

PRUDENCE The 4th virtue of a good teacher

Let us remember that we are in the holy presence of God.

Opening Song

The Spirit Lives to set us Free

1. The Spi - rit lives to set us free, walk, walk
in the light. He binds us all in u - ni - ty, walk, walk

Chorus
in the light. Walk in the light, ___ walk in the light, ___
walk in the light, ___ walk in the light of the lord.

The musical score is written for piano and voice. It consists of four systems of music. Each system has a vocal line on a treble clef staff and a piano accompaniment on a grand staff (treble and bass clefs). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are placed above the vocal line. The first system contains the first two lines of the verse. The second system contains the next two lines. The third system contains the chorus, with a double bar line after the first line. The fourth system contains the final line of the chorus and ends with a double bar line.

2. Jesus promised life to all,
walk, walk in the light.
The dead were awakened by his call,
walk, walk in the light.

3. He died in pain on Calvary,
walk, walk in the light,
to save the lost like you and me,
walk, walk in the light.

4. We know his death was not the end,
walk, walk in the light.
He gave his Spirit to be our friend,
walk, walk in the light.

5. By Jesus' love our wounds are healed,
walk, walk in the light.
The Father's kindness is revealed,
walk, walk in the light.

6. The Spirit lives in you and me,
walk, walk in the light..
His light will shine for all to see,
alk, walk in the light.

Words: Damian Lundy

Music: Unknown, arranged by Michael Irwin

Reading from Brother Agathon 1785, translated by Brother Gerard Rummery 1998

Prudence is a virtue which makes us understand what we need to do and what we need to avoid.

Since the good teacher's main aim is the education of the children, prudence enlightens him about the means he must use to bring them up properly by educating their minds and hearts. Hence, this virtue is highly to be esteemed. Prudence, moreover, regulates and modifies the other virtues of the good teacher.

Prudence requires of a teacher to prepare himself carefully before each lesson he gives to his students. He must give clarity, order, and proper arrangement to what he has to say, to make it more easily grasped and to prevent the disorientation which confusion and disorder would produce in the students' minds.

A teacher with good judgment, with ordinary knowledge and with the information gained from study will carry out perfectly the duties imposed by prudence.

Our response from *Ephesians 5*

Side One: Do not let anyone deceive you with foolish words; it is because of these very things that God's anger will come upon those who do not obey him.

Side Two: You yourselves used to be in the darkness, but since you have become the Lord's people, you are in the light.

Side One: So you must live like people who belong to the light, for it is the light that brings a rich harvest of every kind of goodness, righteousness and truth.

Side Two: Have nothing to do with the worthless things that people do, things that belong to the darkness. Instead bring them out to the light.

Side One: So be careful how you live. Don't live like ignorant people, but like wise people.

Side Two: Make good use of every opportunity you have, because these are evil days. Don't be fools, then, but try to find out what the Lord wants you to do.

All: Glory be to the Father Amen.

Pause for quiet reflection

Reading from *Our Catholic Philosophy* Dr. Hayden Ramsay

Prudence often means cautiousness, canniness, thriftiness, but for Christians it is simply the ability to make right decisions. Prudent people may characteristically get things morally right. Some of us seek the good unreasonably, chaotically, unrealistically; prudent people seek it reasonably, intelligently, wisely.

To think and act reasonably is not to use the head at the expense of the heart, but rather to use the head to work out what will really satisfy the heart. We all know some unreasonable people: people who plunge in thoughtlessly, dither hopelessly, etc.... These are good people, perhaps confused because they cannot see any certain answers or direction in the moral life. Reasonable people understand there is no absolute certainty that our choices will turn out for the best; they are content to use their judgment, trust God and act with hope and love.

People who lack prudence live in moral danger. When their courage, justice, etc are tested, the fact that they cannot judge well when and how to act means they might use courage in a way that

endangers themselves or others. So our exercise of all other virtues depends on having the virtue of prudence.

Our response *Book of Proverbs*

Side One: A wise, mature person is known for his prudence. The more pleasant his words, the more persuasive he is.

Side Two: Are you immature? Learn to be mature. Are you foolish? Learn to have sense.

Side One: Prudent people keep quiet about what they know, but foolish people advertise their ignorance.

Side Two: Why is a prudent person wise? Because he knows what to do. Why is a stupid person foolish? Because he only thinks he knows.

Side One: Intelligent people think before they speak; what they say is then more persuasive.

Side Two: Prudent people will see trouble coming and avoid it, but an unthinking person will walk right into it and regret it later.

Side One: If you are prudent, you will control your temper. When someone wrongs you, it is a great virtue to ignore it.

Side Two: It is better much better to have wisdom and knowledge than gold and silver.

All: Glory be to the Father Amen.

Pause for quiet reflection

Intercessions

Closing prayer

All: You, my God, are my strength,
my patience, my light, and my counsel;
it is you who opens the minds
and hearts of the children
confided to my care.
Abandon me not to myself for one moment.
For my own conduct and for that of my pupils,
grant me the spirit of wisdom and understanding,
the spirit of counsel and fortitude,
the spirit of knowledge and piety,
the spirit of holy fear of you,
and an ardent zeal to procure your glory.
Amen

Closing Song

Come Holy Ghost, Creator Come

Come, Ho - ly Ghost, Cre - a - tor, come from thy bright heavenly throne, come,
take pos - ses - sion of our souls, and make them all thine own.

The musical score is written for piano in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system covers the first line of lyrics, and the second system covers the second line. Each system has a treble clef staff with a soprano line and a bass clef staff with a bass line. The melody is simple and hymn-like, with a steady accompaniment in the bass.

2. Thou who art called the Paraclete,
best gift of God above,
the living spring, the living fire,
sweet unction and true love.
3. Thou who art sev'nfold in thy grace,
finger of God's right hand;
his promise, teaching little ones
to speak and understand.
4. O guide our minds with thy blest light,
with love our hearts inflame;
and with thy strength, which ne'er decays,
confirm our mortal frame.
5. Far from us drive our deadly foe;
true peace unto us bring;
and through all perils lead us safe
beneath thy sacred wing.
6. Through thee may we the Father know,
through thee th' eternal Son,
and thee the Spirit of them both,
thrice - blessed Three in One.
7. All glory to the Father be,
with his co-equal Son:
the same to thee, great Paraclete,
while endless ages run.

Words: Ascribed to Rabanus Maurus (c. 776-856), tr. Anonymous
Music: Thomas Tallis (c. 1510-85)

Give to Caesar what belongs to Caesar and to God what belongs to God. (Mark 12:17)

**St. John Baptist de La Salle, pray for us
Live Jesus in our hearts, forever!**