

ST. THERESE INSTITUTE OF FAITH AND MISSION

# FAITH FORMATION PROGRAM OVERVIEW



ST. THERESE

INSTITUTE OF FAITH AND MISSION



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*Forming disciples of Christ according to  
the spirituality of St. Thérèse of Lisieux*

## Mission Statement

St. Therese Institute of Faith and Mission is a post-secondary Catholic school providing adult faith formation in a common life of study, prayer and fellowship, inspired by the life and teachings of St. Thérèse of Lisieux. Through the encounter with Jesus Christ, lay men and women are equipped to pursue holiness and become missionary disciples of Christ in the world.

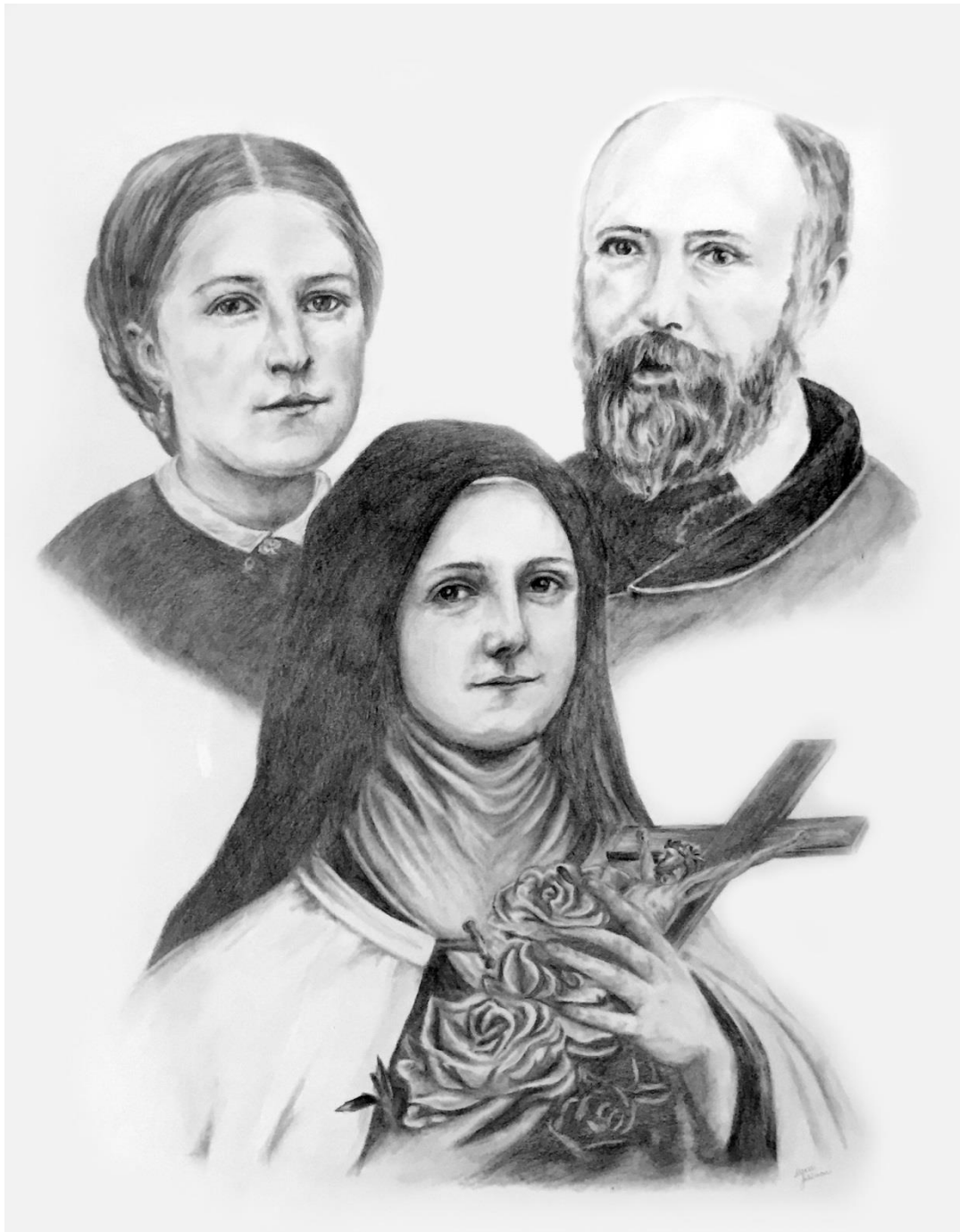
## Core Principles

As disciples of Jesus Christ, living according to the Little Way of St. Thérèse of Lisieux, we embrace:

- Surrender to God
- Union of Hearts with Christ
- A Life in the Spirit
- Humility and Simplicity
- Trust and Confidence
- Communion of Life and Faith
- Joy and Gratitude
- Hospitality and Charity

*“Thérèse of Lisieux is a young person. She reached the maturity of holiness in the prime of youth. As such, she appears as a Teacher of evangelical life, particularly effective in illumining the paths of young people, who must be the leaders and witnesses of the Gospel to the new generations... [Thérèse’s little way] is nothing other than the Gospel way of holiness for all.”*

*Pope St. John Paul II, Divini Amoris Scientia  
Apostolic Letter proclaiming St. Thérèse of Lisieux a Doctor of the Church*



**“The Holy Family of Lisieux”**

**St. Thérèse and her parents, Sts. Louis and Zélie Martin**

**Original pencil drawing by Alicia Fahlman, STS 2016**

*“The holy spouses Louis Martin and Marie-Azélie Guérin practised Christian service in the family, creating day by day an environment of faith and love which nurtured the vocations of their daughters, among whom was Saint Thérèse of the Child Jesus. The radiant witness of these new saints inspires us to persevere in joyful service to our brothers and sisters, trusting in the help of God and the maternal protection of Mary. From heaven may they now watch over us and sustain us by their powerful intercession.*

**Pope Francis,  
Homily on the occasion of the canonization  
of Louis and Zélie Martin.  
October 18, 2015.**

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# St. Therese Institute of Faith and Mission

*“The path of spiritual childhood, it is the way of trust and entire self-surrender... I feel that my mission is now to begin, my mission to make others love the good God as I love him, to give my little way to souls.”*  
*St. Thérèse of the Child Jesus and the Holy Face.*

## **A School of Faith and Mission**

St. Therese Institute of Faith and Mission is a Christian community of faith formation for young adults, ages 18 to 35, nourished by the Scriptures and the Sacraments, and faithful to the teachings of the Church, living in the charism of the Little Way of St. Thérèse of Lisieux. As such, the purpose of the faith formation program at St. Therese Institute of Faith and Mission is simply to engage the student in a personal encounter with the person of Jesus Christ, within an environment of prayer and community, following in the footsteps traced for us by our patroness, St. Thérèse. In this sacred space, students can experience the saving power of Jesus Christ, the fullness of life in the Holy Spirit, and the Good News of the Father’s merciful love. Students may in turn, by their lived example of the faith, quietly draw all whom they meet into a similar encounter with the person of Christ, thereby becoming, each one, a “light unto the world.”

## **The Little Way of St. Thérèse**

What is the meaning of the Little Way of St. Thérèse? It is an image that tries to capture her understanding of being a disciple of Jesus Christ, of seeking holiness of life in the ordinary and the everyday. St. Thérèse based her Little Way on two fundamental convictions: First, God shows love by mercy and forgiveness; and second, she could not be “perfect” in following the Lord—that is “holy”—without the Lord’s assistance. St. Thérèse believed that the people of her time lived in too great a fear of God’s judgment, a fear that was stifling and did not allow people to experience the freedom of the children of God. St. Thérèse knew from her life that God is merciful love; many scripture passages in the Old and New Testaments bear out that truth. She loved the maternal images for God in the Old Testament and the love of God for us in Jesus Christ. In fact, St. Thérèse once wrote that she could not understand how anyone could be afraid of a God who became a child. She also knew that she would never be perfect. Therefore, she went to God as a child approaches a parent—with open arms and a profound trust.

St. Thérèse translated the Little Way in terms of a commitment to the tasks and to the people we meet in our everyday lives. She took her assignments in the convent of Lisieux as tangible ways of manifesting her love for God and for others. She worked as a sacristan by taking care of the altar and the chapel; she served in the refectory and in the laundry room; she wrote plays for the entertainment of the community. Above all, she tried to show a love for all her sisters in the community. She played no favourites; she gave of herself even to the difficult members. Her life sounds so routine and ordinary, but it was steeped in a loving commitment that knew no breakdown.

It is called a “little way” precisely by being simple and direct, yet calling for amazing fortitude and commitment. In living out her life of faith, she sensed that everything that she was able to accomplish came from the generous love of God in her life. She was convinced that at the end of her life she would

go to God with empty hands. Why? Because all she accomplished was accomplished in union with God. Catholics and other Christians have been attracted to St. Thérèse's style. Her Little Way puts holiness of life within the reach of ordinary people. St. Thérèse teaches that you simply live out your days with confidence in God's love for you. Simply recognize that each day is a gift in which your life can make a difference by the way you choose to live it. Simply put hope in a future in which God will be all and love will consume your spirit. Simply choose life, not the darkness of pettiness and greed. St. Thérèse knew the difference love makes by allowing love to be the statement she made each day of her life: "I have discovered my vocation," the Little Flower said. "My vocation is to love."

If the childlike confidence of St. Thérèse in the goodness of her Father in heaven seems absolute, this is because God is in fact a father, and this father is in fact God. She comes to this basic affirmation: "We can never have enough confidence in God, who is so good, so powerful, so merciful."

Thérèse was very anxious that the Little Way should not be misunderstood. She warned that the Little Way is not a restful one, full of sweetness and consolation; it is quite the opposite. The Little Way of love is the daily practice of the action of love; a self-giving love—*kenosis*—an emptying of self for the other in imitation of Jesus' love on the Cross.

The Little Way of St. Thérèse of Lisieux, a little way of humility, love, and surrender, is a way that will necessarily involve personal sacrifice; but it is also a way that will ultimately bear the fruit of peace and joy in the lives of the all who follow it. St. Thérèse described her way as a sure way to holiness, and the Church, in declaring her a Doctor of the Church, emphasized the importance of St. Thérèse as a "Saint for our times."

### **But Why Saint Thérèse?**

Perhaps this question can be best answered in the words of St. John Paul II, from his Apostolic Letter *Divini Amoris Scientia*, the Science of Divine Love, declaring St. Thérèse of the Child Jesus and the Holy Face a Doctor of the Universal Church on October 19, 1997:

Thérèse is a teacher of the spiritual life with a doctrine both spiritual and profound, which she drew from the Gospel sources under the guidance of the divine Teacher and then imparted to her brothers and sisters in the Church with the greatest effectiveness ... Thérèse of the Child Jesus continues to be recognized as one of the great masters of the spiritual life in our time....

Her doctrine is at once a confession of the Church's faith, an experience of the Christian mystery and a way to holiness. Thérèse offers a mature synthesis of Christian spirituality: she combines theology and the spiritual life; she expresses herself with strength and authority, with a great ability to persuade and communicate, as is shown by the reception and dissemination of her message among the People of God....

At the root, on the subject's part, is the experience of being the Father's adoptive children in Jesus; this is the most authentic meaning of spiritual childhood, that is, the experience of divine filiation, under the movement of the Holy Spirit. At the root again, and standing before us, is our neighbor, others, for whose salvation we must collaborate with and in Jesus, with the same merciful love as his....

Through spiritual childhood one experiences that everything comes from God, returns to him and abides in him, for the salvation of all, in a mystery of merciful love. Such is the doctrinal message taught and lived by this Saint....

[D]uring my unforgettable visit to Lisieux on 2 June 1980 ... I wished to remind everyone: "One

can say with conviction about Thérèse of Lisieux that the Spirit of God allowed her heart to reveal directly to the people of our time the fundamental mystery, the reality of the Gospel.... Her 'little way' is the way of 'holy childhood'. There is something unique in this way, the genius of Saint Thérèse of Lisieux. At the same time there is the confirmation and renewal of the most basic and most universal truth. What truth of the Gospel message is really more basic and more universal than this: God is our Father and we are his children?" ...

Thérèse of Lisieux is a young person. She reached the maturity of holiness in the prime of youth. As such, she appears as a Teacher of evangelical life, particularly effective in illumining the paths of young people, who must be the leaders and witnesses of the Gospel to the new generations....

Thérèse is a Teacher for our time, which thirsts for living and essential words, for heroic and credible acts of witness.

### **A “School of Love”**

Thus, St. Therese Institute of Faith and Mission is first and foremost a school of love—a school for experiencing God’s love and learning to love God, neighbor, and self rightly (cf. Matthew 22:37-40). It is a school in which people learn to live a life with Love. It is of little real importance what someone does or accomplishes after leaving St. Therese; however, what is of paramount importance is that a student will leave experiencing and knowing the amazing and profound merciful love of the Father through Jesus Christ in the Spirit. The St. Therese disciple, then, is eager to engage the world because the disciple loves God’s creation and all God’s creatures, but only because the disciple loves first and foremost the Creator.

This work is accomplished in the School of Faith and Mission by embracing a spirituality of humility, surrender, and trust in the Lord, lived out in the faithful attention to the daily duties of ordinary life—so often humble, hidden, and apparently unimportant—in which each person may discover the will of God for him or for her. The life taught and lived at St. Therese Institute of Faith and Mission is founded upon the life-witness of our patroness, St. Thérèse of the Child Jesus and the Holy Face, also known as the Little Flower of Jesus, and her path of “spiritual childhood,” what she calls her “Little Way.”

### **The Family as a Novitiate for the Laity**

In her autobiography, *Story of a Soul*, St. Thérèse attributes her growth in holiness to her family’s lived witness of love in imitation of the Holy Family. Thus, our daily life as a community of lay people is further informed by the family spirit of Nazareth, specifically as it is taught by Catherine Doherty, Servant of God, a Canadian lay woman and a pioneer in the lay apostolate. In her life and teaching, the Little Way of St. Therese is effectively enfolded and grounded in the ordinariness of everyday life as a lay person in the family—a reflection of the spirit of the home of Jesus, Mary and Joseph. In this, Catherine anticipated and developed, in a very practical and livable way, the understanding of the apostolate of the laity expressed by the Second Vatican Council, and later by St. John Paul II, as a lived response to the universal call to holiness given to all people. It might be said that, for the student of St. Therese Institute of Faith and Mission, the spirituality of St. Thérèse is the head and the heart, and the life of Nazareth is the hands and the feet.

Based on spiritual childhood in the life of Nazareth, the spiritual life embraced by St. Therese Institute of Faith and Mission has a character that is: distinctly Eucharistic, embracing the real presence of Jesus in our midst; distinctly Marian, embracing the presence of Mary in our midst; faithful to the Gospel of Jesus Christ; faithful to the teaching and authority of His Church; and inspired by the movement of the

Holy Spirit in these days—all of which is ordered first to personal sanctity and then to the sanctification of the world in the spirit of St. Thérèse as the co-patron of missions and missionaries.

### **Christian Community at St. Therese Institute of Faith and Mission**

In community life, properly understood as the life of Nazareth, students establish rightly ordered relationships with God and with neighbour: developing a habit of personal, communal, and liturgical prayer, intellectual development, faith formation, discernment, and an understanding of the call and role of the lay person in the Catholic Church as defined by the Gospel, the documents of the Second Vatican Council, and the subsequent teachings of the Popes, particularly Paul VI, John Paul II, Benedict XVI, and Francis.

The life of basic Christian community—often called the “sandpaper school of sanctity”—will place demands on the life of an individual. The student of St. Therese Institute of Faith and Mission, by their decision to attend the formation program, is expressing an adult desire and making an adult decision to grow in their faith and personal commitment to Christ. As such, it is understood that each student has freely chosen to accept and live the way of life at St. Therese and the community environment of the formation program. This is a disciplined way of life that will challenge each student in a unique and individual way; however, as past students can attest, one can indeed judge the tree by its fruits, and the community structure and way of life at St. Therese, when accepted and engaged with openness, sincerity, and good will, can transform lives, bring joy, build peace, and be an experience for the student of the love of God in and through their brothers and sisters in community, an experience that can shape the rest of their life. This is the Little Way lived at St. Therese and carried into the world.

### **A Program of Catholic Studies for the Lay Apostolate**

St. Therese Institute of Faith and Mission is a place of formation and preparation of young men and women for their full and active participation as lay faithful in the Church’s mission to proclaim the Good News of Jesus Christ to all people. Thus, the formation program at St. Therese is intended to prepare lay people to receive the fullness of the graces of the sacraments—particularly those of baptism and confirmation, to conform their own lives to Christ, and to help bring Christ and the world into right relationship by their active Christian presence in the temporal order, essentially becoming the Gospel in the world.

The faith formation program covers three spiritual themes—steps along the Little Way, so to speak—corresponding to each trimester and to the overall movement of personal spiritual development: Abandonment and Obedience, Confidence and Communion, Discernment and Mission. The Core Courses (described below) commence following a period of orientation to the community way of life at St. Therese that concludes on October 1<sup>st</sup>, the feast day of St. Thérèse of Lisieux. Classes are ongoing from October until Easter, approximately 20 weeks with 2 hours of class time per course each week in an environment that fosters discussion and an integration of the truths of the faith into the lived experience of the students.

In keeping with the theme of the third trimester—Discernment and Mission—the focus for the final trimester will be love in action in this time described by St. John Paul II as a “springtime of faith” for the Church early in this third millennium of Christianity. Classes during this third trimester are a series of week-long intensive courses, often taught by guest instructors, experts in their fields, the subject of each week interconnected and designed to bring into greater synthesis the formation received in the first two trimesters. These *Springtime of the Faith Intensive Courses* are open to the public as a means



of encouraging the students to model and bear witness to the Little Way in their life at St. Therese to the guests in attendance, as well as furthering the mission of St. Therese Institute of Faith and Mission and, indeed, the church in Canada. Subjects for the week-long intensive courses will include: a study of the role of the lay faithful in the Church, principles of Ignatian discernment, a theology of the body, ecumenism and apologetics, marriage and family life, and a theology of evangelization, among others—all discussed in the context of this time of a “springtime of the faith” and “the new evangelization.”

Recognizing the two-fold ministry of Jesus to teach and to heal, students are provided with daily opportunities to integrate their encounter with truth into their lives for the sake of spiritual and personal growth in freedom (cf. John 8:31-32) through personal and communal prayer, reception of the sacraments, and community support and encouragement, all within a structure of personal pastoral care. As a means of encouraging and fostering ever deepening conversion, other opportunities for continued integration are provided for students in the formation program through retreats, conferences, community teachings, as well as participation in student share groups and pastoral advising.

In collaboration with the Director of Formation, the staff at St. Therese discerns the spiritual, human, and academic needs of the students on an ongoing basis to provide guidance, instruction, and direction to students as appropriate to each individual.

Guest instructors and presenters will visit throughout the year to further augment the Core Course material and faith formation program by offering their expertise, experience and personal faith witness to the students.

*“Living in the Holy Spirit, the Church looks forward to the [third] Millennium as a time of far-reaching spiritual renewal. The Spirit will truly bring about a new springtime of faith if Christian hearts are filled with new attitudes of humility, generosity and openness to his purifying grace. In parishes and communities across this land holiness and Christian service will flourish if ‘you come to know and believe in the love God has for you’ (cf. 1 Jn 4:16).”*

***Pope St. John Paul II  
Homily in St. Louis, Missouri, January 27, 1999***

## **A Second Year of Faith Formation at St. Therese**

A second year program is available for students of St. Therese Institute of Faith and Mission who have completed the first year of formation and who desire to continue their faith journey at St. Therese. Second Year Core Courses and Springtime of the Faith Intensive Courses (see descriptions below) will lead a student even deeper into their relationship with God and the Church, further developing and integrating the student's physical, emotional, psychological, social, intellectual, and spiritual life. Second year students have the opportunity to act as servant-leaders within the community, leading their fellow students into a deeper commitment to community life, personal faith formation, and the life of holiness by their lived witness in the St. Therese community.

This time of formation allows God to accomplish a great work in the hearts of the students of St. Therese, as the students are encouraged—in their community life, prayer, study and fellowship—to practice the Little Way of St. Thérèse, and through surrender, dedication and faithfulness achieve growth in the spiritual life by God's grace.

### **What Next?**

St. Therese Institute of Faith and Mission provides an experience of authentic Catholic living and spirituality, in a personal relationship with Jesus, that quickly becomes a sure foundation upon which a man or woman of faith can build the rest of his or her life, like the wise house-builder of the Gospel, building on solid rock—the rock that is Christ (cf. Matthew 7:24-27).

Upon completion of the faith formation program, students finishing the first year of studies receive a Diploma in Catholic Studies for the Lay Apostolate, and those finishing their second year receive a Diploma in Advanced Catholic Studies for the Lay Apostolate.

St. Therese alumni have continued walking the Little Way of St. Thérèse in their lives in many varied ways in the world—family life, continuing education, the work-force and the marketplace in professional life and the trades, active Christian ministry, religious life and the priesthood, to name a few.

Students who successfully complete the first or second years of study are eligible for transfer credit with a growing number of colleges and universities with which St. Therese Institute of Faith and Mission is affiliated. For more information on these avenues for continuing post-secondary education, please visit the St. Therese website or contact St. Therese Institute of Faith and Mission.

*“Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth (cf. Spe Salvi, 4). This relationship elicits a desire to grow in the knowledge and understanding of Christ and his teaching. In this way those who meet him are drawn by the very power of the Gospel to lead a new life characterized by all that is beautiful, good, and true; a life of Christian witness nurtured and strengthened within the community of our Lord's disciples, the Church.”*

*Pope Benedict XVI, Address to Catholic Educators,  
Catholic University of America, April 2008*

# First Year Catholic Studies for the Lay Apostolate

## First Year Core Courses: First and Second Trimesters

The Core Courses taught by the St. Therese faculty commence immediately following the period of orientation and community formation that concludes on October 1<sup>st</sup>, the feast day of St. Thérèse of Lisieux. Classes are ongoing from October until approximately Easter, 20 weeks in total, with 2 hours of class time per course each week in an environment that fosters discussion and an integration of the truths of the faith into the lived experience of the students.

### Spirituality and Christian Community I

The efficacy of the faith formation program at St. Therese Institute of Faith and Mission program is its context in a life of basic Christian community. Beginning during orientation, regular teachings and reflections on community life, spirituality, and Christian character will be given as a foundation for the lived experience of community at St. Therese. Of course, priority is given to the example of St. Thérèse and her Little Way of Spiritual Childhood, recognized as a universally applicable spirituality, and one especially suited to the Christian disciple today. Scheduled personal spiritual reading with group discussion is an essential component of this part of the formation program. The spirituality and community life of St. Therese students are further augmented by opportunities for spiritual growth throughout the year; these spiritual “highpoints” include, for example: Consecration to Jesus through Mary, the introduction to the life in the Spirit, scheduled student retreats, Advent and Lenten conferences, an Icon writing workshop during Holy Week, and introduction to the spiritual tradition of the Eastern Rite Churches. Students have the opportunity to reflect on their developing spiritual lives through prayer, journaling, share group participation, regular meeting with a pastoral advisor, and the submission of regularly scheduled personal letters to the Director of Formation describing both areas of spiritual growth and challenge with reflection on their community and spiritual life.

**Course texts include:** *Holy Bible* (approved translation); *Three Gifts of Therese of Lisieux: A Saint for Our Times*, by Patrick Ahern; *I Believe in Love: A Personal Retreat Based on the Teaching of St. Thérèse of Lisieux*, Fr. Jean d’Elbee; *33 Days to Morning Glory*, Fr. Micheal Gaitley; *Poustinia*, Catherine Doherty.

### Foundations of Catholicism I: The Creed and the Sacraments

“What is the *Catechism* itself, if not the memory of God, the memory of his works in history and his drawing near to us in Christ present in his word, in the sacraments, in his Church, in his love?” Pope Francis

Foundations of Catholicism provides a survey of the key doctrines of the Catholic faith, their foundation in Sacred Scripture and Tradition, as presented in the *Catechism of the Catholic Church*, Part One: “The Profession of Faith” and Part Two: “The Celebration of the Christian Mystery”. This course will challenge the student to respond to the call of Peter in his Epistle: “Always be prepared to make a defense to any one who calls you to an account for the hope that is in you, yet do it with gentleness and reverence” [1 Peter 3:15]. Particular attention will be paid to the matters of the Trinity, the person of Christ, the nature and authority of the Church, the communion of Saints, and the Sacraments. Students will be given the opportunity to practice the art of articulating, in written and oral presentation, their understanding of the teaching of the Church and the significance of these matters of the faith in their personal faith life. A solid understanding and love of the principles of the Catholic Faith will establish a foundation upon which the student can build the spiritual life.

**Course texts include:** *Holy Bible* (approved translation); *Catechism of the Catholic Church*.

## Introduction to Scripture

St. Jerome, Father and Doctor of the Church, emphatically stated that “ignorance of the Scriptures is ignorance of Christ.” Pope Francis exhorts us that “to be able to proclaim the word of truth, we ourselves have to have experienced the Word: to have listened to it, contemplated it, practically touched it with our own hands.... Christians must first of all, as recommended by the Dogmatic Constitution on Divine Revelation *Dei Verbum*, venerate, read, listen to, proclaim, preach, study and spread the Word of God.

In the Introduction to Scriptures course, students will be presented with a Catholic approach to understanding the Sacred Scripture, highlighting the theme of salvation history and covenant in the Old and New Testaments. Students will be introduced to the different genres of writing, the individual books, the principal themes, and the practical application of Scripture scholarship and exegesis. Assigned reading, class discussion, reflection papers, practical exercises, lectio divina, and reference to relevant selections from the *Catechism of the Catholic Church*, will help to engender in students a deeper love for the Word of God, and its application to their daily lives.

**Course texts include:** *Holy Bible* (approved translation); *The Real Story: Understanding the Big Picture of the Bible*, by Curtis Martin and Dr. Edward Sri; *The Bible Compass: A Catholic's Guide to Navigating the Scriptures*, Edward Sri; *New Testament Basics for Catholics*, John Bergsma, *The Dogmatic Constitution on Divine Revelation (Dei Verbum)*, Vatican II.

## Faith and Reason: An Introduction to Critical Thinking

Critical thinking is an indispensable tool in pursuit of truth and in service of the Faith. As an introduction to thinking philosophically, this course will examine such questions as: How do we know reality? How does our knowledge differ from that of the lower animals? Has man an immortal soul? Have we free will? Can God's existence be proved? What does philosophy show about God's nature and His relation to the world? Are there objective and unchangeable moral principles? By means of class reading, discussion, and assignments, students will be presented with the basic tools of critical thinking. These are the tools essential to the work of the Christian as he seeks to bring clarity to the mind and heart of the human person.

**Course texts include:** *Reasoning Things Out: An Aid to Thinking More Clearly and Knowing More Surely*, John Young; *Letters to a College Student: On the Light of Reason and the Search for Truth*, Robert Stackpole; selections from *Faith and Reason (Fides et Ratio)*, John Paul II.

## Our Moral Life In Christ

Pope St. Leo the Great famously stated in a homily at Christmas: "Christian, recognize your dignity and, now that you share in God's own nature, do not return to your former base condition by sinning. Remember who is your head and of whose body you are a member. Never forget that you have been rescued from the power of darkness and brought into the light of the Kingdom of God."

This course offers an introduction to Christian moral principles and the moral ethic of the Ten Commandments informed by the life and teaching of Christ and the Church and presented in a manner relevant to the society and culture of today. Students will be provided with the tools necessary for living a moral life, in recognition of their dignity both as human persons and as Christians, while engaging the world in thoughtful and hopeful dialogue inspired by both truth and charity. Active class discussion and dialogue are encouraged as a means of understanding the issues facing the Church and the faithful today.

**Course texts include:** *Our Moral Life in Christ: A Complete Course*, The Didache Series; *The Splendor of Truth (Veritatis Splendor)*, John Paul II; and *The Gospel of Life (Evangelium Vitae)*, John Paul II.

## The History of the Church

This course offers an account of Christian history based on historical fact viewed through the eyes of Faith, presenting the history of the Catholic Church from Pentecost to the pontificate of Francis. This study delves into the heroic witness of the Saints and the tremendous achievements of the Church, allowing the student to witness the Holy Spirit's guidance of the Church through history. Through assigned reading, written and oral reflections, and class discussion, this course will provide the student with a balanced view of our past, boldly addressing the issues that have faced the Church, and its successes and failures, as the Church has developed in fulfilling her mission of leading people to Christ over the past two millennia.

"The Church exists for nothing else but to draw men into Christ, to make them little Christs. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became man for no other purpose." C.S. Lewis

**Course texts include:** *The History of the Church: A Complete Course*, The Didache Series; assigned readings from primary sources.

## Holistic Sexuality I: The Truth and Meaning of Human Sexuality

### Men's and Women's Sessions

The human person is a sexual being, experiencing life as either a male or a female. Our sexuality affects every aspect of our being: physical, spiritual, emotional, intellectual, and social. In the context of men's and women's sessions, drawing from material presented in the TeenSTAR program (Sexual Teaching in the context of Adult Responsibility) and group discussion and sharing, students will grow in a deeper understanding of the gift of human sexuality; the beauty of their own masculinity or femininity; the conjugal meaning of the body; and the call to establish whole, healed, responsible and holy relationships. Students will come to a deeper self-understanding and respect of themselves and those around them.

**Course texts include:** Class handouts; *Of Human Life (Humanae Vitae)*, Paul VI.

## First Year Workshops and Conferences

Students are provided with opportunities for spiritual and personal growth through various workshops, retreats, and conferences offered at St. Therese Institute through the first and second trimesters (September to March). Guest workshop and conference presenters will augment the material studied in the Core Courses by their teaching and personal faith witness. Some of these conferences are open to the public (see the St. Therese Institute website for more details: [www.StTherese.ca](http://www.StTherese.ca)) and will give students the opportunity to give witness themselves to the Little Way of St. Thérèse and the way of life at the School of Faith and Mission.

## Keys for Growth in the Spiritual Life

### Orientation Conference

The *Keys for Growth in the Spiritual Life* series of teachings draw upon the rich spiritual tradition and wisdom of the Church. During the period of orientation at St. Therese, students will receive formation in the foundations of the Christian spiritual life, foundations upon which they will build for the rest of the year, and indeed for the rest of their Christian lives. Included in these foundations are: the universal call to holiness, personal prayer, *lectio divina*, the consciousness examen, and the disciplines of following Jesus. Students will learn to identify the common challenges to spiritual growth and the practical strategies necessary to overcome them through an authentic life in the Spirit: how to deal with temptations, evil thoughts, patterns of sin, difficulties in prayer, and much more.

<b>Called &amp; Gifted: Catholic Spiritual Gifts Discernment</b>	<b>Workshop</b>
<p>God has called and gifted each and every member of the Body of Christ through the sacraments of Baptism and Confirmation, strengthened by our life in the Holy Spirit, for a unique purpose in his plan. God always equips his Church for the work he intends. The Catherine of Siena Institute's <i>Called &amp; Gifted Discernment Process</i> presents students with Church teaching on the laity and lay apostleship, the nature of the charisms (spiritual gifts), and the tools to discern the unique gifts God has bestowed on each person individually, with special emphasis on the complementary role of the laity and clergy in the work of the Church. The tools of discernment acquired in the workshops will assist the student of St. Therese in making decisions regarding vocation, their apostolate, and other life decisions.</p>	

<b>The Way to Emmaus Retreat</b>	<b>Conference Retreat</b>
<p>The account of the disciples on the way to Emmaus gives a powerful image of the transformative grace of encountering Jesus (cf. Luke 24:13-35). On The Way to Emmaus Retreat, a week-long retreat using the image of the way to Emmaus, presented in light of the Little Way of St. Thérèse, the Way of Trust and Love, students of St. Therese are provided the opportunity to experience more deeply an encounter with the person of Jesus—an encounter that will teach the truth about God, self, and neighbor, and will heal and restore these relationships.</p> <p>Each day on retreat, students are offered guided meditations on scripture and the Little Way, teachings on personal healing, transformation, and growth, and the opportunity for personal prayer and reflection in an environment of contemplative silence. Thus will the students be able to receive and integrate more and more deeply the graces of conversion and spiritual growth in their lives. To facilitate the process of ongoing conversion in the formation program and for life beyond St. Therese, students are equipped with the dispositions of mind and heart and the tools necessary to continue to cultivate the fruits of personal growth and spiritual transformation in order to receive the fullness of freedom, life, and joy promised by Jesus to his followers and fostered by a life in the Spirit.</p>	

<b>St. Therese Institute Advent &amp; Lenten Retreats</b>	<b>Conference Retreat</b>
<p>The liturgical seasons of Advent and Lent have always been recognized as times of reflection, preparation, and deep spiritual renewal, a time for all Christians to prayerfully prepare themselves to fully enter into the celebration of the central mysteries of the faith—the incarnation, public ministry, passion, death, and resurrection of Jesus Christ. The message of repentance and conversion is simple: God loves us—all of us. He wants us to recognize that His mercy is far greater than our waywardness and sinfulness. We can call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy. The St. Therese Institute Advent and Lenten Conferences are simple presentations of this message of conversion through seasonally appropriate talks, teachings, and reflections presented by guest presenters from across North America within the St. Therese environment of hospitality and Christian community. Check our website for information on the upcoming conferences at <a href="http://www.StTherese.ca">www.StTherese.ca</a>.</p> <p>The St. Therese Institute Advent and Lenten Retreats are open to the public and have been attended by people from all across Canada. Students have the opportunity not only to participate in these conference retreats, but also to witness to the Little Way of St. Thérèse by serving as hosts and facilitators in various capacities—from music ministry to hospitality—to the guests who join us.</p>	

## First Year Springtime of the Faith Intensive Courses

The role of St. Therese, as a school of faith formation for the lay apostolate, is to prepare lay people to conform their own lives to Christ and to bring Christ and the world into right relationship, becoming the Gospel in the temporal order. To that end, and in keeping with the theme of the third trimester—Discernment and Mission—the following weeks of formation are offered at St. Therese Institute of Faith and Mission during the final trimester. These week long intensives are open to the public (unless otherwise noted), who can join the students in the community life of St. Therese for one or more of these Discernment and Mission weeks. For more information, visit the St. Therese Institute website: [www.StTherese.ca](http://www.StTherese.ca). *(Please note that the order of conferences may vary from year to year depending upon the availability of presenters and where Easter falls in the calendar).*

### A Theology of the Laity

An introduction to the Catholic Church's teaching on the dignity, role, spirituality, and mission of the lay faithful in the Church today, through reflection on the thought of the Second Vatican Council, acknowledgment of the thought of Popes Paul VI, John Paul II, Benedict XVI, and Francis, and with particular attention to the apostolic exhortation of John Paul II, *Christifideles Laici*. Conference participants will come to a deeper understanding of the irreplaceable role and mission of the lay faithful in the Church in the New Evangelization and the Springtime of the Faith.

### Ecumenical Apologetics in the New Evangelization

"Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence." 1 Peter 3:15

With reflection on the principles of interfaith dialogue and ecumenism established in the Second Vatican Council and developed during the recent pontificates, students will learn about the four stages in coming to an active faith in Jesus Christ and his Church: the grounds for a belief in God, the reasonableness for belief in Christ, the validity of the Catholic Church and its claims, and the necessity in this time of the new evangelization for an active and evangelical practice of the Catholic faith. Students will discuss questions including: Can you prove that God exists? Was Jesus divine? How do you present the more difficult Catholic teachings? What about the reality of evil in the world? How do we respond charitably to the divisions that exist among the disciples of Jesus today? How can the work of defending the faith really be used in service of unity among all believers? How can apologetics be used in service of building authentic Christian unity?

### Theology of the Body: The Gospel of the Body and the Little Way

World renowned author and speaker Christopher West unpacks the Theology of the Body, Pope St. John Paul II's integrated vision of the human person—body, soul, and spirit—as male and female drawing upon the wisdom and insight of St. Thérèse of Lisieux. In an intimate environment of study and prayer, participants discover the deep significance of: what it means to be made in the image and likeness of God; why God created us male and female; how the physical union of man and woman is innately oriented toward life and love; and how this union is the essential foundation for a life-affirming society, all in the light of the doctrine of spiritual childhood and the Little Way of St. Thérèse.

We can come to an understanding of human existence only through a proper understanding of human sexuality. West's presentation of Theology of the Body in the context of St. Thérèse thought and spirituality—a St. Therese Institute exclusive—can enable students to live more wholly integrated lives and discover that seeing the world through the lens of TOB is a key to deep rooted peace and joy.

## **An Introduction to Ignatian Discernment**

A series of teachings drawing from the rich spiritual tradition of St. Ignatius of Loyola, which will assist students to identify the origins of spiritual influences on their interior life, in order to respond properly to them and grow in holiness. Students are introduced to the Rules for Discernment of Spirits as presented in the Spiritual Exercises of St. Ignatius of Loyola as a means of growing in spiritual self-awareness in order to better discern God's will in their lives.

## **Practical Applications of Ignatian Discernment: STI Ignatian Retreat**

Within the context of a directed silent Ignatian retreat, students will be guided according to the principles of the Spiritual Exercises of St. Ignatius of Loyola to apply and integrate the material learned in the first week to their practical discernment in their lives. Building upon the principles of *An Introduction to Ignatian Discernment*, students will receive formation in how to better use the Rules for Discernment of Spirits, including the subtle Rules for the Second Week, including how to: expose spiritual deceptions, such as the Enemy disguised as an angel of light; distinguish between true and false consolations; identify 'afterglow' experiences; recognize the influence of the Good and Evil Spirits on progressions of thoughts; and discern God's will using Ignatius' Three Modes, according to the data that God is providing in the individual's life.

*(Please note: this retreat is not open to the public, but is offered exclusively for the students of the STI Formation Program.)*

## **The Little Way of Missionary Discipleship**

The Little Way of Missionary Discipleship Re-orientation Weeks are offered to the first, second, and third year students all together at the end of the formation year immediately following the Commissioning Ceremony. This time of teaching, prayer, reflection, and community life will serve as a "re-orientation" from life at St. Therese Institute into the unique and particular life situations which the will of God has called each student. Teachings will include: the importance of proclaiming the kerygma, offering authentic and convincing Christian witness, the call to joyful missionary discipleship, the challenges of living the Catholic faith in today's culture, daily living the vocation to love, and practical advice and tools for the new alumni to remain faithful to the call to holiness and the Little Way as they leave St. Therese Institute. Recent alumni of St. Therese will be encouraged and equipped to seek out practical support from fellow St. Therese alumni and other young Catholics in the areas to which they go in the year ahead. There will also be ample opportunity to bring fruitful completion to the community structures of the way of life at St. Therese.

*"Christ wants to go many places in the world and to enter many hearts through you." Pope St. John Paul II*

*(Please note: these re-orientation weeks are not open to the public, but are offered exclusively for the students of the STI Formation Program.)*

*"The whole concern of doctrine and its teaching must be directed to the love that never ends. Whether something is proposed for belief, for hope or for action, the love of our Lord must always be made accessible, so that everyone can see that all the works of perfect Christian virtue spring from love and have no other objective than to arrive at love."*

*Catechism of the Catholic Church, para. 25*



# **St. Therese Institute of Faith and Mission**

## **Second Year Faith Formation Program**

### **What is the Second Year of Faith Formation at St. Therese?**

A second year of faith formation at St. Therese is a year of deepening the work that has begun in the first year in the Little Way of St. Thérèse and in the life of the apostolate of the St. Therese Institute of Faith and Mission. The purposes of this second year of faith formation are to facilitate the student in:

- Deeper growth and enrichment of the student's personal faith formation and holiness according to the spirituality of St. Thérèse of Lisieux and the charism of St. Therese Institute as begun in the first year in the School of Faith and Mission;
- Deeper discernment of the will of God for the student in terms of their present, daily life situation, and their life's vocation, as well as their unique and irreplaceable role in the Church and in the world;
- Growing in Christ-like leadership as a full and active member of the student community by humble example, following and providing a lived witness to the Little Way of St. Thérèse and the way of life of a student at St. Therese Institute of Faith and Mission;
- Advancing the mission of the St. Therese Institute of Faith and Mission, that is to say, the personal sanctification of the faithful and the sanctification of the world according to the missionary genius of St. Thérèse, through participation and service in the various works of the Institute as requested by the Director of Formation and the staff.

### **Who can participate in a Second Year at St. Therese?**

Second year students are those who, having completed the first year of the St. Therese faith formation program, have shown themselves to be active disciples of Christ and followers of the Little Way in the formation program and to have a solid foundation in the Catholic faith, upon which the St. Therese Institute is based.

Students interested in the second year of faith formation must complete an application for second year studies at the St. Therese Institute of Faith and Mission and provide necessary information regarding their intent and desires through a written essay and personal interview. Applications are discerned on an individual basis by the admissions team, taking into account both the best interests of the individual student and those of the student community of St. Therese Institute of Faith and Mission.

### **What is expected of a student participating in a second year at St. Therese?**

"From everyone to whom much has been given, much will be required; and from one to whom much has been entrusted, even more will be demanded." (Luke 12:48)

Like all students of St. Therese, second year students are held to high standards of excellence as demanded by the call of Jesus to his disciples. Students returning to St. Therese have already experienced a great amount of faith formation, personal healing, and spiritual growth from participating in the first year program. As they continue on the path of spiritual and personal growth in the love of God, second year students must be able to make their faith active—work is simply love put

into action. Therefore, as a part of their faith formation at St. Therese, second year students will be expected to follow the example of Jesus and his disciples by taking on roles of servant-leadership within the student community, leading others into the way of life at St. Therese and an encounter with the merciful love of God by their own lived witness and example.

### **Abandonment, Obedience and Faithfulness to the Will of God**

Every Christian who is serious about their faith has the desire to follow the will of God in his or her daily life. Throughout the ages, the heroes of the spiritual life—saints and mystics alike—have re-echoed in their lives and in their words the command of Jesus in the Gospels, “If you love me, you will obey my words” (John 14:15), and have followed the command of Mary, “Do whatever he [Jesus] tells you” (John 2:5). Perhaps the most challenging aspect of the spiritual life is that of daily, moment by moment, obedience to God’s will, far more often than not expressed to each of us through the people and circumstances of our lives. This is why a foundational teaching of the faith formation program at St. Therese Institute of Faith and Mission—and indeed of all Christian life—is obedience to the will of God in the duty of the moment, the joyful acceptance of the circumstances of life, and respect for those whom God has placed in our life in roles of leadership within the family, the work place, and the Church.

Mother Teresa of Calcutta once said: “God does not ask me to be successful, but faithful.” For all of the students, faithfulness and obedience are more important than success. Likewise, excellence, rather than perfection, should be the mark for which all the students aim. The St. Therese student ought simply to take on whatever task is set before him with faithfulness and obedience, doing it exceedingly well for the love of God – cheerfully, thoughtfully, carefully, and prayerfully – and leave the outcome in the hands of God. St. Thérèse herself said: “Our Lord doesn’t ask for great achievements, only for self-surrender and for gratitude ... even among his own disciples how few hearts there are that give themselves to him without reserve, that really understand the tenderness of his infinite love.”

### **Love Serves**

Thus, in the spirit of the Gospel, leadership is a matter of the heart. Our doing must flow from our being. All our acts are to be acts of surrender and gratitude to God, and, in the spirit of humility, students are expected to do everything exceedingly well for the love of God and the love of their brothers and sisters in Christ – especially those among their brothers and sisters in Christ who are participating in their first year of faith formation in the St. Therese Institute of Faith and Mission. This way, second year students are a living witness to the Gospel and to the Little Way of St. Thérèse within this faith community and can learn to do so in all other life situations.

The second year is not “my time to shine,” but a time to grow in personal holiness through hidden and quiet servant-leadership, continuing to grow deeper in the pursuit of the Little Way. As a member of the student community, the second year student is expected to lead others by their quiet, humble example of following the Little Way. If the second year student acts as a guide and servant-leader within the student community, the adjustment to life at St. Therese Institute and the faith formation program can be made much smoother for newer members of the student community, allowing everyone to get the most out of their time at St. Therese.

Some examples of how second year students can be leaders in the community are:

- Welcome and accept new members to the St. Therese community warmly, with the love, consideration, care, mercy, and trust of Christ;

- Help new students familiarize themselves with the way of life at St. Therese Institute through the Orientation program and by their lived example and faith witness;
- Encourage fellow students to enter deeply into all aspects of the faith formation program, especially the potentially more difficult aspects, for example: share groups, seeking pastoral guidance, faith witnessing, community life, etc.;
- Introduce new students to the student life of St. Therese School, for example: Liturgy of the Hours, maintaining the dormitories, chore groups, share groups, music ministry, etc.;
- Lead others along the Little Way by a lived example – doing everything, great things as well as the smallest things, exceedingly well for the love of God and the sanctification of the whole world, even in the hiddenness of St. Therese Institute.

“Grace builds upon nature,” St. Thomas Aquinas teaches, and if nature is encouraged to cooperate with grace, then great spiritual fruits and an abundant life of faith can and will come out of the formation program.

*“The Lord’s missionary mandate includes a call to growth in faith: ‘Teach them to observe all that I have commanded you’ (Mt 28:20). Hence it is clear that that the first proclamation also calls for ongoing formation and maturation. Evangelization aims at a process of growth which entails taking seriously each person and God’s plan for his or her life. All of us need to grow in Christ. Evangelization should stimulate a desire for this growth, so that each of us can say wholeheartedly: ‘It is no longer I who live, but Christ who lives in me’ (Gal 2:20).”*

**Pope Francis, *Evangelii Gaudium*, 160**

*“Jesus... does not call those who are worthy but those whom he pleases... Perfection consists... in being what he wills us to be.... The way of becoming holy [is] through fidelity in little things”*

**St. Thérèse of Lisieux, *the Little Flower***

## Advanced Catholic Studies for the Lay Apostolate

“Just as grace builds on nature and brings it to fulfillment,” St. John Paul II says in *Fides et Ratio* (43), “so faith builds upon and perfects reason... Illumined by faith, reason is set free from the fragility and limitations deriving from the disobedience of sin and finds the strength required to rise to the knowledge of the Triune God... Faith is in a sense an ‘exercise of thought’.”

An integral part of the formation program at St. Therese is the studies. As well as benefiting from the community life and the overall personal faith formation experience, second year students will enjoy studies designed to further develop their intellectual and spiritual lives through core courses, workshops, and Springtime of the Faith weeks.

### Second Year Core Courses: First and Second Trimesters

The Core Courses taught by the St. Therese faculty commence immediately following the period of orientation and community formation, in which second year students play an integral role, that concludes on October 1<sup>st</sup>, the feast day of St. Thérèse of Lisieux. Classes are ongoing from October until approximately Easter, 20 weeks in total, with 2 hours of class time per course each week in an environment that fosters discussion and an integration of the truths of the faith into the lived experience of the students.

#### Spirituality and Christian Community II

The second year of this course continues to unfold the wisdom of the Little Way of spiritual childhood of St. Thérèse of Lisieux in its application to daily life lived in community, to the inner journey of prayer and love, and to a life of holiness lived as a disciple of Christ in the world. As in the first year, the program includes a variety of speakers on the Little Way and Christian discipleship, scheduled pastoral and spiritual reading with group discussion and reflection on the texts, and preparation for Consecration to Divine Mercy in the form of the Oblation to the Merciful Love of God of St. Thérèse. Students will again have the opportunity to reflect on their developing spiritual lives through prayer, journaling, share group participation, regular meeting with a pastoral advisor, and the submission of regularly scheduled letters to the Director of Formation describing both areas of spiritual growth and challenge with reflection on their community and spiritual life.

**Course texts include:** *The Story of a Soul*, St. Thérèse of Lisieux; *Three Gifts of Thérèse of Lisieux: A Saint for Our Times*, Patrick Ahern; *With Empty Hands: The Message of St. Thérèse of Lisieux*, Fr. Conrad De Meester; *Five Loaves & Two Fish*, Cardinal Francis Xavier Nguyen Van Thuan; *Journey to the Heart of Christ: The Little Mandate of God to Catherine Doherty*, Fr. Robert Wild; *33 Days to Merciful Love: A Do-It-Yourself Retreat in Preparation for Divine Mercy Consecration*, Michael Gaitley, MIC.

#### Foundations of Catholicism II: The Commandments and the Life of Prayer

A continuation of the survey of the key doctrines of the Catholic Faith begun in the first year, as presented in the *Catechism of the Catholic Church*. This course covers Part Three: “Life in Christ” and Part Four: “Christian Prayer” of the *Catechism* and includes a special emphasis on imparting to students a knowledge of the Church’s social teachings, especially as these have unfolded in the pontificates of Pope St. John Paul II, Pope Benedict XVI, and Francis, as well as the seven mansions of the Interior Castle, St. Theresa of Avila’s road map of the spiritual journey.

**Course texts include:** *Holy Bible* (approved translation); *Catechism of the Catholic Church*; *Docat: Catholic Social Teaching for Youth*, Bernhard Meuser (editor); *The Compendium of Catholic Social Teaching*; *The Fire Within*, Thomas Dubay; *The Great Divorce*, C. S. Lewis.

## Jesus and Mary in Sacred Scripture

A personal relationship with Jesus Christ must be deeply rooted in the Word of God. Moreover, as Mary is the “surest, quickest way to Jesus,” a sound understanding of the role of Mary is an integral part of living as an authentic disciple of Christ. This Scripture course, therefore, unfolds the biblical witness to the Person and work of Jesus Christ as New Adam, Messiah, Lord and Savior, with a special emphasis on the testimony of the gospels and Pauline epistles, as a fulfillment of the Old Testament, in this regard. The course then explores the life and role of the Blessed Virgin Mary, as Mother of God, Mother of the Church, and model disciple of her Son, in God’s plan of salvation, with special reference to the biblical testimony of St. Luke and St. John, and the tradition of Scripture commentary.

**Course texts include:** *The Holy Bible* (approved translation); *The Ignatian Study Bible: New Testament*; *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, Pope Benedict XVI; *Walking with Mary: A Biblical Journey from Nazareth to the Cross*, Edward Sri; various supplemental readings.

## Contemporary Church History: Vatican II and the Recent Popes

This course will provide an introduction to the teachings of the Second Vatican Council with particular attention to the four Dogmatic Constitutions—*Gaudium et Spes*, *Lumen Gentium*, *Dei Verbum*, and *Sacrosanctum Concilium*—and the teachings and implementation of the Council by the popes from Blessed John XXIII through Francis. The documents will be explored in the light of the challenges and struggles faced by the Church and the faithful in the world of the twentieth and twenty-first centuries. This course will offer students perspective on their current lived experience of the Church and the Catholic faith and the insistent call of recent popes for a time of new evangelization.

**Course texts include:** *The Documents of the Second Vatican Council*, ed. Austin Flannery, O.P.; selected Church documents and readings from Popes St. John XXIII, Paul VI, John Paul II, Benedict XVI, and Francis.

## Augustine and Aquinas: Pillars of Catholic Philosophy

An introduction to the perennial wisdom of two great Catholic philosophers—Augustine of Hippo (4th-5th century) and Thomas Aquinas (13th century)—two saints whose philosophical reflections profoundly influenced the eras in which they lived and provided a solid foundation for future developments in Catholic thought. Students will explore the depth and scope of their respective philosophical visions as manifesting a progressively deepening insight into the mysteries of God, creation, and the human person, in so far as these mysteries can be unfolded by the light of human reason and illuminated by Divine Revelation.

**Course texts include:** *St. Thomas Aquinas & Saint Francis of Assisi (Two Biographies)*, by G.K Chesterton; *The Theology of Augustine*, Matthew Levering; selected readings of St. Thomas Aquinas assigned by the instructor.

## Independent Study Project

Students will propose, prepare, and execute an independent study project on a subject of specific and personal interest to them that is related to and embodies the basic principles of the New Evangelization, Christian discipleship, the Little Way of St. Thérèse. The research project will result in the writing of a 20-25 page formal research paper. Regular group seminars and individual mentoring sessions will be conducted by a member of the St. Therese teaching faculty during the research and writing processes to ensure that the methods of researching and techniques of writing an academic research paper are understood and implemented.

**Course texts include:** To be determined on an individual basis.

## The Way of Beauty: Catholicism in Dialogue with Postmodern Culture

“Proclaiming Christ means showing that to believe in and to follow him is not only something right and true, but also something beautiful, capable of filling life with new splendour and profound joy, even in the midst of difficulties. Every expression of true beauty can thus be acknowledged as a path leading to an encounter with the Lord Jesus.”  
*Pope Francis, Evangelii Gaudium*

The key principles of the New Evangelization, as they are informed by the thought of St. John Paul II and his understanding of the “Law of the Gift,” will provide the basis for the cultural conversation that must occur between the Christian disciple and the world in this time of evangelistic urgency. Further, inquiry is made into how these principles may be incarnated within the cultural milieu in order to advance the restoration of contemporary culture to Truth, Goodness, and Beauty, with particular emphasis on the Way of Beauty—the *via pulchritudinis*—as a sure and privileged path to God in our time. Art and literature can manifest the mystery of God and awaken the deepest longings of the human heart, and it is essential to seek out the “wheat amid the weeds” in today’s culture—those seeds of truth, beauty and holiness which can provide points of contact and reference between the Church and the postmodern mind.

Much of this course will be spent in conversation with guest speakers from across North America, individuals actively involved in engaging the culture in this time of the New Evangelization in the fields of art and thought. These speakers will be brought into the class via video conference.

**Course texts include:** *Forming Intentional Disciples: The Path to Knowing and Following Jesus*, Sherry Weddell; *Evangelical Catholicism*, George Weigel; and readings from John Paul II, Benedict XVI, and Francis, including *The Personalist Structure of Self-determination*, *Via Pulchritudinis*, *Letter to Artists*, and *Evangelii Gaudium*.

## Holistic Sexuality II: Integration and Formation in Human Sexuality

### Men’s and Women’s Sessions

In the context of men’s and women’s sessions, drawing from material presented in the TeenSTAR program (Sexual Teaching in the context of Adult Responsibility) and group discussion and sharing, students will grow in an understanding of the gift of human sexuality; the beauty of their own masculinity or femininity; the conjugal meaning of the body; and the call to establish whole, healed, responsible and holy relationships. Students will come to an ever deeper self-understanding and respect of themselves and those around them. Second year students will deepen their personal integration of the principles learned in the first year Holistic Sexuality classes by taking a leadership role in the facilitating and building the matrix of support and encouragement within the men’s and women’s communities respectively. The ongoing experience of the teachings on human sexuality and the implications for integrated living will further deepen the student’s understanding of a theology of the body. The year’s study and reflection on human sexuality will culminate in the second year students receiving TeenSTAR instructor training and certification to teach Holistic Sexuality classes themselves after St. Therese.

**Course texts include:** Class handouts; *Of Human Life (Humanae Vitae)*, Paul VI.

## Second Year Workshops and Conferences

### Second Year Workshops and Conferences

Second Year students will participate with the first year students as a whole community in the following workshops and conferences (see above in the First Year Course Descriptions for details):

- ***The Way to Emmaus Retreat***
- ***St. Therese Institute Advent & Lenten Retreats***

## Second Year Springtime of the Faith Intensive Courses

Students completing a second year of studies at St. Therese Institute of Faith and Mission will participate in the following Springtime of the Faith Intensive Courses. These week long intensives are open to the public, who can join the students in the community life of St. Therese for one or more of these courses. *(Please note that the order of conferences may vary from year to year depending upon the availability of presenters and where Easter falls in the calendar).*

All students of St. Therese Institute of Faith and Mission will participate in the following Springtime of the Faith weeks together as a community:

- ***Theology of the Body: The Gospel of the Body and the Little Way***
- ***Practical Applications of Ignatian Discernment – STI Ignatian Retreat***
- ***The Little Way of Missionary Discipleship Re-orientation Weeks***

### **The Apostolate of the Christian Family**

*“As the family goes, so goes the nation and so goes the whole world in which we live.”*

*Pope St. John Paul II*

The family has been described as the “fundamental building block of society.” This conference will provide an introduction to the Catholic Church’s teaching on the dignity and nature of the Christian family, and the Christian family’s irreplaceable role, responsibility, and mission in the modern world. Conference participants will reflect with particular attention on the Apostolic Exhortation of St. John Paul II, *Familiaris Consortio*. Conference participants will come to a deeper understanding and appreciation of the vocation to marriage and family life in this time of the New Evangelization and the Springtime of the Faith.

### **To Know Christ Jesus: Principles of Christian Education**

Christian education, first and foremost, provides a person with the opportunity to have a relational encounter with the person of Jesus Christ and his transforming love and truth. This intensive course will provide students with a foundational understanding of the principles of Catholic education, drawn primarily from the teachings of the Church’s Magisterium. Introduction will also be made to various theological, pastoral, pedagogical, and psychological approaches, whereby students will be able to apply Catholic educational principles in a wide variety of situations: family, parish, school, ministry, and business.

### **TeenSTAR: Sexuality Teaching in the context of Adult Responsibility**

#### **Teacher's Certification Workshop**

TeenSTAR is a developmental and age- and gender-appropriate curriculum for sexuality education for ages pre-teen to college. The curriculum is rooted in sound moral, psychological, and physiological principles. It uses the Billings method of understanding human fertility patterns “to teach responsible decision-making and communication skills in the area of sexual behavior and enhances teens’ self-understanding and self-esteem.” The TeenSTAR curriculum is consistent with the moral teachings of the Catholic Church on human sexuality and the understanding of the nuptial meaning of the human body as expressed in a theology of the body. TeenSTAR is taught effectively in countries throughout the world and can be offered in both secular and religious contexts.

TeenSTAR was developed in the 1980’s by Sr. Hanna Claus, MD, an OB/GYN doctor, consecrated religious with the Medical Mission Sisters, and Director of the Natural Family Planning Center in Bethesda, Maryland.

This one week certification workshop will enable students to teach the TeenSTAR curriculum as a part of their individual apostolates.

## Typical Daily and Weekly Schedule at St. Therese

Though the schedule will vary somewhat throughout the year, the following is a typical daily and weekly schedule for a student at St. Therese Institute of Faith and Mission.

### Standard Weekday Schedule

6:30 am Wake up & get ready	2:00 pm Afternoon Session
7:00 am Morning Prayer (Liturgy of the Hours) & Personal Prayer Time	4:00 pm Recreation Time (Physical activity is encouraged)
8:00 am Mass (Friday: Mass at 9:00 am)	5:30 pm Supper & Chore Groups
8:45 am Breakfast & Dishes	7:00 pm Community Rosary & Evening Session (Monday: Adoration)
9:15 am Praise & Worship (Mo, Tu, Th)	9:30 pm Free Time
10:00 am Morning Session	10:30 pm Quiet time (Friday & Saturday – 11:00)
12:00 pm Lunch	11:00 pm Lights out (Friday & Saturday – 12 midnight)
12:45 pm Chore Groups	
1:25 pm Adoration	

### Typical Class Schedule

		Monday	Tuesday	Wednesday	Thursday	Friday
<b>Morning (2h) 10 – Noon</b>	Yr 1	<i>Spirituality &amp; Christian Community</i>	<i>Church History</i>	<i>Study Period</i>	<i>Introduction to Scripture</i>	<i>Study Period</i>
	Yr 2	<i>Spirituality &amp; Christian Community</i>	<i>Independent Study</i>		<i>Way of Beauty</i>	
<b>Afternoon (2h) 2:00 – 4:00</b>	Yr 1	<i>Study Period</i>	<i>Study Period</i>	<i>Our Moral Life in Christ</i>	<i>Holistic Sexuality / Charisms</i>	<i>Critical Thinking</i>
	Yr 2		<i>Foundations of Catholicism II</i>	<i>Augustine, Aquinas &amp; JPII</i>	<i>Holistic Sexuality / Independent Study</i>	<i>Contemporary Church History</i>
<b>Evening (2h) 7:30 – 9:30</b>	Yr 1	<i>Adoration 7:00-8:00pm (8pm Men's &amp; Women's Sessions as scheduled)</i>	<i>Study Period</i>	<i>Foundations of Catholicism I</i>	<i>Study Period</i>	<i>Community Night</i>
	Yr 2			<i>Jesus &amp; Mary in Sacred Scripture</i>		

### Typical Weekend Schedule

	Saturday	Sunday
<b>Morning</b>	<ul style="list-style-type: none"> <li>Morning Prayer 7:30am (opt)</li> <li>Mass @ St. Bruno Parish 8am</li> <li>Saturday Chores</li> <li>Share Groups</li> </ul>	<ul style="list-style-type: none"> <li>Morning Prayer 8:30am (opt)</li> <li>Mass @ St. Bruno</li> </ul>
<b>Afternoon</b>	<i>Study, Outdoor or Practical Activity</i>	<i>Lord's Day of Rest</i>
<b>Evening</b>	<ul style="list-style-type: none"> <li>Rosary 7pm</li> <li>Community or Free Night</li> </ul>	<ul style="list-style-type: none"> <li>Rosary 7pm</li> <li>Study Period 7:30-9:30</li> </ul>





“St. Thérèse the Little Flower”

Pastel drawing by Samantha Weiler, STS 2017

*“Do not be afraid to depend solely on the tenderness of God as Saint Thérèse of Lisieux did.”*  
**Pope Francis**



# **St. Therese Institute of Faith and Mission**

## **General Inquiries:**

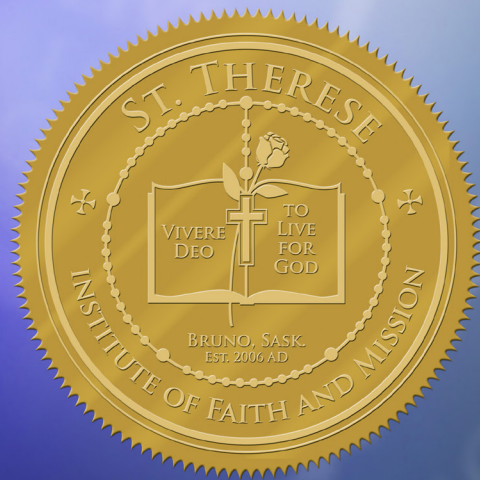
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## **Inquiries about the Applications and Admission:**

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[Admissions@StTherese.ca](mailto:Admissions@StTherese.ca)

Or apply on-line:

[www.StTherese.ca/sts-faith-formation-program/student-application](http://www.StTherese.ca/sts-faith-formation-program/student-application)



# ST. THERESE

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