

Knight of St Mulumba help in this production



*“....The words that I have spoken to you,
are spirit and they are life”
John 6:63*

A Publication of

The Directorate of Religious Education

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**CATHOLIC
DIOCESE OF OSOGBO**

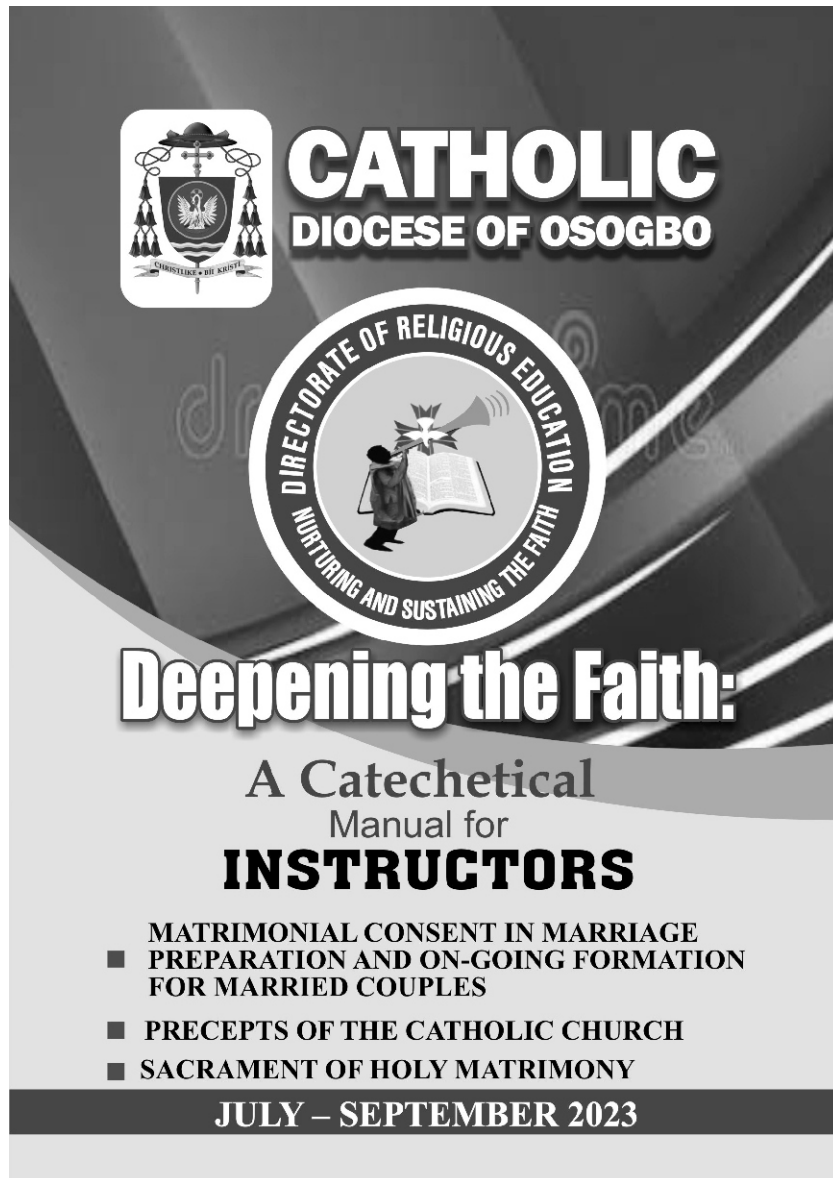


Deepening the Faith:

**A Catechetical
Manual for
INSTRUCTORS**

- MATRIMONIAL CONSENT IN MARRIAGE
■ PREPARATION AND ON-GOING FORMATION
FOR MARRIED COUPLES
- PRECEPTS OF THE CATHOLIC CHURCH
- SACRAMENT OF HOLY MATRIMONY

JULY – SEPTEMBER 2023



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FOREWORD

“But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” Acts 1:8

My beloved people of God, Peace be with you. I hereby present to you the booklet for **Deepening the faith** exercises. Having been immersed in the word of God over the years, I want us to reflect on the effect our new life in Christ should have on us. Before his ascension to heaven, Jesus told his disciples that what is requested of them is to be witnesses. Witnesses, not only in their domain, but everywhere that they go. So also, we have undertaken at our baptism to live in Christ, to be his witnesses everywhere we find ourselves. This time, the call of Jesus is reiterated once again into our ears, for our reflection and action.

Jesus wants us to live in him, He the vine, we the branches. It is when we live in him that this life can be meaningful, bringing illumination into the darkness of the world. Our participation in the deepening the faith exercises should therefore make us better Christians. If anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new, (2 Cor 5:17). This newness of life should be felt in the way we revamp the temporal order. There is no gainsaying the fact that our Nigerian nation is passing through some hard times which has naturally resulted in hardship for the citizenry.

Our working for the Lord now is supposed to bring back life and happiness to the people of Nigeria. Even though it is said that a tree does not make a forest, a tree can start a forest. If all of us who are Catholics start to lead good lives and most importantly take right decisions as concerns our polity and perform our civic responsibility in a right manner, Nigeria will become a better place for all of us.

Once again, I call on all and sundry to participate well and fully in the exercise of Deepening the faith. For those who have not been attending, I call on them to join the moving train of progress and let us together with our Christian minds change our Nigerian country into a good place for us all.

Most Rev John Akin Oyejola
Bishop, Catholic Diocese of Osogbo

PREFACE

As this Catechetical program is becoming popular in the Diocese, we thank those who put all their time into it to make it function well. The interest of parishioners and commitment of the instructors have really motivated those of us in the Directorate of Religious Education. Since the inception of this program, we have been having it for one hour every Sunday, either before or after Mass. We encourage all parishioners to continue to make it a one-hour program in small groups for better participation. Many of the topics to be treated this year will be new in consideration for your suggested topics. We hope you will find them useful.

The Bishop and Catechetical commission members are grateful to our instructors for their commitment as they are increasing in number. We also thank all the priests for their relentless support to this Department. May God bless your vocations and accept your sacrifices. Amen

In this sixth year of Deepening the faith programme in Osogbo Diocese, we continue to put all the materials of the Directorate in our website: <www.osogbodiocesandre.org>; and also providing opportunities to contact us by email info@osogbodiocesandre.org or osogbodiocesandre@gmail.com. Kindly make use of this opportunity on a regular basis and benefit from the exchanged interactions, when necessary. Thanks to those that have been doing so. We implore you to inform us of any pressing issues in relation to our faith. We are ready to serve you this year more than ever. Thank you.

Sr Dr Immaculata Olu Omojola, SSMA
Director, Religious Education
Catholic Diocese of Osogbo

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JULY

THIRTEENTH SUNDAY OF THE YEAR

DATE: 02/07/2023

THEME FOR THE MONTH:

MATRIMONIAL CONSENT IN MARRIAGE PREPARATION AND ON-GOING FORMATION FOR MARRIED COUPLES-SISE ILERI IGBEYAWO NINU IMURASILE ATI ANIKUN-IMO FUN AWON LOKOLAYA

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **WHAT IS MATRIMONIAL CONSENT? -KINI ILERI IGBEYAWO?**

Step 2: Specific Biblical Passages are read: Amos 3;3, Matthew 18;20, Psalm 133;1.

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. What is your understanding of Marital Consent?
2. Why do you think Marital consent is important in Marriage?
3. If there's no consent, will there be marriage?
4. Can one's culture, family background and personal experience affect Marital Consent?

Step 4: Teaching: The facilitator will encourage the audience with these words:

In the Catholic Church, consent makes a marriage. In other words, consent brings marriage into existence. Without it, there is no marriage. Since consent is an act of the will, all defect of consent ultimately invalidate marriage because of their impact on the will. An adequate understanding of consent must also include an

appreciation of its personal and interpersonal dimensions and its concreteness. Thus, one can never overlook the influence of culture, society, family and personal experience on individual couples' consent. The Code of Canon Law states the grand importance of matrimonial consenting even before defining it: "The consent of the parties, legitimately manifested between persons qualified by law, makes marriage; no human power is able to supply this consent" (Can. 1057, par.1, emphasis, mine). The 'Catechism of the Catholic Church' is even clearer on the matter: "The Church holds the exchange of consent between the spouses to be the indispensable element that 'makes the marriage'. If consent is lacking, there is no marriage". In any case, matrimonial consent is canonically defined as "an act of the will by which a man and a woman mutually give and accept each other through an irrevocable covenant in order to establish marriage" (Can. 1057, par. 2). For the Church, therefore, consent is the efficient cause of marriage. It is of utmost importance, then, that the "Consent" be properly in-formed and properly given since much about marriage depends on it. It is the essential importance of matrimonial consent as the efficient cause of marriage that makes the spouses themselves the ministers of the Sacrament of Matrimony, not the Priest/officiate who requests for and receives their consent in the name of the Church. In this way, the Church practically gives her authoritative voice to the causal and creative role of consent in bringing marriage into existence.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Each Person to examine himself or herself on how faithful the consent has been practiced.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

FOURTEENTH SUNDAY OF THE YEAR

DATE: 09/07/2023

**THEME FOR THE MONTH: MATRIMONIAL
CONSENT IN MARRIAGE PREPARATION AND ON-
GOING FORMATION FOR MARRIED COUPLES-SISE
ILERI IGBEYAWO NINU IMURASILE ATI ANIKUN-IMO FUN
AWON LOKOLAYA**

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **MARITAL
CONSENT AND FREEWILL-ILERI IGBEYAWO ATI
OMINIRA**

Step 2: Specific Biblical Passages are read: Romans 15;5
Ephesians 4;13, Phil 1;27

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. If someone is forced into marriage, will the marriage be valid?
2. Consent happens between two persons during the celebration of the Marriage, after the marriage should any of the party force the other partner into other decisions?
3. If one of the married couples is always forcing his or her will in decision making, will the marriage be fulfilling?
4. Who is to take the lead in the decision making in a family, the husband, the wife, or either of them?
5. Why is it that people who cannot reason adequately should not give consent?

Step 4: Teaching: The facilitator will encourage the audience with these words:

Consent is an act of the will, all defect of consent ultimately invalidate marriage because of their impact on the will. An adequate

understanding of consent must also include an appreciation of its personal and interpersonal dimensions and its concreteness. Thus, one can never overlook the influence of culture, society, family and personal experience on individual couples' consent. To consent to marriage, therefore, a person must possess sufficient use of reason to posit a responsible human act. A person must also be able to evaluate the nature of marriage itself and the concrete marriage to be entered and so to choose it free; and a person must be capable of assuming the carrying out the essential obligations of marriage. Capacity is the ability of individuals to understand the nature of marriage and what their responsibilities are to their partners once they enter into the union, such as financial obligations. All of these capacities can be substantially undermined by disturbances, both temporary and permanent. Again, an adequate understanding of consent must also include an appreciation of its personal and interpersonal dimensions. Thus, one can never overlook the influence of culture, society, family, and personal experience on individual couple's consent. For a person to be declared as lacking of sufficient use of reason to contract marriage, a mental disorder (impairment) must be relatively severe and pervasive (persistent) in its effect on the person.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Pray and work for mutual agreement with your spouse in decision making.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

FIFTEENTH SUNDAY OF THE YEAR

DATE: 16/07/2023

**THEME FOR THE MONTH: MATRIMONIAL
CONSENT IN MARRIAGE PREPARATION AND ON-
GOING FORMATION FOR MARRIED COUPLES-SISE
ILERI IGBEYAWO NINU IMURASILE ATI ANIKUN-IMO FUN
AWON LOKOLAYA**

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **DEFECTS IN MATRIMONIAL CONSENT-AWON ALEEBU NINU ILERI IGBEYAWO.**

Step 2: Specific Biblical Passages are read: 1Pet 3;8, 1Cor 13;11, Phil 1;2

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. If those who lack the sufficient use of reason and those who cannot make good judgement about the essential matrimonial rights and duties, as give and take, are allowed to marry, will the marriage work out for them?
2. Should those who are ignorant or lack basic knowledge on marriage be allowed to get married in the church?
3. Fraud or deceit renders consent invalid, do you agree? Give reasons.
4. If one of the parties or both of them exchange their consent without meaning what they are saying, will the marriage be valid or will it be fulfilling?

Step 4: Teaching: The facilitator will encourage the audience with

these words:

Certain factors can render a matrimonial consent defective and so invalidate the marriage it putatively brings into existence. 'The Code of Canon Law' outlines about eight of these factors. 1. Consensual incapacity (can. 1095): "The following are incapable of contracting marriage: a) Those who lack the sufficient use of reason (par. 1); b) Those who suffer from a grave defect of discretion of judgment concerning the essential matrimonial rights and duties to be mutually handed over and accepted. Those who are not capable to assume the essential obligations of marriage for causes of a psychic nature" (par.3). 2. Ignorance or Lack of basic knowledge (can. 1096): "For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation of offspring by means of some sexual cooperation" (par. 1). "This ignorance is not presumed after puberty" (par. 2). 3. Error about person (can. 1097): "Error concerning the person renders a marriage invalid" (par. 1). "Error concerning a quality of the person does not render a marriage invalid even if it is the cause of the contract unless this quality is directly and principally intended" (par. 2). 4. Fraud or Deceit (can. 1098): "A person contracts invalidly who enters into a marriage deceived by malice, perpetuated to obtain consent, concerning some quality of the other partner which by its very nature can gravely disturb the partnership of conjugal life". 5. Determining error about marriage (can. 1099): "Error concerning the unity or indissolubility or sacramental dignity of marriage does not vitiate matrimonial consent provided that it does not determine the will". 6. Simulation (can. 1101): "The internal consent of the mind is presumed to conform to the words and signs in celebrating the marriage" (par. 1). "If, however, either or both of the parties by a positive act of the will exclude marriage itself, some essential element of marriage, or some essential property of marriage, the party contracts invalidly" (par. 2). 7. Conditional consent (canon 1102): "A marriage subject to a condition about the future cannot be contracted validly" (par. 1). "A marriage entered into subject to a condition about the past or present is valid or not insofar as that which is subject to the condition exists

or not" (par. 2). "The condition mentioned in paragraph 2, however, cannot be placed licitly without the written permission of the local ordinary" which is subject to the condition exists or not" (par. 2). "The condition mentioned in paragraph 2, however, cannot be placed licitly without the written permission of the local ordinary"

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Don't make exchange of consent under coercion, force or fear or with a partner lacking sufficient use of reason and discretion of judgement concerning marriage.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

SIXTEENTH SUNDAY OF THE YEAR

DATE: 23/07/2023

**THEME FOR THE MONTH: MATRIMONIAL
CONSENT IN MARRIAGE PREPARATION AND ON-
GOING FORMATION FOR MARRIED COUPLES-SISE
ILERI IGBEYAWO NINU IMURASILE ATI ANIKUN-IMO FUN
AWON LOKOLAYA**

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **MARITAL
CONSENT IS BASED ON FREEDOM AND NOT FORCE OR
FEAR-ILERI IGBEYAWO DURO LORI OMINIRA, KI I SE AFI-
IPA-SE TABI PELU IBERU**

Step 2: Specific Biblical Passages are read: Acts 4;32 1Cor 12;12
Romans 14;19

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. A consent given under force or fear is invalid and makes the marriage meaningless. Do you agree?
2. If in Marriage, the wife or the husband is always threatening the other with separation, what is lacking? And suggest a solution.
3. If a husband is always beating the wife thereby creating fear into the wife and children, is that husband faithful to his Matrimonial Consent? How can such husband be helped and corrected?
4. If a wife is always forcing the husband to do things for her, is she helping the husband to show her true love?
5. Is it right to condemn someone for marrying the one he or she loves and marries because of difference in religion, culture and social status?

Step 4: Teaching: The facilitator will encourage the audience with these words:

Force or Fear (Can. 1103): “A marriage is invalid if entered into because of force or grave fear from without, even if unintentionally inflicted, so that a person is compelled to choose marriage in order to be free from it” and the “freedom of religion” are natural and fundamental rights of every human person simply by being human, regardless of his/her social status or cultural affiliation. These rights are there to be recognized and protected by every social and religious institution and not to be denied by them in any form. They are fundamental human rights, coming before and overriding whatever any culture, family tradition or nationality may propose in this regard. , “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his/her religion or belief, and freedom, either alone or in in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance”

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Be always faithful to your matrimonial consent that is made in love and without force or fear.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

SEVENTEENTH SUNDAY OF THE YEAR DATE: 30/07/2023

**THEME FOR THE MONTH: MATRIMONIAL
CONSENT IN MARRIAGE PREPARATION AND ON-
GOING FORMATION FOR MARRIED COUPLES-SISE
ILERI IGBEYAWO NINU IMURASILE ATI ANIKUN-IMO FUN
AWON LOKOLAYA**

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week:

**OVERCOMING OBSTACLES TO MATRIMONIAL
CONSENT-BIBORI AWON IDEENA TI O WA NINU ILERI
IGBEYAWO SISE**

Step 2: Specific Biblical Passages are read: Col. 3:9; Is. 41:10-11
Jn4:18, 1Jn. 4:18; Hosea 4:6

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. A consent given under force or fear is invalid and makes the marriage meaningless. Do you agree?
2. If in Marriage, the wife or the husband is always threatening the other with separation, what is lacking? And suggest a

solution.

3. If a husband is always beating the wife thereby creating fear into the wife and children, is that husband faithful to his Matrimonial Consent? How can such husband be helped and corrected?
4. If a wife is always forcing the husband to do things for her, is she helping the husband to show her true love?
5. Is it right to condemn someone for marrying the one he or she loves and marries because of difference in religion, culture and social status?

Step 4: Teaching: The facilitator will encourage the audience with these words:

The individual persons planning to enter into marriage should be helped to overcome the following obstacles:

1) **Those who lack the sufficient use of reason** b) Those who suffer from a grave defect of discretion of judgment concerning the essential matrimonial rights and duties to be mutually handed over and accepted. c) Those who are not capable to assume the essential obligations of marriage for causes of a psychic nature. All these cannot give consent.

Question: How can these people be helped before marriage?

Solutions: They should attend Singles program in the Diocese or Parish. The family members should help them.

2. Ignorance or Lack of basic knowledge.

For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation by means of some sexual cooperation.

Question: How can the youths be helped to overcome the challenge of ignorance or lack of basic knowledge about obligations in Marriage?

Solutions: attending Seminars and lectures on marriage, most especially singles' program. Determination to attend marriage class diligently, before marriage.

3.Fraud or Deceit: A person contracts invalidly who enters into a marriage deceived by malice, perpetuated to obtain consent, concerning some quality of the other partner which by its very nature can gravely disturb the partnership of conjugal life”.

Question: what is the solution to fraud and deceit?

Solutions: Sufficient time for courtship before the marriage; seeking counsel from experienced people; and constant examination of conscience etc.

4. **Simulation** (can. 1101): “The internal consent of the mind is presumed to conform to the words and signs in celebrating the marriage” (par. 1). “If, however, either or both of the parties by a positive act of the will exclude marriage itself, some essential element of marriage, or some essential property of marriage, the party contracts invalidly” (par. 2).

Question: what is the solution?

Solutions: Marriage Seminars for young people, deepening the Faith and Marriage Class.

5. **Conditional consent** (canon 1102): “A marriage subject to a condition about the future cannot be contracted validly” (par. 1). “A marriage entered into subject to a condition about the past or present is valid or not insofar as that which is subject to the condition exists or not” (par. 2). “The condition mentioned in paragraph 2, however, cannot be placed licitly without the written permission of the local ordinary”

Question: what is the solution?

Solutions: Marriage is for life. Knowing Marriage as a covenant with God until death do them apart; and seeing marriage as a vocation a call to serve God.

6. **Force or Fear** (Can. 1103): “A marriage is invalid if entered into because of force or grave fear from without, even if unintentionally inflicted, so that a person is compelled to choose marriage in order to be free from it”.

Question: what is the solution?

Solutions: Love is the only reason for marriage. Fear or force is a destroyer of love. Marriage thrives only on true friendship established on the commitment of love based on acceptance of each other with all the weaknesses and strengths of each other.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Youth are to be encouraged to discuss with parents, priests and elders what they are facing in Relationship before talking about marriage.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

TOPIC FOR THE WEEK:- Biblical References:

AUGUST

TRANSFIGURATION OF THE LORD

DATE: 06/08/2023

THEME FOR THE MONTH: PRECEPTS OF THE CATHOLIC CHURCH-AWON OFIN TI IJO KATOLIKI

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **THE FIRST PRECEPT-OFIN IKINNI-You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.**

Step 2: Specific Biblical Passages are read: Exodus 20:8-10

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. How many times do you miss Mass and deepening the faith program in a month?
2. What are the reasons you have for coming late to church?
3. How many times did you attend Mass on the solemnities that do not fall on Sunday?

Step 4: Teaching: The facilitator will encourage the audience with these words:

The Precepts of the Catholic Church are a description of the absolute minimum actions required of Catholics regarding the Church. The Church uses these precepts to remind us that Christian life requires a commitment to prayer and active participation in the liturgy and sacraments. If we fall below this bare-minimum level, we can't rightly consider ourselves to be in full communion with the Catholic Church. Each of these precepts of the Catholic Church is a requirement. Together with the Ten Commandments, they represent the minimum level of moral living. Intentional violation of the precepts or the Commandments is a grave matter, meaning a

mortal sin.

The first simply says “*you shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.*” This simply means, we must “sanctify the day commemorating the Resurrection of the Lord” (Sunday), as well as the principal feast days, known as Catholic holy days of obligation; this is all the solemnities in a year, such as Solemnity of St. Joseph, husband of the Blessed Virgin Mary – March 19, Solemnity of Annunciation- March 25, Solemnity of Ascension, Solemnity of the Birthday of St. John the Baptist – June 24, Solemnity of Ss. Peter and Paul – June 29, Solemnity of the Assumption of the Blessed Virgin Mary – August 15, Solemnity of Our Lady, Queen and Patroness of Nigeria – October 1, Solemnity of All Saints – November 1, Solemnity of All Souls – November 2, and Solemnity of the Immaculate Conception of the Blessed Virgin Mary – December 8. This requires attending Mass, “and by resting from those works and activities which could impede such a sanctification of these days.” Attend Mass at least one more time a week. (Most Church parishes celebrate Mass every day of the year!) If you are sick, tending to a sick child, or camping in the wilderness on Sunday and cannot get to Mass, it is not a grave violation to miss Mass that day.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Endeavour to attend Mass daily and every Sunday and on the Solemnities

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

NINETEENTH SUNDAY OF THE YEAR

DATE: 13/08/2023

THEME FOR THE MONTH: PRECEPTS OF THE CATHOLIC CHURCH-*AWON OFIN TI IJO KATOLIKI*

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **THE SECOND AND THIRD PRECEPTS-*OFIN IKEEJI ATI IKEETA***

The Second: **You shall confess your sins at least once a year.** Matthew 9:6, Mark 2:10

The Third: ***You shall receive the sacrament of the Eucharist at least during the Easter season.*** Luke 22:19, 1 Corinthians 11:24

Step 2: Specific Biblical Passages are read: Matthew 9:6, Mark 2:10 and Luke 22:19, 1 Corinthians 11:24

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. How many times in a month do you go for confession?
2. How often do you hear about the sacrament of penance?
3. What are your reasons for avoiding the sacrament of penance?
4. What is your understanding of the Holy Eucharist and how often do you receive the Holy Eucharist in a month?
5. Do you believe that Holy Eucharist is the source and summit of Catholic faith?

Step 4: Teaching: The facilitator will encourage the audience with these words:

The second simply says, ***you shall confess your sins at least once a year.*** We must prepare for the Eucharist by means of the Sacrament of Reconciliation (Confession). This sacrament “continues Baptism's work of conversion and forgiveness.” Now, the church

recommends that all her members should go to confession at least once a week, especially on Saturday in preparation for Sunday. Catholics are encouraged to have a regular confessor so he can give you better guidance. Find a good spiritual director to give you sound guidance for growing in the spiritual life.

The third Precepts simply says, *you shall receive the sacrament of the Eucharist at least during the Easter season*. This "guarantees as a minimum the reception of the Lord's Body and Blood in connection with the Paschal feasts, the origin and center of the Christian liturgy." Now, Catholics are encouraged to receive the sacrament of the Eucharist at every Mass, if you meet the guidelines for reception (are free from mortal sin, etc.).

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Endeavour to attend Mass daily and every Sunday and on the Solemnities

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

TWENTIETH SUNDAY OF THE YEAR

DATE: 20/08/2023

THEME FOR THE MONTH: PRECEPTS OF THE CATHOLIC CHURCH-AWON OFIN TI IJO KATOLIKI

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **THE FOURTH PRECEPT-OFIN IKEERIN - You shall observe the days of fasting and abstinence established by the Church.**

Psalm 63:1

Step 2: Specific Biblical Passages are read: Psalm 63:1

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. Is fasting compulsory for all Catholics? Yes or No! Explain!
2. What are the days of obligation for fasting?
3. How many times did you fast during the last Lenten Season?

Step 4: Teaching: The facilitator will encourage the audience with these words:

"The fourth precept ensures the times of asceticism (self-discipline) and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart." Make a habit of practicing penitential and charitable acts beyond those required by the precepts of the Catholic Church. Children, the elderly, and pregnant or nursing women do not have to fast on normal fast days (Ash Wednesday and Good Friday). One of the precepts of the Catholic Church requires fasting and abstinence as signs of repentance. Repentance means to turn away from sin and turn back to God. Catholic spirituality traditionally includes in repentance some form of penance. Penance means some practice that lets us express sorrow for our sins and helps repair the damage that sin has caused. Penance gives us important practice in resisting temptation, thereby strengthening us. It greatly strengthens a number of virtues, especially charity, and it greatly enriches life.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Observe fasting and abstinence and charitable acts especially during lent and at least on normal fast days (Ash Wednesday and Good Friday)

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

TWENTY-FIRST SUNDAY OF THE YEAR

DATE: 27/08/2023

THEME FOR THE MONTH: PRECEPTS OF THE CATHOLIC CHURCH-*AWON OFIN TI IJO KATOLIKI*

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **THE FIFTH AND SIXTH PRECEPTS -*OFIN IKAARUN ATI IKEEFA***

Fifth Precept: You shall help to provide for the needs of the Church- Acts 4:36-37

Sixth Precept: You shall obey all the laws and teachings of the church in regards to the sacrament of Holy Matrimony -Ephesians 5: 21-33

Step 2: Specific Biblical Passages are read: Acts 4:36-37 and Ephesians 5: 21-33

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. Is fasting compulsory for all Catholics? Yes or No! Explain!
2. What are the days of obligation for fasting?
3. How many times did you fast during the last Lenten Season?

Step 4: Teaching: The facilitator will encourage the audience with these words:

"The fourth precept ensures the times of asceticism (self-discipline) and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart." Make a habit of practicing penitential and charitable acts beyond those required by the precepts of the Catholic Church. Children, the elderly, and pregnant or nursing women do not have to fast on normal fast days (Ash Wednesday and Good Friday). One of the precepts of the Catholic Church requires fasting and abstinence as signs of repentance. Repentance means to turn away from sin and

turn back to God. Catholic spirituality traditionally includes in repentance some form of penance. Penance means some practice that lets us express sorrow for our sins and helps repair the damage that sin has caused. Penance gives us important practice in resisting temptation, thereby strengthening us. It greatly strengthens a number of virtues, especially charity, and it greatly enriches life.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Observe fasting and abstinence and charitable acts especially during lent and at least on normal fast days (Ash Wednesday and Good Friday)

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

SEPTEMBER

TWENTY-SECOND SUNDAY OF THE YEAR

DATE: 03/09/2023

THEME FOR THE MONTH: SACRAMENT OF HOLY MATRIMONY–*SAKARAMENTI TI IGBEYAWO MIMO*

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **THE SACRAMENT OF LOVE OF CHRIST AND THE CHURCH–*SAKARAMENTI TI IFE KRISTI ATI IJO***

Step 2: Specific Biblical Passages are read: Genesis 2:21-24, Matthew 19:4-6 and Ephesians 5:32

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. Why is Christian marriage called the Sacrament of love and unity?
2. How does the Christian marriage signify the union of Christ and the Church?

Step 4: Teaching: The facilitator will encourage the audience with these words:

According to the Catechism of the Catholic Church, Marital covenant is “the intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws ... God himself is the author of the marriage. Thus marriage transcends the individuals. It is an institution through which couples live out their call to holiness, that is, their call to life in communion with God and with one another.

Marriage is a social institution in which a man and a woman live their lives as husband and wife. It begins at creation when God made the first human beings as part of the universe (Genesis 1:27-28). For Christians God is the author of marriage and it is more than a

sociological reality; it is an authentically religious. **The Old Testament** describes the marital beliefs and practices of the Hebrews as they lived out their faith. The scriptures speak to the fidelity and perpetuity of marriage and likens Yahweh's covenant with Israel to that between husband and wife. God created man and woman out of love and commanded them to imitate His love in their relations with each other. In other words, man and woman were created for each other: “It is not good for the man to be alone. I will make a suitable partner for him. ... The two of them become one body.” Hence the Church places upon marriage certain conditions that bring marriage into existence.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Husband and wife are encouraged to live out their faith, loving one another as Christ loved his Church.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

TWENTY-THIRD SUNDAY OF THE YEAR

DATE: 10/09/2023

THEME FOR THE MONTH: SACRAMENT OF HOLY MATRIMONY–*SAKARAMENTI TI IGBEYAWO MIMO*

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **PURPOSE OF MARRIAGE–*IDI IGBEYAWO***

Step 2: Specific Biblical Passages are read: Genesis 1: 26- 28, Ephesians 5:21-33 and Mat 19:4-8,

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. What are some of the ways that the unity between spouses is being threatened today?
2. Does the principle that husband and wife should live together admit exception?
3. What is the basis of this conjugal communion?

Step 4: Teaching: The facilitator will encourage the audience with these words:

Marriage in the Catholic Church is defined as a “covenant by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and procreation and education of offspring”, and which has been raised by Christ the Lord to the dignity of a sacrament between the baptized.

The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator.

This week we shall be discussing the purpose of marriage in human life. Marriages sometimes break up because people have an unclear idea of what marriage is, the purpose of its existence, and why it requires a particular commitment to live it. These days, many marry based on feelings, with little thought to the nature of the institution. For instance, the procreative purpose of marriage, which by natural law is one of the fundamental ends, is especially neglected. Some married couples plan from the outset never to have children, denying an essential property of marriage (openness to fertility) that is required for it to be validly contracted.

St. Augustine distinguishes three values (goods) of marriage: Fidelity of chastity, which is more than sexual; offspring, which entails the acceptance of children in love, their nurturance in affection, and their upbringing in the Christian religion; and holiness of the sacrament, in that its indissolubility is or becomes a sign of the eternal unity of the couple (that is, that the woman is not permitted to marry another man while her husband yet lives, not even for the sake of bearing children, even when she leaves with a repudiation – the marriage bond is only terminated by death of a

spouse).

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Help your partner to keep the marriage covenant alive.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

TWENTY-FOURTH SUNDAY OF THE YEAR DATE: 17/09/2023

THEME FOR THE MONTH: SACRAMENT OF HOLY MATRIMONY – *SAKARAMENTI TI IGBEYAWO MIMO*

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **MARRIAGE PREPARATION-*IMURASILE FUN IGBEYAWO***

Step 2: Specific Biblical Passages are read: Tobit 3:8-17, 4:4-10; Ephesians 5:22-32 (Genesis 2:18-25).

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. What should be the attitude of Catholics in choosing their life spouses?
2. Why is a relationship that would not lead to marriage inappropriate?

Step 4: Teaching: The facilitator will encourage the audience with these words:

Marriage preparation is a part of the pastoral office of the Church. Marriage preparation opens to each partner the awareness of the sanctity of Christian marriage and introduces method for living out a future life together for their mutual benefit and happiness as well as that of children born to that marriage. The Church concern for sound marriage preparation flows from her care for those who have been called by God to live out the sacrament of Matrimony. The horizons of marriage preparation have broadened over the past century. This has been occasioned by developments in theology concerning marriage, as well as cultural factors that have led to an escalation of divorce rates around the world. In addition to satisfying the canonical issues regarding an individual's freedom to marry, this preparation is meant to instill in the engaged couple a deeper knowledge of the mystery of Christ and the Church. It is an opportunity to educate the couple in the responsibilities of Christian marriage and to prepare them for a proper celebration of the marriage ritual. Marriage preparation programs have as their principal objective the future marital happiness of engaged couples.

An essential objective of marriage preparation is a clear instruction on Church doctrine on marriage. Instructors emphasize the theology of marriage, the spousal and parental responsibilities flowing from the sacrament, and moral norms regarding Christian parenthood. Marriage preparation's ultimate goal is to prepare the couple in an informed manner regarding the nature of marriage, as well as to instill in them a desire to enter actively into the community of Catholic faith as married persons.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Work to get married in Catholic Church.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

TWENTY-FIFTH SUNDAY OF THE YEAR

DATE: 24/09/2023

THEME FOR THE MONTH: SACRAMENT OF HOLY MATRIMONY–*SAKARAMENTI TI IGBEYAWO MIMO*

Opening Prayer: Let the facilitator invite a member for the opening prayer.

INTRODUCTION: Let the facilitator revise the topic of last week with the audience briefly and ask if the agreed task was carried out.

Step 1: Facilitator introduces the topic for the week: **PASTORAL CARE IN DIFFICULT SITUATIONS-*ITOJU NINU IJO FUN AWONISELE TIO TAKOKO***

Step 2: Specific Biblical Passages are read: Mk 12:30-31, Ps.73:21-28; Mat. 20:28; Eph 1:7; 1 Pet1:18-19

Step 3: Sharing: Members are allowed to share their experiences in relation to the readings heard.

Questions to ponder:

1. What are the things that threaten marital union in the world today?
2. In what ways has the Church been assisting in the intellectual formation of children?
3. What are the parents' responsibilities in their children's sacramental lives and in ensuring the children's catechetical instruction and sacramental preparation

Step 4: Teaching: The facilitator will encourage the audience with these words:

The fundamental and innate vocation of every person is to love God above all things, and our neighbor as our self. (Mk 12:30-31, Ps.73:21-28) The mutual love of husband and wife is to mirror, in human terms, the unfailing love that God bestows on us. At the same time, because it belongs to the order of creation, marriage is also affected by sin. In fact, the first sin resulted in the rupture of the original communion between the first man and woman. To this day the marital union may be "...threatened by discord, a spirit of domination, infidelity, jealousy and conflicts that can escalate into

hatred and separation." These sins, which flourish in a culture of self-indulgence, lead to marital difficulties, separation, divorce and civil remarriage. Against every disordered preference in favor of the individual, the Church holds up the example of Christ who came to offer his life in sacrifice so that all God's children might be gathered into one family. (Mat. 20:28; Eph 1:7; 1 Pet1:18-19). However, the following are some of the ways the Church has been assisting to keep and nurture the marital love.

a. Supporting Families: After a wedding has taken place each member of the Church is called to assist a married couple in living out their vocation. Support must focus on the holiness of family life as a sign of God's grace given to the couple by virtue of the sacrament. Marital love embodies a witness of divine love to the Church. The obligations of the community to assist the couple do not cease on the wedding day.

b. Supporting Parents in Their Responsibilities: The Church always pays special attention to the needs of parents and children. Above all, the Church reminds the world that children are a gift from God. Because the dignity of each human person is bestowed by God alone, no one enjoys the authority to manipulate human procreation. Concern for what one might call "human ecology" is the foundation for and so takes precedence over all other forms of ecological interests. Procreation and education are linked by reason of the specific nature of the human child, who requires not only physical care but also moral instruction.

Step 5: Questions and Answers: Allow the audience to ask some questions.

Step 6: TASK: Let the participants agree on a task that is practicable.

SUGGESTED TASK: Be active participant in the Church and Parish support groups to give assistance/care to couples in difficulty.

Step 7: Evaluation: The facilitator will ask some of the members to summarize the teaching of the day.

Step 8: Closing Prayer: Ask a member to conclude with prayer.

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