mary should be trinitarian, christological, ecclesial; it should be biblical, liturgical, ecumenical and anthropological.

In the final analysis, this study has hoped to be a contribution to Mary’s ongoing presence of grace among us — and our children — to help fulfill the teaching of Lumen Gentium:

Having entered deeply into the history of salvation, Mary, in a way, unites in her person and re-

1181 Ibid.
echoes the most important doctrines of the faith; and when she is the subject of preaching and worship she prompts the faithful to come to her Son, to his sacrifice and to the love of the Father. Seeking after the glory of Christ, the Church becomes more like her lofty type, and continually progresses in faith, hope and charity, seeking and doing the will of God in all things. The Church therefore, in her apostolic work too, rightly looks to her who gave birth to Christ...in order that through the Church he could be born and increase in the hearts of the faithful.
A Sample of the Marian Content in Baltimore Catechisms

The New Saint Joseph First Communion Catechism
This source: Prepared from the Official Revised Edition of the Baltimore Catechism
Explainied by Rev. Bennet Kelley, C.P.
Catholic Book Publishing Co, New York, 1963

Structure of the First Communion Catechism:

Contents
Prayers for Every Day
Lesson:
1 God Made Us, 1-4
2 God is Great, 5-9
3 The Blessed Trinity, 10-21
4 The First Sins, 22-27
5 Our Own Sins, 28-36
6 The Son of God Becomes Man, 14-18
7 Jesus Opens Heaven for Us, 19-21
8 Sacraments of Baptism and Confirmation, 37-41
9 Sacrament of Penance, 44-45
10 How to Make a Good Confession, 46-47
11 The Holy Eucharist, 48-54

The Holy Mass
Holydays [sic] of Obligation
Various Prayers
Night and other Prayers

Marian Content in the First Communion Catechism:

Begins with Prayers for Every Day:
Those including Marian content: Hail Mary, Morning Offering
[Image of a little boy kneeling by his bed, praying, on the wall a statue of Madonna and Child in a shrine.]

Lesson 4: The First Sins

27. Was anyone ever free from original sin?
The Blessed Virgin Mary was free from original sin.
God wanted to free everybody from sin. To do this, He planned to send His Son to earth. He wanted His Son to have a good mother. So He made the best mother He could.
God made Mary. He kept her free from original sin. She came into the world without it. She never had sin.
Mary’s soul was always turned to God. Her heart was always full of love for God. She was full of grace. We call this Mary’s Immaculate Conception.
Even as a baby, Mary’s heart loved God. She grew up loving God. She did not love herself more than God. She wanted only to please God. She always did what God wanted.

An Angel Gave Mary God’s Message
God sent an Angel to see Mary. He asked her to be the Mother of Jesus. Mary said “Yes” to the angel. God sent His Son to her. God made her Mother of Jesus. He did this by the power of the Holy Spirit. Mary prepared Jesus to die on the Cross for us.

Can you answer these?
1. What does a sinner say to God?
2. What did Adam and Eve say to God?
3. What did Mary say to God?
Lesson 6: The Son of God Becomes Man / The Incarnation

17. Who is the Mother of Jesus?
The Mother of Jesus is the Blessed Virgin Mary. Mary was His Mother on earth. Jesus had no father on earth. But Saint Joseph took the place of the Father in heaven. We call Saint Joseph the foster father of Jesus.

18. Is Jesus Christ both God and man?
Yes, Jesus Christ is both God and man. Jesus Christ is God, ... is man, ... is God and man. Jesus Christ is the son of God, ... is the son of Mary. Jesus Christ is like His heavenly Father. Jesus Christ is like us as man.

Can you answer these:
4. Who is His Mother?

Lesson 8: The Sacraments of Baptism and Confirmation

41. What did Baptism do for you?.... God becomes our Father too. Mary becomes our Mother. The Holy Spirit pours grace into us.

Some things to help me pray:
The rosary is like a crown of roses....We give them all to Our Lady. She is pleased with them.
Jesus, Mary and Joseph, bless us now and at the hour of our death.
Apostles' Creed

Father McGuire's
The New Baltimore Catechism and Mass
No. 1
Official Revised Edition, 1942
Letter: Feast of the Immaculate Conception, Dec 8, 1941
Benziger Brothers, Inc.

Structure of the Revised Baltimore:
Part One: The Creed
Part Two: The Commandments
Part Three: The Sacraments and Prayer

Each publisher had its own lesson plan structure. The Father McGuire catechism from Benziger Brothers, Inc. began with a commentary, "To Help You to Understand This Lesson," added a dictionary list, "Word Study," listed the actual Baltimore questions; provided "Study Helps" in the form of sentence completion, column or word selection, do you know, exercises and review exercises.

Marian content of the revised Baltimore, No. 1:
Prayers inclusive of Mary: Hail Mary, Apostles' Creed, Confiteor, Morning Offering, Angelus, Regina Coeli, Hail Holy Queen, Mysteries of Rosary, Mother of mercy, pray for us, Jesus, Mary and Joseph most kind, Bless us now and in death's agony.

Part One - Creed
Lesson 1: The Purpose of Man's Existence

7. Say the Apostles' Creed

Lesson 5: The Creation and Fall of Man

In commentary: The BVM is the only one of us to come into life not having original sin on her soul.

31. Was any human person ever free from original sin?
The Blessed Virgin Mary was free from original sin, and this favor is called her Immaculate Conception.

Lesson 7: The Incarnation

45. When was Christ born?
   Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than nineteen hundred ...

**Mary is named in connection with the Nativity, was not in previous Baltimore edition.

Lesson 8: The Redemption

Exercises include learning the Regina Coeli.

**Using this prayer links Mary to Easter; is new to this edition.

Lesson 14: The Resurrection and Life Everlasting

79. Has the body of any human person ever been taken into heaven?
   By the special favor of her Assumption, the glorified body of the Blessed Virgin Mary was taken into heaven.
   **This teaching is new in the revised editions; note that it is included prior to the declaration of the dogma in 1954.

Lesson 17: Honoring the Saints, Relics, and Images

Lesson 19: The Fourth, Fifth, and Sixth Commandments of God [Holy Family image]

129. Which are the holydays of obligation in the United States?
   The Mass: The Confiteor / Prayers after Low Mass

**They are named in this edition.

**This section is new to the revised edition.

The Saint Joseph
Baltimore Catechism
No 2

Unfortunately the covers are missing.
Baltimore Catechism
No 2
Benziger, images have copyright 1931

Nationally approved actual Baltimore text:
Lesson 1: [hereafter, the number alone precedes the title of the Lesson] Purpose of Man's Existence

7. Say the Apostles' Creed

5 Creation and Fall of Man

62. Was any human person ever preserved from original sin?
   The Blessed Virgin Mary was preserved from original sin in view of the merits of her Divine Son; and this privilege is called her Immaculate Conception.

7 The Incarnation

81. Why is Jesus Christ man?
   Jesus Christ is man because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

86. How was the Son of God made man?
   The Son of God was conceived and made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary.

87. When was the Son of God conceived and made man?
   The Son of God was conceived and made man on Annunciation Day, the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.

88. Is St. Joseph the father of Jesus Christ?
   Jesus Christ had no human father, but St. Joseph was the spouse of the Blessed Virgin Mary and the guardian, or foster father, of Christ.

89. When was Christ born?
   Christ was born of the Blessed Virgin Mary on Christmas Day, in Bethlehem, more than nineteen hundred ...

89B. How did Jesus Christ spend His life on earth?

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Jesus Christ spent His childhood, youth and early manhood in the home of His mother Mary and His foster father Joseph, working as a carpenter in the village of Nazareth in Palestine; He spent His last years in the work of His public ministry.

14 The Resurrection and Life Everlasting

178. Has the body of any human person ever been raised from the dead and taken into heaven? 
By the special privilege of her Assumption, the body of the Blessed Virgin Mary, united to her immaculate soul, was glorified and taken into heaven.

19 The Sixth Commandment of God

258. What are the chief means of preserving the virtue of chastity? 
The chief means of preserving the virtue of chastity are to avoid carefully all unnecessary dangers, to seek God's help through prayer, frequent confession, Holy Communion, and assistance at Holy Mass, and to have a special devotion to the Blessed Virgin.

21 First, Second Commandments of the Church

282. What sin does a Catholic commit who through his own fault misses Mass on a Sunday or holyday of obligation? 
A Catholic who through his own fault misses Mass on a Sunday or holyday of obligation commits a mortal sin.
285. Why were holydays instituted by the Church? 
Holydays were instituted by the Church to remind us of the mysteries of our religion and of the important events in the lives of Christ and of His Blessed Mother, and to recall to us the virtues and the rewards of the saints.

33 Temporal Punishment and Indulgences

439. How does the Church by means of indulgences remit the temporal punishment due to sin? 
The Church by means of indulgences remits the temporal punishment due to sin by applying to us from her spiritual treasury part of the infinite satisfaction of Jesus Christ and of the superabundant satisfaction of the Blessed Virgin Mary and of the saints.
440. What is the superabundant satisfaction of the Blessed Virgin Mary and of the saints? 
The superabundant satisfaction of the Blessed Virgin Mary and of the saints is that which they gained during their lifetime but did not need, and which the Church applies to their fellow members of the communion of saints.

36 The Sacramentals

473. Which are the blessed objects of devotion most used by Catholics? 
The blessed objects of devotion most used by Catholics are: holy water, candles, ashes, palms, crucifixes, medals, rosaries, scapulars, and images of Our Lord, the Blessed Virgin, and the saints.

37 Prayer

486. What are the prayers that every Catholic should know by heart? 
The prayers that every Catholic should know by heart are: the Our Father, the Hail Mary, the Apostles’ Creed, the Confiteor, the Glory be to the Father, and the acts of faith, hope, charity, and contrition.
Context of the Articles Integrating the Blessed Virgin Mary into the
Catechism of the Catholic Church

Part One: The Profession of Faith
[The colored frontispiece from the Priscilla catacomb is a fragment of a 3rd c fresco depicting Mary with the Christ Child, a star, and the prophet Balaam]

Section One: “I Believe” – “We Believe”

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II. Christ 437
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Article 3: “He was conceived by the power of the Holy Spirit, and was born of the Virgin Mary”
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### The Archdiocese of New York

**Goals 1976**

#### Level One

**Theme:** God is a Father Who loves us. God’s Son tells us about our Father. God wills to be with us through His gift of the Holy Spirit.

**Objectives:** To help the child develop an awareness of the world and of God as Father Who graces him with personality, creation, and the gift of His Son and His Spirit.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
<tbody>
<tr>
<td>II.C. Birth of Jesus</td>
<td>II.C. The Feast of Christmas</td>
<td>II.C. He sent His Son Jesus Who became a man like us and Who loves us.</td>
</tr>
<tr>
<td>III. Annunciation (Lk 1:26-38)</td>
<td>III. The Hail Mary</td>
<td>III. Mary is the Mother of Jesus</td>
</tr>
<tr>
<td>IV. Passages showing how Jesus did His Father’s will and how He showed love for people; e.g., The Finding of the Child Jesus in the Temple (Lk 2:41-50)</td>
<td>VII.A. The Feast of Pentecost</td>
<td></td>
</tr>
<tr>
<td>VII.A. Pentecost Story (Acts 2:1-4)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Level Two

**Theme:** The person of Jesus. He comes to give, to nourish, and to strengthen the God-life, which we share as His free gift (grace).

**Objective:** To help the child grow as a member of the human community and of God’s people. To help the child recognize the Eucharist as union with Jesus and communion with one another.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.A. Nativity (Lk 2:1-20) Visit of the Magi (Mt 2:1-12)</td>
<td>I.A. Feasts of Christmas and Epiphany</td>
<td>I.A. Jesus’ birthday is celebrated on Christmas. (Incarnation) He came for all men. (Epiphany)</td>
</tr>
<tr>
<td>B. Hidden Life at Nazareth (Lk 2:23-40)</td>
<td>I.B. Feast of the Holy Family</td>
<td>I.B. His Mother Mary.</td>
</tr>
<tr>
<td>II. D. Jesus and His Mother (Jn 19:25-27)</td>
<td>II.D. Devotion to Mary, Mother of God and man. The Hail Mary. Feast of the Annunciation</td>
<td></td>
</tr>
</tbody>
</table>

#### Level Three

**Theme:** The young learner meets Jesus in His family, the Church. In the Church, Jesus continues to live and work with us.

**Objective:** To enable the child to understand himself through the experiences of community (family, school, peers). To enable him to recognize the family of God as the source of his being a Christian. To help him recognize and experience forgiveness within the Christian community. (Penance)

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>III. Celebration of Pentecost</td>
<td></td>
</tr>
<tr>
<td></td>
<td>IV.B. Feast of the Immaculate Conception. Hail Mary.</td>
<td></td>
</tr>
</tbody>
</table>
**Level Four**

**Theme:** God's people throughout history are called by Him to new life. This is a life marked by personal activity as a response. This activity demands obedience to His Commandments in acts of love and service.

**Objectives:** To develop a proper understanding of the Christian way of life; to assist the child in developing concepts of right and wrong within the context of that life.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
</table>
| III.E. Annunciation (Lk 1:26-38) | II. Advent - Christmas cycle.  
III.B. Apostles Creed  
E. Devotion to Mary. Annunciation, Hail Mary, Rosary |          |

**Level Five**

**Theme:** The activity of Christ continues in the Church and is expressed in the sacraments, by which He draws men to Himself and to one another.

**Objective:** To help the child become a conscious and active member of the Church through a proper appreciation and celebration of its sacramental life.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
</table>
| Cana (Jn 2:1-2) | B. Apostles Creed, Stations of Cross  
G. Devotion to Holy Family, Hail Mary |          |

**Level Six**

**Theme:** God's saving actions are found throughout history, most completely and perfectly in the sending of His own Son, Jesus. He is our Saving Lord Who continues to live with us and work with us in the life of the Church.

**Objectives:** The help the child come to an awareness of how God acted in history and how He relates to man now, in the Church, in a personal fashion.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
</table>

**Level Seven**

**Theme:** Christ, the Church and the World: emphasis upon Jesus concern for redeemed humanity.

**Objectives:** To develop in the young learner a Christian identity that allows him to relate to the world in which he lives, following the pattern and example of Jesus. To develop a personal relationship with Jesus.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
</table>
| I.A. Nativity Narratives (Lk 2:1ff)(Mt 1:18ff)  
B. Annunciation-Visitation (Lk 1:5ff)  
Presentation in Temple (Lk 2:22ff)  
Cana (Jn 2:1-12)  
Cross (Jn 19:25-27)  
B. Devotion to Mary. Hail Mary, Magnificat  
III.A. Apostles Creed |          |

I. God the Father reveals Himself fully in His Son, Jesus, Who has come from the Father to serve and redeem humanity. (Incarnation and Redemption)  
A. Jesus is God and man.  
B. Mary is God’s Mother.  
III.D. Saints are those who have responded to the call to follow Jesus. (Communion of Saints) Mary responded fully.
Level Eight
Theme: The Church as the sacrament of Christ's presence in the world, called to give glory and praise to the Father and to bring God's redeeming love to men.
Objectives: To help the student understand what the Church is and to encourage him in his active participation in its life.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Worship</th>
<th>Doctrine</th>
</tr>
</thead>
<tbody>
<tr>
<td>V Cana (Jn 2:1-12)</td>
<td>V. Devotion to Mary, Rosary.</td>
<td>V. Mary is the model for the Church.</td>
</tr>
<tr>
<td>At the Cross (Jn 19:25-27)</td>
<td>Feast of the Assumption.</td>
<td></td>
</tr>
<tr>
<td>Early Church (Acts 1:12-14)</td>
<td>Feast of the Solemnity of Our Lady [sic].</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Magnificat</td>
<td></td>
</tr>
</tbody>
</table>

The Faith That Marks God's People
Guidelines for Catechesis
Grade One through Grade Six ©1987

Nihil Obstat: Daniel V. Flynn, J.C.D.
Imprimatur: +Joseph T. O'Keefe, D.D., Vicar General

In the Introduction:
"Responding to a need expressed by priests, parents and religious educators, to ensure for all our children a clear and uniform presentation of the faith in concepts appropriate to each age level, guidelines were first published in 1977. The following Guidelines for Catechesis represent a major revision that builds upon the invaluable work done by the catechetical leadership of the past with appropriate expansion and revision to meet the present needs of the school and parish catechetical programs."

Grade One
Theme: God is our Father who loves us. Jesus is the Son of God who tells us about our Father. The Holy Spirit helps us to be holy.
Objective: To develop an awareness of God who gives life and grace to us, the wonders of creation and the promise of eternal life.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Content</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary is the Mother of Jesus.</td>
<td>We look to Mary as a very special woman and our Mother.</td>
<td>Jesus did His Father's will. Luke 2:41-52</td>
<td>Have the children learn the Hail Mary. Encourage devotion to Mary, the Mother of God and our Mother. May and October are special months to honor Mary.</td>
</tr>
</tbody>
</table>

Among Words to be Understood: Advent, Christmas
Among Prayers to Be Learned: Hail Mary, first part of Apostles' Creed.
Grade Two
Theme: Jesus comes to nourish and strengthen the God-life, grace, within us.
Objective: To present Jesus as the model for Christian living.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Content</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>The son of God, who existed from all eternity, &quot;was born of the Virgin Mary, and became man,&quot; the man we call Jesus Christ. Mary is the Mother of Jesus.</td>
<td>Mary is our model because she was always close to God and said &quot;yes&quot; to God with faith and trust. Mary is an inspiration in a particular way for women as Joseph is for men.</td>
<td>Birth of Jesus (Nativity), Luke 2:1-20 Visit of the Wise Men (Epiphany), Matthew 2:1-12 Hidden Life with Mary and Joseph, Luke 2:39-40 Annunciation, Luke 1:26-38</td>
<td>Continue to teach the Apostles' Creed: &quot;I believe in Jesus Christ, ... living and the dead.&quot; Review Hail Mary. Prepare... for the Feast of the Immaculate Conception, Dec 8. Explain that Mary was always filled with a special grace from God. Explain Christmas, Dec 25, as the celebration of Jesus' birthday. Explain the feast of the Holy Family.</td>
</tr>
</tbody>
</table>

Among Prayers to be Learned: Apostles' Creed to "...and the dead."
Among Prayers to be Reviewed: Sign, Our Father, Hail Mary, Glory Be

Grade Three
Theme: Jesus continues His life and work through His Church.
Objective: To deepen the child's understanding of the Church and to help the child experience the Church as Christian Community.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Concept</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary has a special place in the Church as Mother of God and Mother of the Church.</td>
<td>We turn to Mary, our Mother in heaven, who prays to Jesus for us. She is an example of how her Son wants us to love.</td>
<td>Mary as our Mother, John 19:26-27a</td>
<td>Complete the teaching of the Apostles' Creed: &quot;I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.&quot;</td>
</tr>
</tbody>
</table>

Among Words to Be Understood: Annunciation, Assumption, Pentecost
Among Prayers to be Learned: The Apostles' Creed, Hail Mary.

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Grade Four
Theme: As God's people, we are called to live as Jesus did, choosing a life of love, characterized by obedience to God and service to others.
Objective: To help the children form their consciences according to the teachings of the Catholic Church, and to learn the basis of Christian morality especially as taught in the Old and New Testaments.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Content</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holy Spirit ...supports us in our response to God's Covenant of Love ... by pointing to the example of Jesus, Mary and the saints and all who live the Covenant</td>
<td>We find among the saints examples of people who lived Jesus' message in the midst of misunderstandings, discrimination, injustice and even persecution.</td>
<td></td>
<td>Explain Advent as a season of expectancy. Present such symbols and practices as the Advent Wreath and the Jesse Tree. Teach the children how to say the Rosary.</td>
</tr>
</tbody>
</table>

Among Prayers to Be Learned: Joyful Mysteries of the Rosary
Among Prayers to Be Encouraged: Stations of the Cross
Among Prayers to be Reviewed: Hail Mary, Apostles' Creed

Grade Five
Theme: Through the Sacraments of the Church celebrates the life-giving signs of Christ's saving action in our lives.
Objectives: To help the child to become a conscious and active member of the Church through an appreciation and celebration of its sacramental life, and to experience and understand the rites of the Sacraments.

Prayer & Worship:
Memorize the Holy Days of Obligation and explain the meaning of each one:
[The Marian Ones]
- Mary, Mother of God, January 1
- Assumption of Mary, August 15
- Immaculate Conception, December 8
- Christmas, December 25

Among Prayers to Be Learned: Sorrowful Mysteries of the Rosary
Among Prayers to be Reviewed: Hail Mary, Apostles' Creed, Joyful Mysteries of the Rosary, Stations of the Cross

Grade Six
Theme: God's saving actions are found throughout history. The Bible, written under the inspiration of the Holy Spirit, records God's plan of salvation.
Objective: To understand the Old Testament as the revelation of God in the history of a people, a revelation fulfilled in the New Testament.

Among Prayers to Be Learned: Glorious Mysteries of the Rosary
Among Prayers to be Reviewed: Hail Mary, Apostles' Creed, Joyful and Sorrowful Mysteries of the Rosary, Stations of the Cross
The Faith That Marks God’s People
Guidelines for Catechesis
Grade Seven and Grade Eight ©1990

Nihil Obstat: James T. O’Connor, S.T.D.
Imprimatur: Patrick J. Sheridan, Vicar General

Grade Seven
Themes and Objectives: The format changes. There are four themes and their objectives: Personal Growth, Jesus and the Gospel Message, Sacraments, and Prayer.

Marian Content

Jesus: II. Introduction to Jesus, A. Jesus, Son of Mary [the only direct mention of Mary in the section is this title]

Sacraments: V. Penance. E. Living the Sacrament of Penance
   Core Content: When we say these prayers or do these good words, the Church applies to us the value of the good works of Christ, Mary, and the saints, ...

Prayer: III. Kinds of Prayer. Core Content: Devotional Prayer consists of prayers centered on the life of Christ, Mary, or the saints, for example, • the Rosary, • the Stations of the Cross, • novenas, and • litanies.
   VI. People Who Show Us How to Pray: Aloysius Gonzaga (16th c) He took special delight in praying to Our Lady.

Grade Eight
Themes and Objectives: Relationships, Church History, Morality, Human Sexuality

Marian Content

Jesus, Sacraments, Prayer: As above in grade seven.
Church History: B. Significant Members of the Church. Core Content: MARY (John 19:26-27 and Acts 1:14) The Mother of Jesus was a central figure at the heart of the early Christian community.
   Also noted: Council of Ephesus in 431.

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Marian Devotion

The New York materials included the following page. No documentation was given; it is assumed that this was part of the 1976 catechesis guidelines:

I. Purpose: To show Mary can seem to be different in appearance to people in different parts of the world

Materials:
1. Pictures of people in costumes from different parts of the world
2. Various pictures of Mary
3. Newspapers and magazines (especially mission magazines)
4. Scissors
5. Paste
6. Large construction paper
7. Crayons, felt pens or paint

Activity:
1. Look at pictures of Mary as you know her.
2. Ask yourself: "Would she appear to be the same to a boy or girl in India, Japan, etc."
3. Is Mary the same to all Catholics the world over?
4. Look at pictures of people in native costume in books or magazines.
5. See if you can find a picture of Mary as she appears to:
   A) Africans
   B) Japanese
   C) Chinese
   D) Another country of your choice
6. If you do not find such pictures of Mary, choose a woman who might represent Mary, or draw a picture of what you think Mary might look like to people in the above countries.

II. Purpose: To show the universality of Mary (Instruction: sociology)

Materials:
1. Globe
2. Paper
3. Pencil and crayons

Activity:
1. Spin the globe and pick a country.
2. Think of the cultural background of the country.
3. Draw a picture showing how you think Mary might be depicted in that country.
4. Print the name of the country under your picture.

III. Purpose: To explain Marian cult throughout the ages. (Instruction: Art History)

Materials:
1. Artwork from individual centuries depicting Mary.
2. Matching time line.

Activity:
1. Unroll time line.
2. Match pictures of Mary to century.

IV. Purpose: To appreciate the inspiration which mothers can provide in our spiritual lives.

Materials:
1. Old Testament
2. New Testament
3. Catholic Encyclopedia
4. Two sheets of looseleaf paper
5. One sheet of colored paper and crayons (if you want to illustrate your report)

Activity:
1. When did Jesus give His mother to us? Find out by reading John 19. (New Testament)
2. Write a short report telling what happened and why you think Jesus did this.
3. Read about the influence exerted by the following over their families:
   A) Naomi (Book of Ruth - OT)
   B) Anna (1 Kings: 2 - OT)
   C) St. Monica (Catholic Encyclopedia)
   D) St. Helena (Catholic Encyclopedia)
4. Write a second report discussing the influence of these women over their families.

Appendix III: Catechetical Guidelines for the Archdiocese of New York
The Faith That Marks God’s People
Guidelines for Catechesis
Pre-Kindergarten Through Grade Six, Revised 1996

Foreword Materials: Msgr. Thomas J. Bergin, Vicar for Education, Sister Joan Curtin, C.N.D., Director, Catechetical Office,
Dr. Catherine Hickey, Superintendent of Schools.
Nihil Obstat: Francis J. McAree, S.T.D.
Imprimatur: +Patrick Sheridan, D.D., Vicar General

Note: This series has the identical authorities and format as the previous. There are few text changes. The primary additions are
the numbers from the Catechism of the Catholic Church that correspond to the teaching listed in the guidelines.

Archbishop O’Connor writes: [excerpt] “with the greatest respect and appreciation for all that you, the catechists, have done
in the service of the Church of New York, I entrust the Guidelines to you with the
understanding that they will be implemented in every Catholic school and parish catechetical
program.”

Catechesis Prior to Grade One (Pre-Kindergarten and Kindergarten)

The content to be taught for pre-school is a liturgy-based approach. Over a three year period, the following foundational material
is recommended. Listed here are the events that could include Mary:

Advent prophecies: The “Light” and the “Child” (Isaiah); The “Virgin” and “Bethlehem;” The “Star”

Events in the life of Jesus: The Annunciation; The Visitation; The birth of Jesus and adoration of the shepherds; The birth of
Jesus and the adoration of the Magi

The land of Jesus: The world and the land of Jesus; Nazareth, Bethlehem and Jerusalem

Grade One
Theme: God is our Father who loves us. Jesus is the Son of God who tells us about our Father. The Holy Spirit helps us to
be holy.
Objective: To develop an awareness of God the Creator, who gives life and grace promises us eternal life through Jesus.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Content</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary is the Mother of Jesus. 495</td>
<td>We look to Mary as a very special woman and our Mother. 963, 967-69, 2679</td>
<td>Jesus did His Father’s will. Luke 2:41-52</td>
<td>Have the children learn the Hail Mary. 435, 2676-77</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Encourage devotion to Mary, the Mother of God and our Mother. 971, 2682, 1172</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>May and October are special months to honor Mary.</td>
</tr>
</tbody>
</table>

Among Words to be Understood: Advent, Christmas
Among Prayers to Be Taught: Hail Mary 2676-77, first part of Apostles’ Creed.
Grade Two
Theme: Jesus nourishes us, and strengthen God's life, grace, within us.
Objective: To present Jesus as the model for Christian living, and to introduce the sacraments of Baptism, Penance and Eucharist.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Content</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>The son of God, who existed from all eternity, &quot;was conceived by the power of the Holy Spirit and was born of the Virgin Mary&quot; (Incarnation) 456, 461-63, 479, 483, 359, 470-76, 441-42, 454</td>
<td>Mary is the model for all Christians because she was always close to God and said &quot;yes&quot; to God with faith and trust. 2030, 273, 507, 967, 144, 494, 511, 506</td>
<td>Annunciation, Luke 1:26-38  Birth of Jesus (Nativity) Luke 2:1-20  Visit of the Wise Men (Epiphany), Matthew 2:1-12  Hidden Life with Mary and Joseph, Luke 2:39-40</td>
<td>Continue to teach the Apostles' Creed: “I believe in Jesus Christ, ... living and the dead.” 194  Review Hail Mary. 435, 2676-77  Prepare... for the Feast of the Immaculate Conception, Dec 8. 490-92, 410-11, 722  Explain Christmas, Dec 25, as the celebration of Jesus’ birthday. 525-26, 1171, 2177  Explain the meaning of the Christmas creche.  Explain the feast of the Holy Family. 527, 529, 530, 534</td>
</tr>
<tr>
<td>Mary is the Mother of Jesus. 724, 485, 509, 723, 726, 501, 963, 968-70</td>
<td>Mary was always filled with a special grace from God. 721-22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joseph is the foster father of Jesus 437, 496-97, 532</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Among Prayers to be Taught: Apostles’ Creed to “...and the dead.”
Among Prayers to be Reviewed: Hail Mary 2676-77

Grade Three
Theme: Jesus continues His life and work through His Church.
Objective: To deepen the child’s understanding of the Church and to help the child experience the Church as Christian Community.

<table>
<thead>
<tr>
<th>Basic Teachings, Core Content</th>
<th>Christian Living</th>
<th>Sacred Scripture</th>
<th>Prayer &amp; Worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mary has a special place in the Church as Mother of God and Mother of the Church. 509, 495, 963, 967</td>
<td>We turn to Mary, our Mother in heaven, who prays to Jesus for us. She is an example of how her Son wants us to love. 2674, 2679, 2682, 967, 969</td>
<td>The Wedding at Cana John 2:1-11  Mary as our Mother, John 19:26-27a</td>
<td>Complete the teaching of the Apostles’ Creed: “I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting.”</td>
</tr>
</tbody>
</table>

Among Words to Be Understood: Annunciation, Assumption
Among Prayers to be Taught: The Apostles’ Creed, Hail Mary 2676-77.
Grade Four

Theme: As God's people, we are called to live as Jesus did, choosing a life of love, characterized by obedience to God and service to others.

Objective: To help the children form their consciences according to the teachings of the Catholic Church, and to learn the basis of Christian morality especially as taught in the Old and New Testaments.

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</tr>
</thead>
<tbody>
<tr>
<td>The Holy Spirit is the Person of the Blessed Trinity who enables us to respond to God's Covenant of Love ... Today, the Catholic Christian community, guided by the Holy Spirit, supports us in our response to God's covenant of love: ... by pointing to the example of Jesus, Mary and the saints and all who live the Covenant.</td>
<td>We find among the saints examples of people who lived Jesus' message in the midst of misunderstandings, discrimination, injustice and even persecution. 2015, 1808, 1717, 2473-74</td>
<td>Explain Advent as a season of expectancy. Present such symbols and practices as the Advent Wreath and the Jesse Tree. 524, 1095, 522, 65</td>
<td></td>
</tr>
</tbody>
</table>

Among Prayers to Be Taught: Joyful Mysteries of the Rosary 1674
Among Prayers to Be Encouraged: Stations of the Cross 1674
Among Prayers to be Reviewed: Hail Mary 2676-77, Apostles' Creed

Grade Five

Theme: Through the Sacraments the Church celebrates Christ's saving action in our lives.

Objectives: To help the child experience and understand the rites of the sacraments, and so become a more conscious and active participant in the Church's sacramental life.

Prayer & Worship:
Have the children memorize the Holy Days of Obligation and explain the meaning of each one:
[The Marian Ones] CCC 2043, 2177 with footnote 111, 2185, 2187-88, 2192, 2193
- Mary, Mother of God, January 1
- Assumption of Mary, August 15
- Immaculate Conception, December 8
- Christmas, December 25

Among Prayers to Be Taught: Sorrowful Mysteries of the Rosary
Among Prayers to be Reviewed: Hail Mary 2676-77, Apostles' Creed, Joyful Mysteries of the Rosary 1674, Stations of the Cross, 1674

Grade Six

Theme: God's saving actions are found throughout history. The Bible, written under the inspiration of the Holy Spirit, records God's plan of salvation.

Objective: To understand the Old Testament as the revelation of God in the history of a people, a revelation fulfilled in the New Testament.

Prayer & Worship:
Pray with the children the Magnificat, which the Church prays every day at Evening Prayer in the Liturgy of the Hours. Explain that the Magnificat, Mary's Song, sings of the great works of God in Mary's life and recalls the eternal promises made to Abraham and his children. CCC 2619, 1174, 722, 273

Among Prayers to Be Taught: Glorious Mysteries of the Rosary
Among Prayers to be Reviewed: Hail Mary 2676-77, Apostles' Creed, Joyful and Sorrowful Mysteries of the Rosary 1674, Stations of the Cross 1674

290 Appendix III: Catechetical Guidelines for the Archdiocese of New York
Sr. Maria de la Cruz Aymes, HHS and the William H. Sadlier, Inc.

Sr. Maria de la Cruz was appointed supervisor of CCD for the Archdiocese of San Francisco in the late 1950s. In her position, she encountered the struggles of teaching the poor who attended public schools in the growing archdiocese. Sr. Maria de la Cruz developed a series of religion textbooks that eventually changed the way doctrine was presented to children and published in the United States. In a telephone interview with her, she was asked to recall how she viewed Mary when writing her On Our Way series. "Maria's" Mary is a Christ-centered woman, but could she explain the origin of this thinking? Did she have a personal devotion to Mary? Was she influenced by Johannes Hofinger in her thinking about Mary? How did she view Mary and the kerygma? Was the Marian art her own choice? Why is the 3rd grade, children of ages 8-9, the place where the On Our Way and Lord of Life editions present the strongest Marian chapters? Who made that decision, a tradition that Sadlier seems to continue even today? Sr. Maria de la Cruz told her story as she has done countless times, but this time very much with Mary in mind.

There are two images of Mary that formed Maria de la Cruz. She was born in Mexico City where she, as an eight year old child, together with her family, experienced the bloody persecutions of the Church. Her strong, courageous parents harbored persecuted priests and showed their unrelenting faithfulness to the Church. Churches were closed, liturgy forbidden. The only place of worship was at the shrine of Our Lady of Guadalupe near Mexico City. It was Mary who held the faithful together, not the forbidden sacraments, but devotion to Our Lady of Guadalupe. Typical to the tradition of the devotion, the Aymes family had a little altar in their home. The Cross was there, and an image of the Sacred Heart of Jesus, and the image of Our Lady of Guadalupe. The words of Juan Diego, the Indian who received the vision of Our Lady of Guadalupe shortly after Mexican conquest by the Spaniards, were a promise and a comfort to the Mexican people: Am I not here; am I not your mother? Mary would not fail the people at this time of persecution.

Sr. Maria de la Cruz explained that such devotion did not derive from a paradigmatic thinking. Mary was not a model, a pattern, a figure. Mary was a mother who was present and who would take care of her people. It was a time when no one else outside her family could be fully trusted, at times, not even the Church authorities since some of these were placed in power by the Callas government. The government's hatred and distrust for the Church could not touch the national shrine of Our Lady of Guadalupe, however, without total anarchy of the 90% Catholic population of Mexico. What was later called the domestic church was very much the experience of the Mexican people. It was a Church of the laity who upheld the faith in their homes with the conviction: Am I not here; am I not your mother? Mary would not fail the people at this time of persecution.

Within her Mexican background, there was another formative influence. Her mother, a French woman, had contact with a French movement for Catholic young women, the Little Sisters of Christ. Since her mother founded the organization in Mexico, Maria had to belong. She explained the spirituality of that group of women as one of service and apostolate. It was then that she heard of a French religious community, Helpers of the Holy Souls, known today as The Society of Helpers, who would go anywhere in the world to help. The community fostered a special devotion to Mary of Providence. Their goal is to go to the people and help in whatever manner of good that can be done. The community's mission was not schools or hospitals as such, but in a strong belief in the building up the Communion of Saints among the living and in union with and for the Poor Souls. Mary was part of that communion. Maria described her entrance day to her community. She had traveled by train from Mexico to Chappaqua, New York; her arrival unexpected by the Sisters, her experiences overwhelming. But she clearly recalled the large statue of Our Lady of Providence at the entrance to the convent: Mary's hands cross over her heart, her benevolent gaze looking down to those who looked to her. Maria explained, "Mary was our mother, our queen, our superior; she had two little keys; she was to take care of our house and our hearts. She was just there."

Sr. Maria de la Cruz taught religion in Spanish Harlem in New York City and at Hunter's Point in the San Francisco area. She was then trained as a nurse, took her final vows at the motherhouse in France where she experienced the children who had been through the second World War, "undisciplined, disinterested, cynical, little inclined to hear about a good God who loved them after all they and their families had been through." She later returned to her beloved Mexico where she worked in a free clinic and cared for children. Seventeen of these

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1The information concerning Sr. Maria de la Cruz Aymes was obtained from a telephone interview with her on May 4, 1997 and from an article by William J. Reedy, "Maria de la Cruz Aymes," Living Light 12 (Summer 1975): 293-297.
2Reedy, p. 294.

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abandoned, starving children died in her arms. Here, too, "she was developing valuable and deeply personal insights into child psychology. ... 'It was in this situation,' she points out, 'that I had insights into the reality of children that I could never have had in any other way.'"3

It was at this time that Maria de la Cruz was sent to San Francisco for a year off for a tertianship (a period of internal community religious training based on the Jesuit model) and rest. Sister recalls how angry she was. She was also sent for a six week course to Catholic University in Washington, D.C. where she took a course on CCD teaching methods based on the Baltimore catechism and taught by the famous Fr. Connell who had played a major part in revising the catechism. Maria recalls how repulsive she found Washington: the climate, the topics, the methods. She kept listening but her heart longed for the children of Mexico. She tells how she listened, but interiorly rejected much of the method. In her experience, this was a language children could not understand.

Maria returned to her dusty little office in San Francisco greatly disturbed that the CCD office had so little to offer, was so poorly staffed, many in authority didn't seem to care. She explained: Anger can be very creative. It must be recalled that the great effort of the 1950s went into building Catholic parish schools and establishing a competitive school system that could excel. CCD was for those "left over." The teachers were mainly Sisters who taught CCD in their "off school" hours or on Saturday mornings. Although CCD was originally a confraternity established for lay people, there were seldom lay people involved, and those that were, did not know how to teach religion to children. Sr. Maria de la Cruz tells of her old Irish pastor who listened to her complaints: "Little Sister, listen, before you go around criticizing, why don't you have something better to offer?" Sister recalls that she then decided to change the CCD situation. She wrote a series of grade-specific lesson plans to assist CCD teachers. As William Reedy writes, "They were soon in great demand among CCD teachers in and around San Francisco. Eventually a mimeographed book of such lesson plans appeared. ... The approach was geared to children's interests. There was singing, drawing, activity, prayers, games [sic] — all solidly rooted in the Catholic life of faith, prayer and action."4

Toward the end of 1955, Maria was asked to show a missionary priest around. She remembers a little person five-foot tall, very thin, very tired, crew-cut Austrian, missionary Jesuit, currently working in the Philippines. She had no idea who he was. She thought perhaps her lesson plans could be useful for his missionary work. He took them with him. Six weeks later, he returned them to her by mail with a little note: "Too bad so badly done." Maria was furious. She was convinced this was a foreigner who knew nothing about the American child. When she spoke to the superintendent, he knew who the little priest was and suggested that perhaps she ought to find out why he thought her work was inadequate.

Johannes Hofmger, S.J. had worked with Jungman to develop a teaching method known as the proclamation method. Maria recalls how he boomed when he spoke of the Good News of Jesus Christ that had to be proclaimed to the children. Sacred Scripture was the source of teaching, not doctrine unattached to Scripture. Hofmger discovered that Maria knew the soul of children; Maria discovered in Hofmger how to be systematic, how to work with sources.

Maria was asked: How did Hofmger approach Mary; how did you discern when and how to write about Mary in the series? Maria responded:5 For Hofmger, it was Mary's role that was important. He came from a different set of hierarchical values. It was the Spirit of Love, the Good News, that Jesus Christ brought: love, tenderness. Mary was an integral part of that Good News. Mary, gathering the children in her arms. Mary in relationship, always in relationship with Jesus Christ and then with others. Whenever a part about Mary appeared in the incidents in Scripture, he/we grabbed it. In the revised edition, that is, after Vatican II, we felt confirmed in our choice of the biblical themes. That is when Fr. Francis Buckley came on the scene. Every biblical scene on Mary had to be incorporated by the end of six years.6 We were guided by biblical narrative. We did not bring in devotions. For Hofmger, Mary was part of the movement. She was to be incorporated when it was the right time, not treated separately, but where she — always in relationship to Jesus Christ — appeared in Revelation. It was Mary's faith that was strong, not hope, not compassion, not sympathy. It was her role as a woman with Jesus Christ.

In response to the question: Why does the early series place the strongest emphasis on Mary in the 3rd

3Ibid.
4Reedy, p. 295.
5Because the telephone conversation was not recorded, I rely only on my notes, and therefore do not put Maria de la Cruz' words in direct quotes. The concepts are hers.
6Meaning the six years of elementary school instruction.
grade, Maria responded: That was Hofinger. He gave the general outline: First grade, With Christ to the Father (the Creed); second grade, Eucharist, Bread of Life, sacraments (especially since it was our custom to have First Communion in second grade); third, Jesus as our Brother (this grade gave a systematic review of Christ’s life, and of course, here Mary is fully intertwined; she simply belongs here); fourth, Commandments (once we know who Jesus is, we learn how to follow him); fifth, Church (we follow him also by belonging to his community); sixth Old Testament (now it’s time to learn the whole history in preparation for Christ’s coming).

Sr. Maria de la Cruz then mentioned a particular aspect: Look at the fifth grade in the series. You will find much on freedom. In essence, everything you want to know about the theology of liberation is contained in the fifth grade series. Mary’s part, too.

It was then that Maria was ready to search for a publisher. Of the eight who received her manuscripts, only the William H. Sadlier, Inc. publishing house was interested in the work. The sales of the original series went into the millions. It was translated into many languages, including Korean and Chinese, and “wherever Hofinger was and went” in his missionary travels and through the six International Study Weeks on Catechesis.

There was a final question to discuss with Sr. Maria de la Cruz: What about the art used in the series. Her response: For the first series especially, the art was simply something used to facilitate the text. Sadlier had the last say. In the revised Vatican II series, the artist (Hispanic) sat down and worked with Buckley and Maria de la Cruz to understand their thinking. The artist was shaped in their theological concepts. When asked if there ever was any discussion about such things as having a halo or not around Mary and the Holy Family, the response was “no.” This was not deliberate or theologically so intended. The team simply tried to respond to the old and the new, most especially to respond to the taste of children.


The story of Sadlier as America’s largest publisher of textbooks for religion begins in 1832 when two young Irish immigrants discovered the hunger in the growing Catholic population for “reading materials which will sustain and enrich their heritage.” The story of Sadlier is the story of a family collaborating creatively to assist catechesis. It is also a story that has been linked with Marian materials from early on. In the 19th century, the historian, Reverend J. R. Bayley, described Mrs. James (Mary A.) Sadlier as “an untiring contributor to the Catholic literature of the day.” At the head of his list of most important items published by Sadlier was Mrs. Sadlier’s own translation of Orsini’s Life of the Blessed Virgin. He called it “probably the most popular Catholic book ever issued in the country.” The tradition of Marian publications continues to the present. A contribution to Marian catechesis occurred in 1982, when Sadlier published for The National Shrine of the Immaculate Conception, a volume entitled, Mary’s Journey, written by Louis J. Cameli, and We Celebrate Mary’s Story, a graded series explaining the stories and doctrines of the liturgies: Immaculate Conception, Our Lady of Guadalupe, Mary, Mother of God, Visitation, Assumption, and Birth of Mary.

The imprint for the 150th year celebration states Sadlier’s goals:

- To publish materials for Catholic religious education, from the preschool level to that of the adult and high schools;
- To publish materials for general education, in all disciplines, for Catholic and public elementary and high schools;

Appendix IV: Sr. Maria de la Cruz Aymes and Sadlier
To publish trade books of religious and general interest for adult readers.\textsuperscript{12}

In 1934, Sadlier published an enhanced, inexpensive \textit{Baltimore Catechism with Study Lessons} which incorporated the catechism questions in a workbook format. The workbooks were an immediate success. Sadlier began to develop textbooks in Bible and Church history for the elementary grades. Dr. Ellamay Horan, a leading figure in religious education, "wrote a series of professional handbooks for religion teachers" that became "the cornerstone for religion teaching in U.S. Catholic schools."\textsuperscript{13}

In the late 1950's, Sadlier editor and director of religious education, William J. Reedy, accepted the first manuscript of Sister María de la Cruz Aymes to develop a program for CCD. The imprint describes the On Our Way catechetical series: "It drew upon the fourfold revelation of Christ through scripture, liturgy, doctrine, and Christian witness. The bold forward step this program represented actually anticipated much of the direction in catechetics which was to be promulgated by Vatican Council II, and it established Sadlier as a leader in religious education.\textsuperscript{14} Sadlier maintained this leadership position by publishing the Vatican II Edition of On Our Way." Sadlier has maintained its lead in sales of religion textbooks. Sadlier has also been open to and received much critique, pro and con, for its innovations and methods.\textsuperscript{15} The various criticisms have not been used for the conclusions of this thesis.

\textsuperscript{12}\textit{An American and Catholic Imprint for 150 Years}, p. 3.
\textsuperscript{13}Ibid, p. 10.
\textsuperscript{14}Ibid, p. 12.

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“Primary Grades: Mary is the Mother of Jesus. Since we are God’s children and Jesus’ brothers and sisters, she is also our mother. Mary always said “yes” to God—she always accepted His will for her. Religious education tries to help children see Mary not only as singularly blessed, but also as having a real role and meaning for their lives and needs. This meaning is that, apart from God Himself, she is our closest friend in heaven. Parents and teachers should explain the special place of the Virgin Mary in God’s plan of salvation and in the Church. (p. 13). The Hail Mary is among the prayers the children are to learn. (p. 16-17).

Intermediate Grades: Liturgical prayer, “This is an ideal time to teach children about Jesus, Mary and the saints” (p. 25). During the Advent season recall “the magnificat prayer of Mary” [Magnificat] and the Mary candle. During the Advent season a notable Marian feast that occurs is the Immaculate Conception, December 8” (p. 25). Christmas is mentioned and the Solemnity of Mary (January 1). Listed are also the Assumption (August 15) and Mary’s birthday (September 8). Prayers to be learned: the Apostles’ Creed, the Rosary and its Mysteries are taught.

In the Junior High Section: After Christ, Mary has the highest place in the Church. As our spiritual Mother she is uniquely close to us. Religious instruction explains her special gifts as the Mother of God - her preservation from all stain of original sin, her assumption into heaven. Special veneration of Mary should be taught by word and example. Mary gives a perfect example of obedience, humility and faith: she is a model whom all should imitate. (p. 37) Prayers: the Morning Offering (O Jesus, through the Immaculate heart of Mary...), the Memorare, and Act of Consecration To Our Blessed Mother (My Queen, my Mother), Angelus, Queen of Heaven (Regina Coeli) (pp. 49-51).”


Index: Catechismi, A26, B68-B102.


Index: Catechesi, F181, F182, R10, R13, R17, R22, R34, R39, R40, R57, Y38
Catechesis apostolica, E20
Catechismi, B42-B63, C82
Catechismo olandese, E190-E194


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Index: Catechisi Tradendae, C289, C762, C763
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Dubitsky, Cora Marie. The Religion Teacher: Building the Faith Community. New York: Paulist, 1974. [In the chapter, "Belief and Faith," the question is asked: "Which of the following religious beliefs must be retained and which may be eliminated if a person who calls himself a Catholic Christian wishes to remain one?" "Retain" is to be interpreted as essential to Catholic dogma. "Eliminate" is to be interpreted as non-essential, regardless of how valuable or meaningful it might be. [Of the 10 questions, number 3: "Mary, as Virgin Mother of God"--retain or eliminate; reasons.] The text continues: "These phrases are open and ambiguous so that the students can interpret them in their own ways. How they choose to interpret the phrases can give the teacher some indication of the climate and depth of belief. What they decide to retain or eliminate along with the reasons for their choices may uncover some gross misunderstanding of Catholic dogma."]


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p. 13: “Once the catechist has understood what the mystery of Christ really means: God’s redemptive plan with Christ as its center—and not simply the “life of Jesus” from Bethlehem to Calvary—then it will be relatively easy to see the other fundamental teachings of Christianity in their right order, and to put them into their proper place in our teaching. And so all the doctrines of the faith can be easily and organically included in this holy ordering.

“Central Theme and Fundamental Doctrines

“For example, the place and importance in our catechetical instruction of our teaching on Mary, the mother of our Redeemer, should be entirely determined by her unique share in the mystery of Christ. And this does not mean only her share in the temporal birth of the Son of God, the fact that in her womb the “mystery that from eternity has been hidden in God” (Eph. 3:9) became man and dwelt amongst us, full of grace and truth. We have also to teach her great work in the unfolding of this mystery among men, since she is the mother of the redeemed, and, at the same time, the most perfect member of the Mystical Body of Christ. Just as Our Lady’s loftiest and most basic claim to our veneration is the fact of her supreme service to the mystery of Christ, so our teaching of Marian dogma and devotion must serve first of all, to lead our students to a fuller understanding of the mystery of Christ and of our participation in it. In order to attain this goal of Marian catechesis, it is not, of course, enough to mention continually the beautiful principle: ‘to Christ through Mary.’ The doctrine behind this principle must be explained in such a way as fully to indicate its significance. Have we yet succeeded in doing this?”

Footnote 4 on this page: “A good example of how the ‘Mystery of Christ’ may be presented to small children without using unchildlike terminology, may be found in the remarkable course *On Our Way* worked out by Sister Maria de la Cruz, H.H.S., for teachers of the Confraternity of Christian Doctrine” (Sadlier, New York), p. 108.


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“In a. I believe in the Virgin Mary, Mother of God. The story of the Annunciation tells how the incarnation of Jesus occurs. God, who made the world without the aid of man or woman, now through his Spirit conceives his Son, Jesus, without the aid of a male spouse. Mary’s Amen to God’s intention illustrates both her remarkable openness to God’s will, her perception to see it when it is spoken, and her practical readiness to act on it when it is clear.

“b. I believe in Mary, the image of the Church. Mary is a privileged model of how members of the Church should respond to Christ and bear his presence to the world. As an Ark of the Covenant she brought Christ to the world. The members of the Church bear the living Christ and have the responsibility to let his light shine to all nations.
"c. I believe in Mary’s immaculate conception. Daughter of Joachim and Anne, Mary was created in grace, free from original sin. Pius IX declared this to be an official dogma of the Church in 1854.

"Teaching Guideline The two parts of the Hail Mary illustrate the basic approach to this teaching. Part one celebrates her mystery and meaning. Part Two calls upon her intercessory power. Take the Hail Mary as the basis of your catechesis.”


“...What sharply distinguishes Christianity from all ancient myth is not a belief that God appeared on earth to deliver truths from on high. What Christians believe is that the Word became flesh so that man no longer stands alone before God. In Christ man reaches full awareness of himself, his destiny, and his undreamed of capacity to be taken up into the life of God... The humanity of Christ, therefore, will not become real to students simply by insistence upon the formula of Chalcedon. It is necessary to take seriously what is written in the gospel... Human life means history and the human life of Jesus, if it is to be taken seriously by students must be seen as one of real historical development. Jesus advanced in wisdom, age, and favor before God and man (Lk 2:52). His human psychology was affected by the influence of Mary and Joseph and the social conditions of his time. His way of thinking and his modes of expression reflect his milieu and the past history of his people (sources Jean Galot and Yves Congar). He is not some abstract universal norm of human nature. Instead, he became the norm, the supreme example of human life, by living a single, concrete history. He does not command his young followers to do more than is possible and appropriate for their particular age and development...” (pp. 60-61)


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*Bibliography: General Catechesis* 309


———, and Michael Westenberg. *Teaching Tips for Adolescent Catechesis*. Huntington, IN: Our Sunday Visitor, Inc., 1992, 109 p. [Contents: Part One: In-service for Teachers : Faith, Faith Development, and the Catechist; Sharing Activities; Understanding Youth; Basic Skills for Catechists. Part Two: I. The Church, Its Mission and Ministry; Methods and Resources: An excellent tool; however, Mary is not mentioned in relationship to the Church. II. Basic Principles and Current Trends in Sacrament Theology; Methods and Resources (repeats each time): Under methodology, there is an interesting title "Shrines": "While studying the sacraments, assign groups of students to create a classroom shrine as a focal point for prayer. Shrines should be composed of signs/symbols attributed to the sacrament being studied that week. Encourage students to develop their own representations of the saving acts of Christ connected to the particular sacrament." [found this interesting since the word shrine is often associated with Mary.] III. The Church, Justice, and Peace: Mary not mentioned, although other saints are. IV. Prayer and Worship: Mary not mentioned; there is a section "Old Forms Revisited"--the Stations of the Cross are discussed. Mary not referenced under forms of prayer; song prayer or bibliography. V. Christian Lifestyles VI. Catholic Identity VII. Teaching the Hebrew Scriptures: Mary not mentioned. VIII. Teaching the New Testament: The writers recommend starting with the "historical Jesus," (p. 85) but the starting point for them is, "The Apostles began by following a carpenter’s son from the backwater town of Nazareth who had become an itinerant preacher. They knew and loved and followed him as a man--a wise, holy, powerful, and mysterious man, to be sure. They felt that he was possibly even the Messiah. But not God or the Son of God. That revelation, which finally came to them after Jesus’ resurrection, literally blew them away." (p. 85) The nativity is mentioned under the "seeming contradictions" (p. 86). The authors recommend for this age level the "historical Jesus" (as stated) and "language" comprehension. Mary is not mentioned, nor actually the concept of Incarnation. The closest reference recommendation, which would include Mary secondarily, is the film, *Jesus of Nazareth* IX. Moral Decision Making. X. Christian Morality, Sin, and Social Responsibility: No Mary.]


Tulley, Walter J. Called to Teach: A Spiritual Guide for Teachers and Aides. New York: Alba House, 1978. [Contents: We Are Called, Here Lord, Here I Am, To What Are We Called? (uses the call of Joseph, husband of Mary, to respond to call for holiness; otherwise Mary is not mentioned as such for catechetical purposes), Holiness as Response, One Together, For Whom Are We Called?, Born to New Life.]


Warren, Michael, CFX. A Future for Youth Catechesis. New York: Paulist, 1975. [A Xaverian Brothers model for dealing with the changing trends in post-Vatican II catechesis. In the chapter, A Program That Worked, are listed three presuppositions: 1. The faith problems of the young must be seen in relation to those of the adult community. In order to grow spiritually a group of believers must have active responsibility for the development of the total community. (parish, etc) 2. The basic issue in adolescent catechesis is not the crisis of faith or even the search for faith. In most cases we can presuppose at some level faith or the leaning toward faith called “an openness to mystery.” The basic process in adolescent catechesis is that of faith seeking a language.... 3. The faith of the young will grow naturally if we can set up situations in which children and adults together engage in a search for a deeper faith....]

312 Bibliography: General Catechesis


Other


Sadlier Textbooks Bibliography
1956 - 1998

Abbreviations: T=text; I=image; **=missing.

A=Activity Book;  
C=Creed;  
I=Marian illustration on p.-;  
P=Prayer;  
Par=Parish Edition  
S=Song;  
Sch=School Edition;  
ST=Student Text  
T=Marian Text on p.-;  
TM=Teacher Manual

Code for Images:
Size: f=full, h=half, s=small.  
Color: c=color, b=black/white.
Type: d=drawing, s=sketch, i=icon, m=masterpiece,
k=photograph (often includes a photo of a statue, stained glass window)

Code for University of Notre Dame Archive=UNDA. CSAD 8/3-4=Sadlier file box #8, files 3+4.

Elementary

Through the kindness of Karen Ryan, Sadlier contributed many series, either photocopied and original. In many cases only the student editions were available. Library copy missing = Sadlier could not provide the materials.

On Our Way (Series)

Gr 4  Christ Leads the Way, 1960. 111 p: Sr. Maria de la Cruz  
T:40, 53-4, 93-4, S95  
I: hb 53, sb 93

On Our Way (Series)
Sr. M. Laetitia Border, HHS; Rev. John K. Clarke; Rev. Johannes Hofinger, SJ; Rev. Cyr Miller

Gr 1  With Christ to the Father**  
Gr 2  Christ Life in Us**  
Gr 3  Jesus, 1969: Sr. Maria de la Cruz  
Student 120 p  
T:37, 41, C109, P120  
I: fcd 36-7

Gr 4  Spirit, 1968, 1971: Maria de la Cruz  
Student 1968  
Teacher 1968, 206 p  
Student 1971, 132 p  
T:44, 119, P129  
T: 28, 73  
T:119, P129

Gr 5  Alive in Christ, 1969: Marie Pfeiffer  
Student 132 p  
Teacher 206 p  
T:59-60, 62, S63, 188

Gr 6  Christ With Us**  
Gr 7  People of God, 1968.**  
Celebrating Life, 1969.**  

Gr 8  Light On Life**

On Our Way (Series)

Gr 4  Spirit, 1971.: Maria de la Cruz  
Student 132 p

Our Life With God (Series), (Vatican II Edition)

Sr. Marie Vénard Pfeiffer, OSU; Sr. Mary Gerald Carro, OSU
No teacher's manual available in this series grades 2-8

Gr 1  God Loves Us**  
Gr 2  God's Gifts to Us, 1969.  
Student 100 p (photocopied)  
T:38, 41, P98

314  Sadlier Bibliography
In Christ Jesus, 1969.
Student 100 p (photocopied)
[Note: Reviewed also the 1965 edition]

Love the Lord, 1969.
Student 191 p

Alive in Christ
Student 1966, 192 p
Student 1969, 190 p

Christ with Us
Student, 1967, 192 p
Student (CCD), 1967, 192 p

People of God
Sr. Edward Mary McGill
Student, rev ed 1971, 240 p
Student (CCD) 1967, 168 p

The Living Church
Student, 1967, 253 p
Student (CCD)**
Revised 1971

The New Life Program (Series), Imprimatur, 1971.
Sr. Maria de la Cruz Aymes, SH; Rev. Francis J. Buckley, SJ; Cyr. N. Miller, et al
Program for Catholic Schools, 1971-1972
Program for Confraternity of Christian Doctrine, (CCD), 1972

Our Father, 1975.
Student 111 p

Student 111 p

Jesus Our Lord, 1975.
Student 110 p

Student 164 p

One In the Lord, 1976.
Student 168 p

God Among Us, 1976.
Student 169 p

Jesus Christ, 1975: Cathrine Nelson
Student 152 p

Free to Live, 1975: John Barry
Student 184 p

Jesus Gives Joy, 1979, 128 p

Jesus Is With Me, 1979, 128 p [later: Jesus Is With Us]

Jesus and His Friends, 1979, 176 p

Living God’s Word, 1979, 176 p

Celebrating God’s Life, 1979, 176 p

The Lord of Life Program (Series)
Sr. Maria de la Cruz Aymes, SH; Rev. Francis J. Buckley, SJ; Sr. Audrey Munoz, OP

Sadlier Bibliography 315
Gr 6  Sharing God's Promises, 1979, 176 p
K  God Loves Me, 1980, 128 p
Gr 7  Rejoice in the Lord, 1980, 230 p: John F. Barry
Gr 8  Be My People, 1980, 228 p: John Nelson

Mary's Journey (Program)
Video: Saints Alive: Mary, Mother of Jesus
Produced by ITV Archdiocese of New York, 1988

Published for The National Shrine of the Immaculate Conception

Thomas Brown; Sr. Maureen Shaughnessy, SC
Ages 6-8  We Celebrate Mary's Story, 1982.
Student 32 p; Teacher 17 p
Ages 9-12  We Celebrate Mary's Story, 1982.
Student 31 p; Teacher 17 p
Ages 12-14  We Celebrate Mary's Story, 1982.
Student 31 p; Teacher 17 p
Ages 14-18  We Celebrate Mary's Story, 1982.
Student**; Teacher 17 p; Parent 31 p

The God With Us Program
Sr. Maria de la Cruz Aymes, SH; Rev. Francis J. Buckley, SJ; Thomas H. Groome
Gr 2  Growing with Jesus**, 1983.
Teacher (CCD)**
Gr 3  Growing with the Church**
Teacher (CCD)**

God With Us (Series)
Student and Teacher Guides: Sr. Maria de la Cruz Aymes, et al [Unless otherwise noted]
Activity: Sr. Barbara Lynn Dreher, CSJ, et al [Unless otherwise noted]
[Note: this series contains three teacher manual versions: School; CCD; Compact. School and CCD versions use same student text]

Gr 1  Growing with God, 1983.
Student 142 p; Student (Compact) 192 p; Teacher (Sch) 252 p; Teacher (CCD), 312 p; Teacher (Compact) 256 p;
Activity 63 p

Gr 2  Growing with Jesus, 1983.
Student 169 p
Student (Compact) 112
Teacher (Sch) 352 p
Teacher (CCD) 312 p
Activity 63 p: Sr. Mary Irene Flanagan, CSJ

Gr 3  Growing With the Church, 1983.
Student 160 p
Student (Compact) 128 p

Sadlier Bibliography
Gr 4  
Growing with God’s Love  
Student 160 p  
T: 22-5, 22, 40, 95, 110, 112, 166, 168, 170, 229, 234, 256, 286, 288-9, 293, 295, 297, 312, 347, 357  
I: (same as) student  
Teacher (Sch): 368 p  
T: 22-5, 32, 38, 85, 97, 100, 146, 148-9, 201, 226, 250-3, 257, 272, 307, 317  
I: 3, 7, 13, 15, 22-3, 27, 30, P45, 50, 54, 57  
Teacher (CCD): 328 p  
T: 22-5, 32, 116, 118, 120, 195, 200, 202, 222, 253, 263  
Teacher (Compact): 272 p  
Resource, 1986. 64 p  
Activity  
Student 160 p  
T: 12, 32, 112, 115, C121, 125, 130, 134-9, C143, 150-1, 155, 157, P159, L160  
I: scq 9, hck 34, sck 39, sck 131, hck 134, scq 136, sck 137, chc 138  
Student (Compact): 128 p  
T: 56, 88, 91, 100, 104-9, C113, 120-1, 124, 126, P128, L128+  
I: scq 26, hcd 56, chc 100-1, hcd 104, scq 106, sck 107-8  
Teacher (Sch): 365 p  
I: = student  
Teacher (CCD): 327 p  
T: 24-9, 149, 153, 158, 164-5, 274-5, 277-9, 283, 289, 307, 317  
Teacher (Compact), 1985. 272 p  
Resource, 1986. 64 p  
Home Activity Book 64 p  
Sadlier Bibliography 317

Gr 5  
Student 160 p  
T: 12, 32, 112, 115, C121, 125, 130, 134-9, C143, 150-1, 155, 157, P159, L160  
I: scq 9, hck 34, sck 39, scq 131, hck 134, sck 136, sck 137, chc 138  
Student (Compact): 128 p  
T: 56, 88, 91, 100, 104-9, C113, 120-1, 124, 126, P128, L128+  
I: scq 26, hcd 56, chc 100-1, hcd 104, sck 106, sck 107-8  
Teacher (Sch): 365 p  
I: = student  
Teacher (CCD): 327 p  
T: 24-9, 148, 231, 250-9, 265, 273, 282, 284, P289, L290, 307, 317, 324  
Teacher (Compact), 1985. 272 p  
Resource, 1986. 63 p  
Sadlier Bibliography 317

Gr 6  
Student 160 p  
T: 37-8, 147, 153, 159-60  
I: scq 37, 92, 109, hck 127, 147  
Student (Compact): 128 p  
T: 37-8, 123, P128-9  
I: scq 37, 91, 123  
Teacher (Sch): 357 p  
T: 24-5, 89, 97, 100, 168, 246, 307, 328, 347, 357  
Teacher (CCD): 327 p  
T: 24-5, 87, 89-90, 148, 228, 307, 317  
Teacher (Compact), 1985. 271 p  
Resource, 1986. 64 p  
Activity 64 p;  
Sadlier Bibliography 317

Gr 7  
Growing with the Catholic Faith, 1985.  
Dr. Thomas H. Groome; Rev. Msgr. John F. Barry, et al  
Student 285 p  
T: 42, 44, 53, 103, 133, 139, 142, 158, 209  
I: scq 44, hcd 53, chc 142  
Teacher (Sch): 470 p  
T: 50, 84, 99, 129, 130, 223, 252, 385, P430, 449, 459  
I: = student  
Teacher (CCD): 342 p  
T: 59, 69, 75, 97-8, 164, P302, 321, 331  
I: hcd 75, hck 164  
Resource, 1986. 64 p: Carol M. Eipers  
T: 16, P32, 34  
I: hbd 16  
Sadlier Bibliography 317

Gr 8  
Growing with the Catholic Church, 1985.  
Dr. Thomas H. Groome; Rev. Msgr. John F. Barry, et al  
Student 288 p  
I: hck 63, sck 72, hbk 266  
Teacher (Sch): 470 p  
T: 29, 46, 60-1, 73, 75, 114, 121-3, 129, 154, 222, 243, 253, 309, 331, 396, 408, 410, 418, P430-1, 449, 459  
Sadlier Bibliography 317
Gr 7  
**Coming to the Catholic Faith**
Student (Sch), 1989, 304 p  
Teacher (Sch), 1989, 438 p  
Student (Par), 1990, 224 p  
Teacher (Par), 1990, 352 p  
Resource, 1988, 144 p

Gr 8  
**Coming to the Catholic Church**
Student (Sch), 1989, 304 p  
Teacher (Sch), 1989, 438 p  
Student (Par), 1990, 224 p  
Teacher (Par), 1990, 392 p  
Resource, 1989, 144 p

Ages 5-7  
**Love and Creation**, Barbara and Richard McBride, and Chuck Gallagher, SJ  
Leader’s Guide, 1985. 60 p  
Child’s Activity Book, 1985. 32 p  
Parent Guide, 1985 39 p  
Parent Participant Book, 1985. 45 p

Edward Braxton  
(VIP) Catholic Teachings in Sadlier’s Coming to the Faith: A Compendium of Faith for Grades K-8, 1988, 58 p  
Monthly Staff Prayer Services, 1988, 24 p  
Personal Prayer Journal, 1988, 60 p  
Self Reflection Checklist, for Catechist and Families, (for use with Coming to Faith program), 1988, 8 p

Coming to Faith (First Edition)  
Thomas Groom  
Series is called “first edition” although title has been used previously.

Gr 1  
**Coming to God**, 1994.  
Student (Sch) 256 p  
Teacher (Sch)**  
Student (Par) 176 p  
Teacher (Par) 336 p  
Activity**Resource**

Gr 2  
**Coming to Jesus**, 1994.  
Student (Sch) 256 p  
Teacher (Sch)**  
Student (Par) 176 p  
Teacher (Par)**  
Activity**, Resource**

Gr 3  
**Coming to the Church**, 1994.  
Student (Sch) 256 p  
Teacher (Sch)**  
Student (Par) 176 p

Sadlier Bibliography 319
Gr 4  
*Coming to God's Love*, 1994.
Teacher (Par)**
Activity**, Resource**
Student (Sch) 271 p

Gr 5  
*Coming to God's Life*, 1994.
Teacher (Sch)**
Student (Par) 184 p

Gr 6  
Teacher (Sch)**
Student (Parish) 184 p

Gr 7  
*Coming to the Catholic Faith*, 1994.
Teacher (Sch)**
Student (Par) 224 p

Gr 8  
*Coming to the Catholic Church*, 1994.
Teacher (Sch)**
Student (Par) 224 p

Early Childhood

**Discovering God Program 1982**

**Discovering God Series 1988**

**Pre**  
Discovering God's World

**K**  
Discovering God's Love

**How's That, God 1992**

Sadlier Bibliography
Wonder of God Preschool Program
3yr Discover
4yr Delight
4yr Celebrate

For Exceptional Children
Gr 3-6 Christ Our Light, d?

Coming to Faith (New Edition)
Dr. Thomas H. Groome (Unless otherwise noted)

Gr 2

K Coming to God's World
Student 1995. 196 p
Teacher (Sch) **: Gerard F. Baumbach
Teacher (Par), 1995. 185 p: Ger. F. Baumbach

Activity, 1995. 64 p

Gr 1

Coming to God
Student (Sch), 1996. 288 p
Teacher (Sch), 1996. 295 p: Ger. F. Baumbach

Student (Par), 1995. 204 p
Teacher (Par), 1995. 230 p

Parent, 1995. 70 p
Activity, 1995. 65 p

Gr 3

Coming to the Church
Student (Sch), 1996. 288 p
Teacher (Sch), 1996. 295 p: Ger. F. Baumbach

Student (Par), 1995. 204 p
Teacher (Par), 1995. 205 p: Ger. F. Baumbach

Parent, 1996. 70 p
Activity, 1995. 64 p

Gr 4

Coming to God's Love
Student (Sch), 1996. 304 p
Teacher (Sch), 1996. 308 p: Ger. F. Baumbach

Sadlier Bibliography 321
Gr 5  
**Coming to God's Life**  
Student (Sch), 1996. 304 p  
Teacher (Sch), 1995. 308 p: Ger. F. Baumbach  
Parent, 1996. 70 p  
Activity, 1995. 64 p  

Gr 6  
**Coming to God's Word**  
Student (Sch), 1996. 302 p  
Teacher (Sch), 1995. 308 p: Ger. F. Baumbach  
Parent, 1996. 70 p  
Activity, 1995. 64 p  

**Celebrating Our Seasons and Saints (Series)**  
Liturgical Life Books  

**Gr 1**  
**Celebrating Our Seasons and Saints**, 1994.  
Maureen Gallo; Mary Ann Trevaskiss  
Student 48 p  
Teacher 48 p  

**Gr 2**  
**Celebrating Our Seasons and Saints**, 1994.  
Maureen Gallo; Mary Ann Trevaskiss  
Student 48  
Teacher 48  

**Gr 3**  
**Celebrating Our Seasons and Saints**, 1994.  
Dr. Marie Murphy  
Student 48  
Teacher 48  

**Gr 4**  
**Celebrating Our Seasons and Saints**, 1994.  
Sheila Taylor, SCL; Aggie Rieger; Mary Elizabeth Schweiger, OSB  
Student 48  
Teacher 48

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322 *Sadlier Bibliography*
Gr 5  *Celebrating Our Seasons and Saints*, 1994.
Gloria Hutchinson
Student 48 p
Teacher 48 p

Gr 6  *Celebrating Our Seasons and Saints*, 1994.
Gloria Hutchinson
Student 48
Teacher 48 p

Other Elementary

*Baltimore Catechisms* also published by Sadlier post-Vatican II

**Sacrament Series**

*My First Communion Catechism d?*

**Our Catholic Faith**

A Summary of Our Basic Beliefs - for elementary school

*Celebrating Reconciliation*

*Celebrating Eucharist*

**Sacramental Program**

EL-HI 1970's listing

Gr 1-3  Eucharist Program
  *The Body of Christ*
  *Communion, Parent & Child*

Gr 3-5  Penance Program 1971
  *Jesus Forgive*
  *Peace I Give You*

Gr 7-12  Confirmation Program
  *Confirmation Parent & Child*
  *Live in the Spirit*

  **Call to Life Program**
  *A Faithful People*
  *The Lord Jesus*

**Sadlier Sacrament Preparation**

Eucharist
Gr 1-3  *We Share the Bread of Life* (also Spa)
Gr 4-7  *We Share Eucharist*

Reconciliation
Gr 4-7  *We Share Reconciliation*

Confirmation
Gr 5-7  *Live in the Spirit*
Gr 7-12  *We Share the Spirit of Life*

**Junior High**

**Junior High Semester Courses**

Louis J. Bamonte

*In Memory of Me: A Study of the Sacraments*
Teacher (CCD), 1979, 113 p

Teacher (CCD), 1982, 1972, 115 p

Gloria Hutchinsion

Student 128 p: Rev. John F. Barry

Sadlier Bibliography 323
Teacher 128 p: Gloria Hutchinson
Journal 40 p: Gloria Hutchinson

John S. Nelson; Catherine Zates Nelson
Together in His Name: A Study of Church
Student 115 p
Teacher (Par) 115 p: Sr. Maureen Fleming

Rev. Thomas J. Shelley, Ph.D.
Church History, A Course on the People of God, 1998
Student 192 p.

Creed, A Course on Catholic Belief
Student 183 p.
Teacher (Par) 208 p: Trudy S. White
Teacher (Sch) 115 p.
Student Journal 63 p.

Morality, A Course on Catholic Living
Student 183 p.
Teacher (Par) 208 p
Teacher (Sch) 115 p.

Youth Ministry Series

Mark Bouchard
Student 32 p
Teacher 48 p: Sr Katharine Doyle, SM; John Roberto

Sr. Katherine Doyle, SM
Student 48 p; Teacher 32 p
Church, 1988.
Student 48 p; Teacher 32 p

Janet Drey; Brian Reynolds
Student 47 p; Teacher 48 p
Student 48 p; Teacher 32 p

Reynolds Ekstrom
Student 48 p; Teacher 32 p

John Roberto
Student 48 p; Teacher 32 p

David Roncolato
A Prayer Journal: To Notice the Lord.
Student, 1988. 48 p; Teacher, 1989. 24 p

Audrey Taylor
Teacher 32 p

High School

Journey in Faith (Series)
Parish High School of Religion


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<table>
<thead>
<tr>
<th>Course</th>
<th>Student (Sch)</th>
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<tr>
<td>Church: Our Faith</td>
<td>192: Kevin Irwin</td>
<td>Eugene Tozzi; Suellen Tozzie</td>
<td>144: James T. Mahoney</td>
<td>Beth Lowry Speck; Jane Keegan</td>
</tr>
<tr>
<td>Death and Dying, 1982.</td>
<td>192: Regina Coll</td>
<td>Michelle Melillo</td>
<td>143: Paul Bunbar</td>
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</tr>
<tr>
<td>Faith: Becoming True and Free, 1981.</td>
<td>192: Jean Jendrasiak McElhatton</td>
<td></td>
<td>144: James T. Mahoney</td>
<td>Jean Jendrasiak McElhatton</td>
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<td>Jesus: God’s Son with Us, 1981.</td>
<td>192: Frank McNulty</td>
<td></td>
<td>144: Eugene Tozzi; Suellen Tozzie</td>
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<tr>
<td>Lifestyles</td>
<td>192: Jacqueline Shel Crowley; Marygrace Peters, OP</td>
<td></td>
<td>144: Eugene Tozzi; Suellen Tozzie</td>
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</table>

**Coming to Faith Lectionary Program**

Center for Learning

Rev. Edward Braxton, PhD, STD

*Coming to the Catholic Church**, 1989.


T: contents, 8, C12, 21-4, 34, 36, 38, 40, 42, 45-7, 49-50, 141, 158, 181-4
I: 22, 38, 45-6, 141, 182, 221


T: contents, 8, C12, 21-4, 34, 36, 39, 42-3, 45-8, 50, 181-4
I: 12, 22, 38-40, 45-6, 141, 182, 221


Student 256 p

T: 6, 8, 12, 21-3, 34-5, 37, 39, 42, 45-6, 50, 66, 185-7, 235
I: sbk 21, hbk 45, sbk 185

[The EL-HI listed many of these titles in 1983 under All About Life In-depth mini-course booklets]

Rita Haag; Sr. Jane Keegan, RDC; Patricia Lewis; Sr. Mary Jane Simmons, HM

*In Search of Jesus*, 1982.

Student 80 p

T: 17, 24, 65

*Sadlier Bibliography* 325
Teacher 127 p
Sr. Jane Keegan, RDC; Sr. Cheryl Rose, HM, et al  
Student 61 p
Sr. Rose Marie Kramer, HM; Charles J. Schwab  
Student 80 p
Sister Cheryl Rose, HM  
*Prayer: Journey to the Mountains*, 1979.  
Student 95 p  
Activity**

Sacramental Series

With Jesus Always

*With Jesus Always*, 1991.  64 p  
T: 6, 10, P45, P47, CS1, P47, 59  
I: heck 59

The Sadlier Sacrament Series

[Note: The sacraments books are notorious for lack of bibliography. The first listing below are early books, most of which were not located but are listed in Elementary and High School Bibliography (EL-HI), an index no longer published.]

Sacrament Series

*My First Communion Catechism* (date?)

Our Catholic Faith

A Summary of Our Basic Beliefs - for elementary school  
Celebrating Reconciliation  
Celebrating Eucharist

Sacramental Program

EL-HI 1970's listing  
Gr 1-3  Eucharist Program  
*The Body of Christ*  
*Communion, Parent & Child*  
Gr 3-5  Penance Program 1971  
*Jesus Forgives*  
*Peace I Give You*  
Gr 7-12  Confirmation Program  
*Confirmation Parent & Child*  
*Live in the Spirit*  
Call to Life Program  
*A Faithful People*  
*The Lord Jesus*

Sadlier Sacrament Preparation

Eucharist  
Gr 1-3  *We Share the Bread of Life* (also Spa)  
Gr 4-7  *We Share Eucharist*  
Reconciliation  
Gr 4-7  *We Share Reconciliation*  
Confirmation  
Gr 5-7  *Live in the Spirit*  
Gr 7-12  *We Share the Spirit of Life*

Rev. Dennis R. Clark, PhD; Marla Ann Yeck, RSM, PhD  
Teacher 32  
Teacher 48  
Rev. Edward K. Braxton, Phd; Std  
Teacher 48 p

Chuck Galiger, SJ

326 Sadlier Bibliography
Matrimony Marriage Course, 1976.
Student: 14 leaflets, each 8 p

Sr. Joann Heinritz, OSF
The Spirit of Life: Preparing for Confirmation, 1975, 93 p

David R. Kennedy
Student: 79 p
Teacher: 80 p

Marie Pfeiffer
Sadlier Sacramental Program:
Peace I Give You, first Penance, 1971. 48 p

William J. Reedy
Be My Witnesses (High Sch Confirmation).
Student, 1985. 127 p
Student (RCIA), 1984. 127 p
Resource (RCIA), 1984. 127 p
Journal, 1986. 63 p: Margaret McAndrew

Sadlier's With You Always - Sacrament Program

Rev. Msgr. John F. Barry
Student: 110 p
Teacher: 128 p
Journal: 128

Rev. Edward K. Braxton, PhD, STD
Student: 72 p
Teacher: 92 p
Parent: 74 p
Student: 76 p
Teacher: 92 p
Parent: 72 p

Other

Summer School of Religion d?

Sadlier Summer Bible Program

1980's
Gr 1 Going to God Our Father
Gr 2 Children of Our Father
Gr 3 We Are the People of God
Gr 4 We Live in Christ
Gr 5 We Are Risen in the Lord
Gr 6 Faith on Monday
Gr 7 Over the World
Gr 8 Unfinished Business
Gr 9 Man, God & the World
Gr 10 Story of Salvation
Gr 11 God's Law of Love
Gr 12 God's Plan for Us
Gr 13 God's Life in Us
Gr 14 The Life of Faith
Gr 15 The Life of Love
Gr 16 The Life of Peace
Gr 17 The Life of Faith
Gr 18 The Life of Peace
Gr 19 The Life of Love
Gr 20 The Life of Faith
Gr 21 The Life of Peace
Gr 22 The Life of Love

Sadlier Bibliography 327
Religious Education for High School

The EL-HI gives many of the same titles as above under this heading. In addition are:

- Electric Bible: Old Testament
- Electric Bible II: New Testament

All About Life
- Church Offers Me Meaning
- Church's Social Mission
- Compassion: Heart of the Gospel
- Grace: Our Experience of God
- Marriage: Union in Christ
- Personality Puzzle
- Sacraments: Values of Jesus
- Scripture: Good News About You
- Values in the Word of God

Other High School
- Gr 10-12 Changing Church d?
- Gr 11-12 Doctrine: New things & Old d?