

# Kolbe Academy Home School

## GRADE TWELVE THEOLOGY: MORALITY/CHURCH HISTORY III

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**COURSE TITLE:** Morality/Church History III**COURSE TEXTS:**

- BIBLE** ❖ *The Holy Bible*. Revised Standard Version: Catholic Edition. San Francisco: Ignatius Press, 1966. (Preferred), (T2001 or T2002)
- CCC** ❖ *Catechism of the Catholic Church*. Liberia Editrice Vaticana and United States Catholic Conference. New York: Doubleday, 1997. (T2243A)
- DESALES** ❖ St. Francis De Sales, *Introduction to the Devout Life*. Trans. John K. Ryan. Image Books, Doubleday: New York, 1966. (T2208)
- TRUSTFUL** ❖ Colombiere, Bl. Claude; Fr. Jean Baptiste Saint-Jure. *Trustful Surrender to Divine Providence*. Trans. Prof. Paul Garvin. Tan Books and Publishing, Inc.: Rockford, IL, 1980. (T2204)
- MORALITY** ❖ Laux, Fr. John, M.A. *Catholic Morality*. A Course in Religion: Book III. Tan Books and Publishing, Inc.: Rockford, IL, 1990. (T2205)
- READER I** ❖ **Kolbe Academy 12<sup>th</sup> Grade Theology: Church History III & Morality Reader, 2 Volumes.**
- READER II** ❖ Kolbe Academy: Napa, 2008. (T2207)
- Trustful** ❖ **Kolbe Academy: Catholic Morality & Trustful Surrender Study Guide.** Kolbe Academy: Napa, 2008. (T2204A)
- DeSales** ❖ **Kolbe Academy: Introduction to the Devout Life Study Guide.** Kolbe Academy: Napa, 2008. (T2208A)
- Reader SG** ❖ **Kolbe Academy: 12<sup>th</sup> Grade Theology Reader Study Guide.** Kolbe Academy: Napa, 2008. (T2207A)

**COURSE DESCRIPTION:**

This aim of this course is to teach students how to pray, and inspire them to pursue virtue and sanctity, to trust in Divine Providence, and to make life choices based on sound moral principles. The course will explore in the Church teachings regarding prayer, Divine Providence, morality, vocations, marriage, the family, the Church and, in true Kolbian style, it will end with a study of Our Blessed Mother.

**COURSE OBJECTIVES:**

- ❖ Introduce the student to a devout life in the modern world and the practice of mental prayer
- ❖ Give him the tools to distinguish between forms of prayer that are compatible with Christianity and those that are not
- ❖ Explain why sanctity and perfection consist in doing "everything to conform to God's will" as St. Teresa of Avila says, and why that is the highest perfection possible
- ❖ Encourage boundless trust in God, His Divine Providence, His Love, and His Mercy
- ❖ Impart a firm understanding of Christian moral principals and the proper application of Christian moral principals in life situations
- ❖ Impart a greater understanding of the dignity of the human person, freewill and vocation
- ❖ Foster a deeper admiration of the particular callings within the Church
- ❖ Inspire each student to respond with greater zeal to the Universal Call to Holiness
- ❖ Reveal the beauty and sanctity of Matrimony in the Catholic Church and the benefits and responsibilities of family life
- ❖ Show forth the excellence of religious vocations, their benefits and responsibilities, as well as briefly define the various type of religious vocations in the Church

- ❖ Further the understanding of one's duties to God, Church, self, spouse, family, state, and society
- ❖ Foster a profound appreciation and understanding of Our Lady, her role in salvation and in our lives

**WEEKLY COURSE WORK:**

1. Readings
2. Accompanying study guide questions
3. Weekly paper topics are listed in the Course Plan. Not all of these papers need to be completed (*See Kolbe Core (K) and Kolbe Honors (H) Course Requirements on page 3*), but all should be discussed in detail as exam essays will be primarily drawn from these paper topics. These papers should be 1-2 pages typed, size 12 font, double-spaced or neatly handwritten. See the *Weekly Paper Topics Answer Guide* for grading guidelines.
4. **Key Points & Discussion** sections highlight the key concepts that the student should know and consider. Exam questions and essay are also taken from these sections.
5. **Optional Weekly Quizzes.** These are located in the teacher's editions of the study guides.
6. **Quarterly Exam Review Worksheets.** These are meant to be given to the student at the beginning of review week, so that he may use them to guide his preparation for the quarterly exam.
7. Three-Part Quarterly Exams are given at the end of each quarter in order to assess the student's understanding of concepts and retention of material. They are meant to be closed book exams given in a two hour period.

**DIPLOMA REQUIREMENTS:**

**Summa Cum Laude** students must complete the entire Kolbe Academy proposed curriculum as written. Summa students must fulfill the requirements for the Kolbe Core (K) or Kolbe Honors (H) course as outlined in this Theology course plan. In 9<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least one of the following courses: Theology, Literature, or History. In 10<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least two of the following courses: Theology, English, Literature, or History. In 11<sup>th</sup> grade, **Summa** students must pursue the (H) designation in at least three of the following courses: Theology, English, Literature, or History. In 12<sup>th</sup> grade, **Summa** students must pursue the (H) designation in all of the following courses: Theology, English, Literature, and History. **Magna Cum Laude** and **Standard** diploma candidates may choose to pursue the (H) or (K) designation, but are not required to do so. If not pursuing either of those designations the parent has the option of altering the course plan as desired. **Magna Cum Laude** students must include 4 years of Theology in high school. **Standard** diploma students must include a 3 years of Theology in high school.

**KOLBE CORE (K) AND HONORS (H) COURSES:**

- ❖ Students pursuing the **Kolbe Core (K)** designation should do all of the reading **except** those listed as HONORS or Supplemental. **Kolbe Core students need to complete at least 1 or 2 of the 7 weekly papers each quarter;** they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.
- ❖ Students pursuing the **Kolbe Honors (H)** designations must do all of the readings. The readings listed as HONORS are done in addition to the rest of the assignments, not in lieu of them. Honors students are *not* required to read the supplemental readings. **Honors students need to complete 5 of the 7 weekly papers each quarter;** they should have discussions or write informal essays in response to the rest of the weekly paper topics as these are major themes and will appear in some way on the final exam.

- ❖ For students who are not seeking either the Kolbe Core (K) or Honors (H) designation for this course, parents may alter the course as they so desire.

**REQUIRED SAMPLE WORK:**

Designation*		K	H
Course Title	Morality/Church History III	Morality/Church History III	Morality/Church History III
Quarter 1	1. Any written sample work	1. <i>Complete</i> Quarter 1 Exam	1. <i>Complete</i> Quarter 1 Exam 2. One Paper Topic Essay
Quarter 2	1. Any written sample work	1. <i>Complete</i> Quarter 2 Exam	1. <i>Complete</i> Quarter 2 Exam 2. One Paper Topic Essay
Quarter 3	1. Any written sample work	1. <i>Complete</i> Quarter 3 Exam	1. <i>Complete</i> Quarter 3 Exam 2. One Paper Topic Essay
Quarter 4	1. Any written sample work	1. <i>Complete</i> Quarter 4 Exam	1. <i>Complete</i> Quarter 4 Exam 2. One Paper Topic Essay

\*Designation refers to designation type on transcript. K designates a Kolbe Academy Core course. H designates a Kolbe Academy Honors course.

The Kolbe academic advisor will verify that the required work was completed successfully and award the Kolbe Core (K) or Honors (H) designation. The Kolbe academic advisor has the final decision in awarding the designation for the course. **If no designation on the transcript is desired, parents may alter the lesson plan in any way they choose and any written sample work is acceptable to receive credit for the course each quarter.** If you have any questions regarding what is required for the (K) or (H) designations or diploma type status, please contact the academic advisory department at 707-255-6499 ext. 5 or by email at [advisors@kolbe.org](mailto:advisors@kolbe.org).

**SCOPE AND SEQUENCE:**

The *Catechism of the Catholic Church* is used throughout the course.

**FIRST QUARTER: Prayer and the Devout Life**

- I. *Introduction to the Devout Life*, St. Francis De Sales

**SECOND QUARTER:**

**Divine Providence**

- II. *Trustful Surrender to Divine Providence*

**Morality**

- III. *Catholic Morality*, Fr. Laux

**THIRD QUARTER:**

**Topics in Morality**

- IV. *Libertas*. (On the Nature of Human Liberty) Leo XIII: June 20, 1888
- V. *Rerum Novarum* (On Capital and Labor) Leo XIII: May 15, 1891
- VI. *Casti Connubii* (Christian Marriage) Pius XI Dec. 31, 1930
- VII. *Humanae Vitae* (On the Regulation of Birth) Paul VI: July 25, 1968

**FOURTH QUARTER:**

**Topics in Morality [continued]**

VIII. *Evangelium Vitae* (The Gospel of Life) John Paul II: March 25, 1995

**The Church: The People of God & the Universal Call to Holiness**

IX. *Lumen Gentium* (Dogmatic Constitution on the Church) Paul VI: Nov. 21, 1964

**Marriage & Family**

X. *Familiaris Consortio* (The Role of the Christian Family in the Modern World) JPII Nov. 22, 1981

**Religious Vocations**

XI. *Vitae Consecrata* (On Consecrated Life) John Paul II, March 25, 1996-Excerpts

**Life in Christ in the Modern World**

XII. *Gaudium et Spes*. (Pastoral Council on the Church in the Modern World.) Pope Paul VI, Dec. 7, 1965

**Our Lady: First on the Way**

XIII. *Ad Diem Illum Laetissimum* (On the Immaculate Conception) Pius X Feb. 2, 1904

XIV. *Redemptoris Mater* (Mother of the Redeemer) John Paul II: March 25, 1987

XV. *Munificentissimus Deus* (Defining the Dogma of the Assumption) Pius XII Nov. 1, 1950

**SUPPLEMENTAL MATERIALS:**

**General Recommendations**

- ***The Catholic Catechism***. Fr. John A. Hardon, S.J. New York: Doubleday, 1981. (T2244)
- Fr. Robert Altier. "Christian Marriage" (Free Mp3 Audios from <http://trueteaching.net/Other/>)
- *Babbette's Feast* (Movie) March 4, 1988. Director & Screen Writer Gabriel Axel. Novel by Karen Blixen. (Foreign movie section of your local library, movie rental, or Netflix)
- Mrs. Helen Andelin. *The Fascinating Girl* (<http://www.fascinatingwomanhood.net/>)
- Mr. Aubrey Andelin. *Man of Steel and Velvet* (<http://www.fascinatingwomanhood.net/>)

**Prayer**

- St. Therese of Lisieux. *Story of a Soul*
- Thomas A Kempis. *Imitation of Christ*
- Fr. Peter T. Rohrbach. *Conversation with Christ*
- Fr. Thomas Dubay. *Deep Conversion Deep Prayer*
- **St. Ignatius of Loyola. *The Spiritual Exercises* \* Available from Kolbe Academy**
- St. Theresa of Avila
  - *The Interior Castle*
  - *Life*
- St. Francis De Sales. *Treatise on the Love of God*
- St. John of the Cross
  - *The Ascent of Mount Carmel*
  - *Dark Night of the Soul*
  - *The Spiritual Canticle*
  - *Living Flame of Love*

**Inner Peace; Overcoming Sadness and Anxiety**

- Bishop Fulton Sheen. *Peace of Soul*
- Fr. Benedict Groeschel. *Arise from Darkness*

**Volition**

- St. Maximilian Kolbe. *Will to Love*. Marytown Press

**Faith & Reason**

- G.K. Chesterton. *Orthodoxy*
- Cardinal John Henry Newman. *A Grammar of Assent*
- *Fides et Ratio* (On Faith and Reason) John Paul II
- *Veritatis Splendor* (The Splendor of Truth) John Paul II
- Josef Pieper. *Happiness and Contemplation* (Philosophy)

**Divine Providence & Mercy**

- Fr. Jeremias Drexel. *Hielotropium*
- Jean Pierre de Caussade, S.J. *Abandonment to Divine Providence*
- Blessed Claude Colombière. *Trustful Surrender to Divine Providence*. (Unabridged)
- Fr. Reginald Garrigou-Lagange, O.P. *Providence*
- St. Faustina. *Divine Mercy in my Soul*

**Discernment**

- St. Francis De Sales. *Finding God's Will for You*

**Marriage & Vocations**

- JPII
  - ❑ *Theology of the Body*.
- Karol Wojtyla
  - ❑ *The Jeweler's Shop* (also available as a movie)
  - ❑ *Love & Responsibility*
  - ❑ *The Acting Person*

**Our Lady**

- Fr. H.M. Manteau-Bonamy, O.P. *Immaculate Conception and the Holy Spirit*. Marytown Press (Study of St. Maximilian Kolbe's writings on Our Lady and the Immaculate Conception)

**SUGGESTED GRADING RUBRIC:**

	SUGGESTED WEIGHT
FINAL EXAM	20%
WEEKLY PAPERS	20%
STUDY GUIDE QUESTIONS	40%
DISCUSSIONS & JOURNALING	20%

**COURSE PLAN METHODOLOGY:**

- This course plan is a little different from the rest of the Kolbe Academy course plans. For one, it is less formal than the other course plans, and two, it is addressed primarily to the student. It is written in this style in order to draw the attention of the student to the fact that morality and spirituality are about *choices* and *decisions*, not so much about concepts and knowledge, and that these choices and decisions are ones that he must make *for himself*. It is recommended that parents read the course plan in order to have more fruitful discussions. The notes for the parent/teacher in particular are in the box labeled: **Teacher Note**.
- Study Guide questions are to be answered in a separate notebook, and graded each week. Save these to study from for the final. At times you may answer some of these aloud.
- The study guide has a great many quotes from the book. They are meant to be re-read and reflected upon. Make sure that you read these both as you answer your study guide questions and as you study for the final. **The final exam will be largely based on the study guide questions and quotes (particularly those mentioned in the Key Points and Discussion sections) and on the paper topics.**
- Be sure to reference the introductory portions and the glossaries of your books. They are full of valuable information for understanding the texts.
- Family discussions on the materials and lessons are a highly effective means of fostering deeper considerations of the materials. Use the Key Points from the course plan, the paper topics, and study guide questions as a basis to start these discussions.

◆ ◆ ◆ **FIRST QUARTER** ◆ ◆ ◆  
*PRAYER AND THE DEVOUT LIFE*

WEEK 1		
<b>READING</b>	DE SALES	Translators Introduction Prefaces by St. Francis First Part, Sections 1-8
<i>Study Guide</i>	<i>De Sales</i>	<i>Week One Questions</i>
<i>Paper Topic</i>	<i>Explain the importance of a good spiritual director for one seeking to live the devout life. What are the qualities one ought to look for in a good spiritual director? What are the characteristics of the friendship that ought to exist between the director and directee?</i>	
<b>Quiz</b>	(Optional) Week One Quiz in the Teacher’s Edition of the study guide	
<b>Overview</b>	In this first week’s reading from <i>Introduction to the Devout Life</i> St. Francis tells us that he undertook this project because a devout religious persuaded him that he ought to write a book on the subject of prayer and holy devotion for lay persons living in the world. We learn that the way to enter onto this path of holy devotion is through mental prayer, which is a conversation with God. St. Francis lays down some of the foundational groundwork in order to help us prepare to embark on this path of perfection.	
<b>Teacher Note</b>	<ul style="list-style-type: none"> <li>• <b>This course is designed to be self-directed by the student.</b></li> <li>• Please read along for discussion purposes</li> <li>• Read: The <i>COURSE PLAN METHODOLOGY</i> on the previous page.</li> <li>• During the first quarter, the student should keep a personal journal in which he records</li> </ul>	

highlights, insights and resolutions from his meditations. The student should be given participation points for keeping this journal but the content of his recordings should be private unless he wishes to share.

**To the Student**

If you are opening your course plan this morning and thinking to yourself, "Here we go, one more year and I'm free." *Great!* You're right; and this—your last high school course in theology—is a course for your life. In fact your entire education thus far has been just that, though it may not have seemed so, it has been training meant to exercise and expand your mind, strengthen your will and self command, and provide you with valuable information to help you go out into the world and live the life that is yours to live.

As a young adult about to embark on your own life journeys, this course is meant to be something akin to that talk your parents will have the night before you leave for college or wherever your heart is leading you. The talk when they share there, seeming, last bits of advise for how to live when you must go it alone and be responsible for you the choices you will make and what you will do. So too, in this course we share with you some of our most precious treasures (i.e. St Francis De Sales, Divine Providence, and so forth), we leave you with these gifts of *lambas* and light<sup>1</sup> before wishing you well on your way. May God bless and guide and keep you this year as you prepare to go wherever it is that your heart is leading.

Thus far, we have studied a lot of religion and theology and gained a lot of knowledge about God and about the faith. Now is the time to learn how to put it into practice, if you haven't begun to do this already that is. We begin by learning how to pray. Through our studies of the faith we *know* God by knowing about Him, indirectly that is; through prayer we *know* God, because we enter into a personal relationship with Him. Prayer is nothing more than a conversation with God. He is the best and closest friend we can possibly have, because He is our Creator and our Savior, and being Love He can best love us. He is closer to our own hearts than we are to ourselves, and He waits there in the very inmost depth of your heart waiting for you to enter in and find Him.

It seems everyone in the world these days is so very concerned with knowing themselves and understanding themselves through such and such means. Yet it is in this journey to find God that one truly will come to know oneself. We are created for God and by entering into this dialog of prayer we must walk through all the muck that keeps us from Him. In doing this, He allows us to see ourselves more clearly as we come to see Him more clearly. And in coming to know God, we begin to know who we are to God and understand something of the mystery of our being, a creature Created and Loved by Love.

**St. Francis de Sales & his *Introduction to the Devout Life***

We begin with St. Francis De Sales' *Introduction to the Devout Life*. The doctrine of this book is the same that you will find in the great mystics and illustrious saints of the Church such as St. Teresa of Avila, St. Ignatius of Loyola and St. John of the Cross, yet unlike them, he wrote specifically for the lay person. St. Francis teaches us how to live the devout life, though fully in this world still not of it. Saint Francis was of the opinion that mental prayer and sanctity are for all persons not merely those who have been called to religious life, an opinion that the Church holds too and has made a point to proclaim with greater zeal since Vatican II.

Born in France in 1567, St. Francis De Sales was a man of action. He also was a mystic. As a young man, he studied humanities and philosophy in the Jesuit College in Paris. At age 19, he suffered from a serious spiritual crisis, yet as you can see it did not destroy his faith but made it stronger. He went on to

<sup>1</sup> J.R.R.Tolkien. *The Fellowship of the Ring*.

study law and theology at the University of Padua and was ordained a priest in 1593. At age 35, he was ordained a bishop. St. Francis was a great defender of the faith who worked tirelessly to bring back the lost sheep, particularly those who had succumbed to the upcoming protestant heresies. He did this through preaching, spiritual direction, writing books and pamphlets (which he sometimes resorted to slipping under doors or dropping over towns with balloons), and other missionary activities. He wrote some of the most prized spiritual classics ever including: *The Introduction to the Devout Life*, *Treatise on the Love of God*, and *The Catholic Controversies*. He died at the age of 55 on Dec. 28, 1602. He is a Doctor of the Church and has been dubbed the Saint-Maker.

St. Francis defines holy devotion as spiritual agility and vivacity (liveliness! not quite our usual way of thinking of holy devotion); he says that the devout soul is one that has reached a level of perfection in which he not only does that which makes him good, *but he does it carefully, frequently and promptly*<sup>2</sup>. He also writes that only the one who follows all the commandments can be called devout, and that he who does not follow all of them should be called neither devout nor even good.

At this point, you might take a little while to examine your own soul and consider where it stands in this regard. If in examining your soul you find that it is *found wanting*<sup>3</sup>, do not fret! That is why we are reading the book. And, remember, *The Saint is only the sinner who never stops trying*. So long as you never abandon God, He will never abandon you.

By the way, if you are worried that love of God and holy devotion might be boring, sad, or detract from your life in some way, stop. "Do not be afraid!"<sup>4</sup> A truly devout life is anything but drab and boring. Just as men who have discovered and developed a taste for fine wine come to find children's heavily-sugared packaged punches repulsive and tasteless, so too the devout man who has tasted the exquisite richness of the love of God no longer finds pleasure in the world. This is *not because it has none, but because it cannot compare!* A holy life and devotion can appear difficult to taste to those who are unaccustomed to them, often this might be because we do not understand true holiness. (Think of Jesus and the Pharisees and Sadducees, many of them failed to recognize that God was standing in their presence, because they were waiting for a prophet that fit their (mistaken) ideas of holiness.

If you would enter upon this journey you need to trust Isaiah when he says, "No ear has ever heard, no eye ever seen..." (64:3) No real adventurer sets out on a journey and turns back the first day because he has not obtained the object of his quest. If you embark on this journey and remain faithful, despite every set back, you will certainly delight in the richness of God's Love even in this life. In the end, you will not regret any sacrifice because God fills every desire and *pays every debt*<sup>5</sup>. No one can make you love or follow Jesus Christ. Love and devotion are decisions. You alone have to decide, choose, and, as St. Max says, *Will to Love*<sup>6</sup>.

#### ↔ Key Points

- What are the two means by which one can be united to God? (Preface)
- What is the essence of holy devotion? (Preface)
- In what does perfection consist? In what does it not consist? (PI, S5)

<sup>2</sup> St. Francis De Sales. *The Introduction to the Devout Life*. Pt.1, Sec. 1

<sup>3</sup> *Daniel 5:27*

<sup>4</sup> John Paul II & St. Gabriel the Archangel

<sup>5</sup> St. John of the Cross. *The Living Flame of Love*.

<sup>6</sup> St. Maximilian Kolbe. *Will to Love*.

- Discuss the following ideas, questions and quotes:** (See study guide)
- For whom did St. Francis write this book & why? (Not Philothea, but the audience) (Preface)
  - What are the two names given to Divine Love and what distinguishes them? (PI, S1)
  - Can true devotion detract from our vocation? (PI, S3)
  - What are two common dangers at the beginning of the devout spiritual life? (PI, S4)
  - What are the effects of meditation? (PI, S6)
  - What must we do with the reflections we make in our meditation? Why? (PI, S6)
  - “Since both prayer and your duties are in conformity with God’s will, you must pass from one to the other with a devout and humble mind.” How can you put this into practice? (PI, S8)

Notes

**WEEK 2**

<b>READINGS</b>	DE SALES	Second Part, Sections 1-21 First Part, Sections 9-13 ( <b>Meditations 1-5</b> ): one a day
<i>Study Guide</i>	<i>De Sales</i>	Week Two Questions
<i>Paper Topic</i>	(Journal on Meditations)	
<b>Quiz</b>	(Optional) Week Two Quiz in the Teacher’s Edition of the study guide	
<b>Overview</b>	St. Francis lays out a rubric for how to pray mental prayer: the first step is recollecting the mind and heart on the fact that we are in the presence of God and then asking Him to help and inspire us in our prayer. As mental prayer is a conversation with God this is probably the most crucial element of the prayer, in fact the key element of all true forms of prayer. If we are not firmly attuned to the fact that God is with us and that we are speaking to God and He is speaking to us, then as St. Teresa of Avila would say, we are only deluding ourselves by thinking that we are praying. We must know with Whom and to Whom we are speaking.	
<b>Student Note</b>	This week’s assignments cover the first 5 of the 10 guided meditations that teach us how to pray mental prayer; they also cover the beginning of Part II, which gives specific directions on how to make each part of a meditation. You may find it helpful to read 4 or 5 sections from Part II each day, and then make one of the meditations. There are sections for recording insights and resolutions from each of the meditations in the study guide; we recommend writing these in the journal. However you decide to complete the assignments each day, remember that prayer is a conversation with God. If you merely read or think about the meditation, you will not come to understand prayer from the inside.	

**Best practices for beginning prayer**

In this week’s readings St. Francis goes on to explain some of the best practices of when, where and how to pray. This is based on the long experience of the Church, on the example of Christ and His saints, and the trials and errors of countless Christians. We can move ahead much more securely when we learn from the counsel and tips of elder masters! Certainly, the insight that we must run the race for our self *is* true, but you can avoid falling into many of the pitfalls of those who have gone before you simply by studying the runners