“Come Holy Spirit and inflame our hearts with the fire of divine love!”

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St. John the Baptist Roman Catholic Church, Front Royal, VA
A.M.D.G
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Personal note: I am indebted to Fr. Christopher Pollard (Parochial Vicar at St. John the Baptist Catholic Church 2007-09) for the original inspiration of this workbook. I've added and subtracted from his original handbook. I've added a Gospel Report, Historical Report, map charts, photos, icons as well as clarifications and other additions (e.g., indulgences, proofs of God, etc.) throughout the workbook. Suggestions and comments to this workbook are welcome.

Workbook last revised 6/8/2013 version 6.2
- Revised Books of the New Testament Historical Guide
- Revised Questionnaire and Sponsor/Proxy form
- Revised Historical report (added possible question on St. Thomas Aquinas & Protestantism)
- Added Divine Mercy Chaplet to Faith Guide and Revised Indulgences
- Added pages on Existence of God and the Problem of Evil
- Added page on “What is the Mass?”
- Added page on “What is Prayer?”
- Revised Interview Questions
WEEKLY CLASS SCHEDULE 2013-2014

Sunday 8 September 2013
(1) Introduction and Entrance Questionnaire

Sunday 15 September 2013
(2) Review of Requirements

Sunday 22 September 2013 (Firedrill 10 minutes)
(3) Requirements continued & Grasping the Truth: God, Conviction and Certainty, the Natural Law
Wed. or Thurs. 25 Sept 13 (PPH) or 26 Sept 13 (Fr. Ruehl) - Parent’s meeting – attend either meeting

Sunday 29 September 2013
(4) Existence of God (cont) & Intelligent Design, Gospels: How do we know are true? Christ’s Life, Diagram of Major Events

Sunday 6 October 2013
(5) First Quiz (on Class requirements, Christ’s Life, Gospel & Truthfulness), Christ’s Life continued, Prayer

Sunday 13 Oct 2013 (Christian Chastity 10 minutes)
(6) Divinity of Christ

Sunday 20 October 2013
(7) Divinity of Christ

Sunday 27 October 2013
(8) Saints, Patron Saint & Virgin Mary

Sunday 3 November 2013
(9) The Sacraments in General

Sunday 10 November 2013
(10) Baptism, Penance, Holy Orders & Extreme Unction

Sunday 17 Nov 2013
(11) Confirmation and Marriage

Sunday 24 November 2013—Apol. Proposal Due, p. 29
(12) Second Quiz (Divinity of Christ, Saints, Sacraments), What we Believe: Nicene & Apostles Creed

Sunday 1 December 2013
NO CLASS THANKSGIVING

Sunday 8 December 2013
(13) Creed continued & Eucharist; Eucharistic Miracles DVD

Sunday 15 December 2013 - Reading of Gospels Due
(14) Eucharist continued; Apostles Creed contest

Sunday 22 December 2013
NO CLASS CHRISTMAS

Sunday 29 December 2013
NO CLASS Mary, Mother of God/New Year

Sunday 5 January 2014—Reading of Acts Due

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Week of 12 January 2014—Mid-term test for Homeschooled CCD Students

Sunday 12 January 2014—Historical Rep. Due, p. 22
(16) Third Quiz (Eucharist & Creed) Gifts of Holy Spirit continued, Confirmation in Scripture & Catechism

Sunday 19 January 2014
NO CLASS LEE-JACKSON-MLK Jr.

Sunday 26 January 2014
(17) Why be Catholic? Christian?, Four Marks, Four Last Things

Sunday 2 February 2014
(18) Ten Commandments, Grace, Virtues, Works of Mercy, Sin, Indulgences

(19) Ten Commandments continued, Beatitudes, Sin, Exam of Conscience

Sunday 16 February 2014
(20) 1st and 2nd Commandments, Fatima (DVD)

Sunday 23 February 2014
(21) Fourth Quiz (Why be Catholic, Commandments, Sin, Virtues, etc.) Shroud of Turin

Saturday in March or April 2014 RETREAT

Sunday 2 March 2014—Patron Saint Report Due, p. 21
(22) 3rd and 4th Commandments, Shroud of Turin (DVD) continued

Sunday 9 March 2014
(23) Do No Harm: 5th & 6th Commandments

Sunday 16 March 2014
(24) 7th, 8th, 9th & 10th Commandments

Sunday 23 March 2014 Palm Sunday
(25) Fifth Quiz (Commandments) + Marks of the Church, Nature of Evil, Exorcism (CD or Book)

Sunday 30 March 2014—Bishop Ltr Draft Due, p. 110
(26) Exorcism continued, DVD on Swiss Guards

Sunday 6 April 2014
(27) Apologetics, Challenges to your faith + Review of Four Last Things, Sin, Confirmation

Sunday 13 April 2014—Bishop Ltr Final Due, if needed
(28) Paschal Mystery, Prayer, Apologetics continued

Sunday 20 April 2014
NO CLASS EASTER

Sunday 27 April 2014 - Apol. Summary Due, p. 31
(29) Prayer, Any Questions?, Final Review

Sunday 4 May 2014 May Crowning
(30) Final Test 1 — maybe moved depending on Conf.

Sunday 11 May 2014
NO CLASS Mother’s Day

Sunday 18 May 2014
(31) Last Class

1Quizzes and Final Test may cover any previously covered material or material from Outlines of the Catholic Faith
CONFIRMATION PREPARATION ENTRANCE QUESTIONNAIRE

YES MEANS “I AGREE.” NO MEANS “I NEED HELP UNDERSTANDING OR DOING THIS.”

Name: ____________________________ Date: ______________

KNOWING THE FAITH

1. I believe in one God. God created all things out of nothing.

2. I believe that there is one God in three Divine Persons: God the Father, God the Son, and God the Holy Spirit.

3. I believe that Jesus Christ is God made man, that He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

4. I believe that Jesus suffered and died on the cross for me, so that my sins could be forgiven and so that I could be with Him in Heaven.

5. I believe that Jesus rose from the dead, thus proving that He truly is God, having power over death.

6. I believe that Jesus instituted (or founded) the Catholic Church, making Peter the first Pope.

7. I believe the truths that God revealed to us through Jesus and that have been handed down to us [to today] through the Apostles and their successors, the Bishops.

8. I believe that the Bible is the Word of God, inspired by the Holy Spirit and written down by human authors.

9. I believe that God is the true author of the Bible, and therefore it contains no error.

10. I believe that the seven sacraments are sacred signs instituted by Christ that give us Grace.

11. I believe that the Holy Eucharist is Jesus truly present Body, Blood, Soul, and Divinity.

12. I believe that the Holy Sacrifice of the Mass makes present to us the suffering, death, and resurrection of Jesus Christ.

13. I believe that the Virgin Mary was conceived without sin and was assumed into heaven body and soul.

LIVING THE FAITH

1. I choose to follow Jesus, to reject evil, and to keep the Commandments.

2. I plan to go to Mass every Sunday and Holy day of obligation.

3. I plan to pray every day.

4. I plan to go to confession regularly (at least once a month).

5. I plan to receive Jesus in Holy Communion regularly (in a worthy manner, with a clean soul).

6. I plan to fast before receiving Holy Communion for at least one hour.

7. I plan to continue learning about my Faith and to share it with others by my words and example.

8. I want to receive the sacrament of Confirmation.
Specific CONFIRMATION PRAYERS

Come Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love. Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth.

Let us pray. O God, who by the light of the Holy Spirit did instruct the hearts of the faithful, grant us in the same Spirit to be truly wise and ever to rejoice in His consolation. Through the same Christ our Lord. Amen.

†

O Holy Spirit, divine Spirit of light and love, I consecrate to you my understanding, my heart, my will, my whole being for time and for eternity. May my understanding always be submissive to your heavenly inspiration and to the teachings of the Holy Catholic Church, of which you are the infallible Guide; may my heart ever be inflamed with love of God and of my neighbor; may my will always conform to the divine will, and may my whole life be a faithful imitation of the life and virtues of our Lord and Savior Jesus Christ, to whom be honor and glory forever. Amen.

†

Breathe in me, O Holy Spirit, that all my thoughts may be holy. Act in me, O Holy Spirit, that all my work too may be holy. Draw my heart, O Holy Spirit, that I love but what is holy. Strengthen me, O Holy Spirit, to defend all that is holy. Guard me then, O Holy Spirit, that I always may be holy.

SAINT AUGUSTINE

†

Lord Jesus Christ, take and receive all my freedom, my memory, my understanding, and my will. All that I have and cherish you have given me. I surrender it all to be guided by your will. Your love and your grace are wealth enough for me. Give me these, Lord Jesus, and I ask for nothing more.

SAINT IGNATIUS OF LOYOLA

†

AN ACT OF FAITH
O My God, I firmly believe that You are one God in three Divine Persons: Father, Son, and Holy Spirit. I believe that Your Divine Son became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because You revealed them, who can neither deceive nor be deceived.

†

AN ACT OF HOPE
O my God, relying on Your infinite goodness and promises, I hope to obtain pardon for my sins, the help of Your grace and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

†

AN ACT OF LOVE
O my God, I love you above all things, with my whole heart and soul because You are all good and worthy of all my love. I love my neighbor as myself for the love of You. I forgive all who have injured me, and I ask pardon of all whom I have injure

†

“He who made you without your cooperation, will not save you without your cooperation”

St. Augustine, Sermon 169, 13
The Ten Commandments that God gave to Moses on Mt. Sinai

1. I am the Lord thy God. Thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember to keep holy the Lord's day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods. (Deuteronomy 5:6-21)

The Great Commandments

1. You shall love the Lord your God with your whole heart, with your whole soul and with all your mind. (Matthew 22:37-39)

The Precepts of the Church

1. To assist at Mass on all Sundays and holy days of obligation.
2. To confess your sins at least once a year.
3. To receive Holy Communion during Easter season.
4. To keep holy the holy days of obligation.
5. To fast and abstain on the days appointed.
6. To contribute to the support of the Church. (CCC 1997)

The MASS

"Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you." (John 6:53)

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself." (1 Corinthians 11:23-29)

St. Justin Martyr (100-165 AD), 1st Apology, 66-67:

It is allowed to no one else to participate in that food which we call Eucharist except the one who believes that the things taught by us are true, who has been cleansed in the washing unto rebirth and the forgiveness of sins and who is living according to the way Christ handed on to us. For we do not take these things as ordinary bread or ordinary drink. Just as our Savior Jesus Christ was made flesh by the word of God and took on flesh and blood for our salvation, so also were we taught that the food, for which thanksgiving has been made through the word of prayer instituted by him, and from which our blood and flesh are nourished after the change, is the flesh of that Jesus who was made flesh. Indeed, the Apostles, in the records left by them which are called gospels, handed on that it was commanded to them in this manner: Jesus, having taken bread and given thanks said, "Do this in memory of me, this is my body." Likewise, having taken the cup and given thanks, he said, "This is my blood", and he gave it to them alone. Furthermore, after this we always remind one another of these things. Those who have the means aid those who are needy, and we are always united. Over everything which we take to ourselves we bless the Creator of the universe through His Son Jesus Christ and through the Holy Spirit.

On the day called after the sun [Sunday] there is a meeting for which all those dwelling in the cities or in the countryside come together. The records of the Apostles or the writings of the prophets are read as long as time allows. When the reader has stopped, the one who is presiding admonishes and encourages us by a sermon to the imitation of those good examples. Then we all stand up together and lift up our prayers and, as I said previously, when we have finished our prayer, bread is brought forth and wine and water. The one who is presiding offers up prayers and thanksgiving according to his ability and the people acclaim their assent with "Amen." There is the distribution of bread and participation in the gifts for which thanks has been offered, and they are sent to those who are not present through the deacons. We all come together on the day of the sun since it is the first day, on which God changed darkness and matter and made the world. On that day, Jesus Christ our Savior arose from the dead. They crucified him on the day preceding that of Saturn, and on the day of the sun he appeared to his Apostles and disciples and taught them these things which we have presented also to you for inspection.

3rd Edition

What is a Sacrament?

An outward sign instituted by Christ to give grace. "I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven." (Matthew 16:18-19a)

The Sacraments

Baptism (Matthew 28:19-20)
Confirmation (Acts 8:17)
Eucharist (Matthew 26:26-28)
Penance (Matthew 18:18; John 20:22f)
Anointing of the Sick [Extreme Unction] (Mark 6:13; James 5:14-16)
Matrimony (Matthew 19:3-9)

How to Baptize in Case of Emergency

Pour ordinary water on the forehead of the person to be
The Last Things
Death  Judgment  Heaven  Hell

The Cardinal Virtues
Prudence, Fortitude, Justice and Temperance (Wisdom 8:7)

The Capital Sins
Pride, Anger, Covetousness, Lust, Envy, Gluttony, Sloth

The Theological Virtues
Faith, Hope and Love (1Corinthians 13,13)

Fruits of the Holy Spirit
Charity, Joy, Peace, Patience, Kindness, Goodness,
Generosity, Gentleness, Faithfulness, Modesty, Self-control,
Chastity (Galatians 5:22-23)

Gifts of the Holy Spirit
Wisdom, Counsel, Knowledge, Piety, Understanding, Fortitude, Fear of the Lord (Isaiah 11:2-3)

The Works of Mercy

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<td>Bear wrongs patiently</td>
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<td>Give drink to the thirsty</td>
<td>Forgive injures</td>
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<td>Clothe the naked</td>
<td>Admonish the sinner</td>
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<td>Shelter the homeless</td>
<td>Instruct the ignorant</td>
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<td>Visit the sick</td>
<td>Comfort the sorrowful</td>
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<td>Visit the Imprisoned</td>
<td>Counsel the doubtful</td>
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<td>Bury the dead</td>
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The Beatitude
1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are those who mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called sons of God.
8. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. (Matthew 5,3-12)

BASIC PRAYERS
“pray without ceasing” (1Thessalonians 5:17)

The Sign of the Cross
In the name of the Father and of the Son and of the Holy Spirit.

The Apostles’ Creed
I believe in God, the Father almighty, Creator of heaven and
earth; and in Jesus Christ, His only Son, our Lord; who was
conceived by the Holy Spirit, born of the Virgin Mary, suffered
under Pontius Pilate, was crucified, died and was buried. He
descended into hell. On the third day he rose again from the
dead. He ascended into heaven, and sits at the right hand of
the Father Almighty; from whence He shall come to judge
the living and the dead. I believe in the Holy Spirit, the Holy
Catholic Church, the communion of saints, the forgiveness of
sins, the resurrection of the body, and life everlasting.

The Lord’s Prayer
Our Father, who art in heaven, hallowed be Thy name; Thy
Kingdom come; Thy will be done on earth as it is in heaven.
Give us this day our daily bread; and forgive us our trespasses
as we forgive those who trespass against us; and lead us not
into temptation, but deliver us from evil. (Matthew 6,9b-13)

Hail Mary
Hail Mary, full of grace! The Lord is with thee; blessed art thou
among women, and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners, now and at
the hour of our death.

Glory Be
Glory be to the Father, and to the Son, and to the Holy Spirit. As
it was in the beginning, is now, and will be, forever.

Anima Christi
Soul of Christ, Sanctify me. Body of Christ, save me. Blood of
Christ, inebriate me. Water from the side of Christ, wash me.
Passion of Christ, strengthen me. O good Jesus, hear me.
Within Thy wounds hide me. Suffer me not to be separated from
Thee. From the malignant enemy defend me. In the hour of
death call me, and bid me come to Thee, that with Thy saints I
may praise Thee forever and ever.

Come Holy Spirit
Come Holy Spirit, fill the hearts of Thy faithful and enkindle in
them the fire of Thy love. Send forth Thy Spirit and they shall be
created, and Thou shalt renew the face of the earth.

Let us pray.
O Lord, who by the light of the Holy Spirit did

act in me, O Holy Spirit, that all my work too may be holy. Draw
my heart, O Holy Spirit, that I love but what is holy. Strengthen
me, O Holy Spirit, to defend all that is holy. Guard me then, O
Holy Spirit, to always may be holy.

Prayer of Saint Francis
Lord, make me an instrument of Your peace. Where there is
hatred, let me sow love; where there is injury, pardon; where
there is doubt, faith; where there is despair, hope; where there
is darkness, light; and where there is sadness, joy. Divine
Master, grant that I may not so much seek to be consoled as to
consolate; to be understood as to understand; to be loved as to
love. For it is in giving that we receive; it is in pardoning that we
are pardoned; and it is in dying that we are born to eternal life.

DAILY PRAYERS
Morning Offering of the Brown Scapular
O my God, in union with the Immaculate Heart of Mary I offer
Thee the Precious Blood of Our Lord Jesus Christ from all the
altars of the world joining with It my every thought, word
and action of this day. Oh my Lord, I wish to gain every merit and
infall. On the can and I offer them, together with myself, to the
Immaculate Heart of Mary, that she may best apply them to Thy
most Sacred Heart. O Precious Blood of Jesus, save us.

Immaculate Heart of Mary, pray for us. Sacred Heart of Jesus,
have mercy on us.

Suscie [Receive]
Lord Jesus Christ, take and receive all my freedom, my memory,
my understanding, and my will. All that I have and cherish you
have given me. I surrender it all to be guided by Your will. Your grace
and Your love are wealth enough for me. Give me these, Lord
Jesus, and I ask for nothing more.

Prayer before Meals
Bless us, O Lord, and these Thy gifts, which we are about to
receive, from Thy bounty, through Christ our Lord.

Prayer after Meals
We give Thee thanks, Almighty God, for these and all Thy
benefits, who live and reigns forever. And may the souls of
the faithful departed, through the mercy of God, rest in peace.

The Angelus
(at 6:00 a.m., Noon and 6:00 p.m.)
V. The Angel of the Lord declared unto Mary.
R. And she conceived by the Holy Spirit. Hail Mary...
V. Behold the handmaid of the Lord.
R. Be it done to me according to Thy word. Hail Mary...
V. And the Word was made flesh.
R. And dwelt among us. Hail Mary...
V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray. Forth, we beseech Thee, O Lord; Thy grace into thy hearts that we to whom the incarnation of
Christ, Thy Son, was made known by the message of an
angel, may be His Passion and Cross be brought to the glory
of His Resurrection, through the same Christ our Lord.

Divine Mercy Chaplet
Opening - You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us. O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You! Say one Our Father, Hail Mary and the Apostle’s Creed.

On each Our Father bead - Eternal Father, I offer you the Body and Blood, Soul and Divinity of Your Dearly Beloved Son, Our Lord, Jesus Christ, in atonement for our sins and those of the whole world. On the Hail Mary beads - For the sake of His sorrowful Passion, have mercy on us and on the whole world.

Conclusion: Say 3 times:
Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world.

Optional Closing Prayer:
O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in You! Eternal God, in whom mercy is endless and the treasury of compassion inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

Regina Caeli (said during Easter time)
V. Queen of heaven, rejoice! Alleluia.
R. For he whom you did merit to bear.
V. Has risen, as he said. Alleluia.
R. Pray for us to God. Alleluia.
V. Rejoice and be glad, O Virgin Mary. Alleluia.
R. For the Lord is truly risen. Alleluia.
Let us Pray: O God, who gave joy to the world through the resurrection of your Son our Lord Jesus Christ, grant, we beseech you, that through the intercession of the Virgin Mary, his Mother, we may obtain the joys of everlasting life, through the same Christ our Lord. Amen.

For the Dead
Eternal rest grant unto them, O Lord. And may perpetual light shine upon them. May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace.

Souls in Purgatory – St. Gertrude
Eternal Father, I offer Thee the most Precious Blood of Thy Divine Son, Jesus, in union with all the Masses being said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in my own home and within my family. Amen.

*Our Lord told St. Gertrude the Great that the above prayer would release 1000 souls from Purgatory each time it is said.

Act of Contrition
O my God, I am heartily sorry for having offended Thee, and I detest all of my sins, not only because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee my God, who are all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do my penance and to amend my life.

PRAYERS for INTERCESSION
"the prayers of the saints." (Revelation 5:8)

Guardian Angel (Angel of God)
Angel of God, my guardian dear, to whom God’s love entrusts me here, ever this daynight be at my side to light and guard, to rule and guide.

PRAYER to Saint Michael
Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil. May God rebuke, we humbly pray, and do thou, O Prince of the heavenly host, by the power of God, cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls.

Memorare
Remember O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection implored thy help or sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come, before thee I stand, sinful, and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy, hear and answer me.

Salve Regina
Hail, holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious advocate, thine eyes of mercy toward us, and after this our exile, show unto us the Blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

PRAYERS FOR MEDITATION

The Mysteries of the Holy Rosary

Joyful
1. Annunciation
2. The Visitation
3. The Birth of Christ
4. The Presentation
5. The Finding in Temple

Luminous
1. The Baptism of the Lord
2. The Wedding at Cana
3. The Proclamation of the Kingdom
4. The Transfiguration
5. The Institution of the Eucharist

Sorrowful
1. The Agony in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. The Carrying of the Cross
5. The Crucifixion

Glorious
1. The Resurrection
2. The Ascension
3. The Descent of the Holy Spirit
4. The Assumption
5. The Crowning of Mary

The Stations of the Cross of Our Lord

1. Condemned to death.
2. Takes up the cross.
3. Falls the first time.
4. Met by His sorrowful mother.
5. Helped by Simon the Cyrene.
6. Comforted by Veronica.
7. Falls the second time.
8. Addresses the weeping women.
9. Falls the third time.
10. Stripped of His garments.
11. Nailed to the cross.
12. Dies on the cross.
13. Taken down from the cross.
14. Laid in the tomb.

Prayer to Jesus Christ Crucified
My good and dear Jesus, I kneel before You, asking You most earnestly to engrave upon my heart a deep and lively faith, hope, and charity with true repentance for my sins, and a firm resolve to make amends. As I reflect upon Your five wounds, and dwell upon them with deep compassion and grief, I recall good Jesus the words the prophet David spoke long ago concerning Yourself: “They have pierced my hands and my feet, they have counted all my bones!”

The Divine Praises
Blessed be God.
Blessed be His holy Name.
Blessed be Jesus Christ, true God and true man.
Blessed be the Name of Jesus.
Blessed be His most Sacred Heart.
Blessed be His most Precious Blood.
Blessed be Jesus in the most Holy Sacrament of the Altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be her glorious assumption.
Blessed be the name of Mary, virgin and mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in His angels and in His saints.

Devotion to the Seven Sorrows of Mary
1. The prophecy of Simeon (St. Luke 2:34-35)
2. The flight into Egypt (St. Matthew 2:13-14)
3. The loss of the Child Jesus in the temple. (St. Luke 2:43)
4. The meeting of Jesus & Mary on the Way of the Cross
5. The Crucifixion and Death of Jesus
6. The taking down of the Body of Jesus from the Cross
7. The Burial of Jesus.

(Say one Hail Mary while meditating on each Sorrow)

The Blessed Virgin Mary grants seven graces to the souls who honor her daily by meditating on her tears and sorrows. This devotion was passed on by St. Bridget.

1. I will grant peace to their families
2. They will enlightened by the divine mysteries.
3. I will console them in their pains and I will accompany them in their work.
4. I will give them as much as they ask for as long as it does not oppose the adorable will of my divine Son or the sanctification of their souls.
5. I will defend them in the spiritual battles with the infernal enemy and I will protect them at every instant in their lives.
6. I will visibly help them at the moment of their death, they will see the face of their Mother.
7. I have obtained (This Grace) from my divine Son, that those who propagate this devotion to my tears and sorrows, will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven and my Son and I will be their eternal consolation and joy.
PREPARATION CHECKLIST

☐ Punctual Mass attendance for Sunday Obligation
☐ Punctual Class Attendance with Books and Pen(cil)
☐ Copy of Baptism Certificate (even if baptized here)\(^1\)
☐ Confirmation Preparation Entrance Questionnaire
☐ Confirmation Sponsor Certificate (p. 14)
☐ Sponsor & Proxy Form (use only if needed, p. 19)
☐ Apostolic Project Proposal (p. 29)
☐ Read *The Holy Gospel of St. Matthew*
☐ Read *The Holy Gospel of St. Mark*
☐ Read *The Holy Gospel of St. Luke*
☐ Read *The Holy Gospel of St. John and*
☐ Read *The Acts of the Apostles*
☐ Historical Report (p. 22)
☐ Gospel Report on one Gospel (p. 24)
☐ Patron Saint Report (p. 21)
☐ Bishop Letter (Draft) (p. 110)
☐ Bishop Letter (Final – if draft needs to be redone for grammar errors)
☐ Apostolic Project Summary (p. 31)
☐ Retreat
☐ Final Individual Interview (p. 111, All paperwork & assignments due)
☐ Confirmation Rehearsal
☐ Confirmation Mass
☐ Go make disciples of all nations!

Due
Every week
Every week
ASAP*
ASAP*
ASAP*
ASAP*
November 24, 2013\(^2\)
December 15, 2013
December 15, 2013
December 15, 2013
January 5, 2014
January 12, 2014
February 9, 2014
March 2, 2014
March 30, 2014
April 13, 2014
April 27, 2014
To be determined
By June, 2014\(^3\)
To be determined
To be determined

* ASAP = As soon as possible
\(^1\) Please contact the church office or Coordinator of Religious Instruction for further information.
\(^2\) Or Sooner.
\(^3\) All interviews will be completed by the first week in June.
CONFIRMATION SPONSOR CERTIFICATE

PLEASE RETURN THIS FORM AS SOON AS POSSIBLE TO:
Saint John the Baptist Religious Education Office
120 W. Main St.
Front Royal, VA 22630

THIS FORM IS TO BE SIGNED BY THE SPONSOR AND HIS PASTOR.

THE ROLE OF THE CONFIRMATION SPONSOR
Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents. Although one of the Confirmation candidate’s godparents is the ideal, this is not the only choice (CCC 1311).

Like the godparents chosen at Baptism, sponsors “must be firm believers, able and ready to help (the Confirmed) on the road of Christian life. Their task is a truly ecclesial function….bearing some responsibility for the development and safeguarding of the grace given at Baptism” (CCC 1255). Like parents and godparents, they share in the responsibility for the salvation of the young soul entrusted to them.

Because our life on earth is “a pilgrimage to the Father which takes place primarily in the heart” (Pope John Paul II, The Trinity’s Embrace), the sponsor should be a Catholic who loves and lives his or her faith and continues to grow in the knowledge of the Catholic faith. This is evident in a person who spends time in daily prayer and frequent encounters with Jesus in the Sacraments of Penance and Holy Eucharist. Consequently, the sponsor’s heart reflects the tender and affectionate love of the hearts of Jesus and Mary and the gifts of the Holy Spirit, providing a living example of joyful Christian life.

THIS IS TO CERTIFY THAT I

_________________________________
Sponsor’s name

A REGISTERED MEMBER OF ________________________________ IN____________________
Parish name City, State

ACCEPT THE INVITATION TO BE THE SPONSOR AT THE CONFIRMATION OF

________________________________
Candidate’s name

In accepting this responsibility, I truthfully state all the following:

• I am at least 16 years of age.
• I have received the Sacraments of Baptism, Eucharist and Confirmation in the Catholic Church.
• I am not married outside the Catholic Church or living contrary to Church teachings.
• I attend Mass regularly on Sundays and Holy Days of Obligation and receive the Sacraments of the Holy Eucharist and Penance regularly.
• I am not a parent of the Confirmation candidate. I understand and accept the responsibility which I undertake as a Sponsor and I promise to be a support and example that reflects the spirit and teaching of the Roman Catholic Church. I am prepared to assist the Candidate by my support, encouragement and prayer.

________________________________
Sponsor’s Signature

PRIEST’S CERTIFICATION
This is to certify that the above is a registered member of this parish in good standing and, to the best of my knowledge, is capable of assuming the duties and responsibilities of the role of Sponsor.

________________________________
Priest’s Signature

Parish Seal (MUST BE PRESENT)

Parish

Date
CHOOSING A PATRON SAINT AND SPONSOR

WHO ARE THE SAINTS?

A name given in the New Testament to Christians generally (Colossians 1:2) but early restricted to persons who were eminent for holiness. In the strict sense, saints are those who distinguish themselves by heroic virtue during life and whom the Church honors as saints either by her ordinary universal teaching authority or by a solemn definition called canonization. The Church’s official recognition of sanctity implies that the persons are now in heavenly glory, that they may be publicly invoked everywhere, and that their virtues during life or martyr’s death are a witness and example to the Christian faithful.

Fr. John Hardon, Pocket Catholic Dictionary

HOW DO I CHOOSE A SAINT?

A patron saint is chosen by each person preparing for Confirmation. Begin by reading good biographies of saints, not just short descriptions of them. There are many good movies that faithfully depict the lives of the saints. [Good website to learn of saints and their attributes: http://saints.sqpn.com/]

After doing this you should select one saint or blessed whose spirituality or example you would like to follow knowing:

✓ That saint will become a particular friend on life’s journey to Heaven.
✓ You may ask special intercessions from your patron in pray.
✓ You should honor your patron saint by attending Mass on his feast day.
✓ You may choose a patron who is either a declared Saint or Blessed.
✓ Some choose two saints and take both names at Confirmation.
✓ You can even add that saint’s name to your own name (e.g. Darryl James Peter Adams).

The patron saint provides a model of charity; we are assured of his intercession.

CCC 2156

The name one receives is a name for eternity. In the kingdom, the mysterious and unique character of each person marked with God’s name will shine forth in splendor. “To him who conquers... I will give a white stone, with a new name written on the stone which no one knows except him who receives it” (Rev 2,17). “Then I looked, and lo, on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father’s name written on their foreheads” (Rev 14,1).

CCC 2159

On Confirmation day, the Bishop will address you individually according to your saint’s name (e.g. "John Bosco, be sealed with the gift of the Holy Spirit"). It is important to put a lot of thought into this choice! Better yet, ask Our Lord Jesus Christ which saint He would like you to imitate in order to accomplish with Jesus the special task God has planned for you in history.
WHAT IS THE ROLE OF THE CONFIRMATION SPONSOR?

Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents. Although one of the Confirmation candidate’s godparents is the ideal, this is not the only choice (CCC 1311).

Like the godparents chosen at Baptism, sponsors “must be firm believers, able and ready to help (the Confirmed) on the road of Christian life. Their task is a truly ecclesial function….bearing some responsibility for the development and safeguarding of the grace given at Baptism” (CCC 1255). Like parents and godparents, they share in the responsibility for the salvation of the young soul entrusted to them.

Because our life on earth is “a pilgrimage to the Father which takes place primarily in the heart” (Pope John Paul II, The Trinity’s Embrace), the sponsor should be a Catholic who loves and lives his or her faith and continues to grow in the knowledge of the Catholic faith. This is evident in a person who spends time in daily prayer and frequent encounters with Jesus in the Sacraments of Penance and Holy Eucharist. Consequently, the sponsor’s heart reflects the tender and affectionate love of the hearts of Jesus and Mary and the gifts of the Holy Spirit, providing a living example of joyful Christian life.

In order to accept this responsibility, your Confirmation sponsor needs:

- to be at least 16 years of age.
- to have received the Sacraments of Baptism, Eucharist and Confirmation in the Catholic Church.
- not to have married outside the Catholic Church or is currently cohabitating, i.e. “living in sin”.
- to attend Mass regularly on Sundays and Holy Days of Obligation and receive the Sacraments of the Holy Eucharist and Penance regularly.
- to be someone other than your parent. (Code of Canon law 874 §1)

Your sponsor needs to understand and accept the responsibility which is undertaken as a Sponsor, promise to be a support and example that reflects the spirit and teaching of the Roman Catholic Church, and be prepared to assist you with support, encouragement and prayer.

If your sponsor is a teenager, e.g., your sibling, he should be actively involved in the parish: 1) Involved in the teen group/attending religion classes, 2) Making a weekly Holy Hour if possible 3) Dating responsibility [being chaste] and 4) Aspires to get to heaven, e.g., be in a state of grace

WHOM SHOULD I CHOOSE FOR MY CONFIRMATION SPONSOR?

SOMEONE WHO WILL DEDICATE THEMSELVES TO HELPING YOU GET TO HEAVEN WHILE BRINGING AS MANY OTHERS WITH YOU AS YOU CAN.
SPONSOR & PROXY FORM
[Form used only if a Confirmation Proxy is needed in place of the Sponsor]

Please Print or Type All Information.
Turn in this form as soon as possible.

Candidate’s Name: ____________________________________________________ Date: ______________

SPONSOR INFORMATION

Sponsor’s Name _________________________________________ Relationship _____________________
Sponsor’s Address________________________________________ Phone __________________________

*Even if your sponsor is a member of St. John the Baptist parish, have him/her complete and submit the Confirmation Sponsor Form, including the priest’s certification.

PROXY INFORMATION
(If your Sponsor will not be present at the Confirmation)

Proxy’s Name ___________________________________________ Relationship _____________________
Proxy’s Address __________________________________________ Phone __________________________

In order to accept this responsibility, your Confirmation proxy needs3:
• to be at least 16 years of age.
• to have received the Sacraments of Baptism, Eucharist and Confirmation in the Catholic Church.
• not to have married outside the Catholic Church or is currently cohabitating, i.e. “living in sin”.
• to attend Mass regularly on Sundays and Holy Days of Obligation and receive the Sacraments of the Holy Eucharist and Penance regularly.

PATRON SAINT REPORT

Name: ____________________________________________________ Date: ______________________

The following information must be included:

I. Biographical information on the saint
   a. Name (original name if now known by a title or other version)
   b. Dates and places of birth and death
   c. Description of the saint’s service to God and others
   d. Feast day
   e. Symbol (if any) associated with the saint
   f. Circumstances of death
   g. If the saint is a patron of any group (e.g., group of martyrs), discuss the reason and significance
   h. Discuss any specific devotion(s) that were attributed to this saint

II. Why did the Church canonize this person?

III. Personal influence of the saint on your life, including:
   A. Why did you choose this saint?
   B. What virtues and qualities did this saint have that you wish to imitate in your life?
   C. How are you going to honor this saint for the rest of your life?

You will probably be asked to tell a little bit about your saint in class, so be prepared!

Please turn in the saint report on a separate sheet(s) of paper.
**Historical Report**

**Background:** Knowing our Lord Jesus Christ founded the Church almost 2000 years ago, confirmed Catholics need to understand that knowing the faith is more than just memorizing prayers and believing the Sacraments and Commandments (as important as that is). Millions of Catholics have lived before us and worked and fought valiantly to defend and explain our faith to the world at large. The questions below will help prepare you for Confirmation by exposing you to the breadth of the Church’s history.

**Please turn in the historical report on a separate sheet(s) of paper.**

Pick one question/topic below (this page and next) and write a few sentences to answer the questions posed on each topic.

1. Choose one Pope from this list: (Leo XIV, St. Pius X, Benedict XV, Pius XI, Pius XII, Bl. John XXIII, Paul VI, John Paul I, Bl. John Paul II, Benedict XVI, Francis)
   a. Give a brief biographical summary of his life and when he reigned as Pope?
   b. Name at least one major historical event that happened during his reign?
   c. Name at least one of encyclicals and what it briefly addressed
   d. How is this Pope best remembered?

2. Choose one of these heresies: (Arianism, Docetism, Monothelitism, Nestorianism, or Jansenism)
   a. When did it occur?
   b. What does it mean?
   c. Why is it wrong?

3. On St. Thomas Aquinas:
   a. When did live? Why is he so important?
   b. Describe his *Summa Theologica* [Summary of Theology]: What is it? How is it organized? Why is it important?

4. Protestantism
   a. What is Protestantism?
   b. Define the essential errors of Protestantism: *Sola Scriptura, Sola Fide and Priesthood of all Believers*
   c. What does “justification by faith alone” mean?
   d. Give some reasons why Protestants do not celebrate the Mass? (More on next page)
5. Briefly describe one of the following Protestant denominations: (Baptists, Methodists, Episcopalians [Anglicanism], Lutheran or Brethren [Amish or Mennonite])
   a. Describe this denomination and how it broke away from the Catholic Church?
   b. Who was the leader who broke away?
   c. Why is it not the Church started by Christ?

6. Define the heresy of Modernism
   a. Define the heresy of Modernism.
   b. How is this affecting the Church?
   c. Who spoke against it?
   d. Is it still a problem? Why or why not?

7. Choose a saint/martyr who lived or died in America:
   (http://en.wikipedia.org/wiki/List_of_American_saints_and_beatified_people)
   a. Where was he or she from?
   b. Why did he come to America if not born here?
   c. How did he die?
   d. Do you think Catholics in America will ever be called to die for their faith?

8. What was the Vatican II council?
   a. What is an ecumenical council?
   b. How many councils have there been?
   c. When did Vatican II occur?
   d. What is significant about this council?

9. Choose one of the Church Fathers and answer the following questions (St. Justin Martyr, St. Polycarp, St. Augustine, St. Ambrose, St. Irenaeus, St. Ignatius or St. Cyril of Jerusalem)
   a. Describe what is meant by the phase “Father of the Church”
   b. Give a short summary of his life of the Father you picked
   c. What famous work(s) is he known for?
   d. Describe one work and how it relates to Catholic dogma.

10. Describe the relationship between Sacred Tradition and Sacred Scripture
   a. What is Sacred Tradition?
   b. What is Sacred Scripture?
   c. How are our Catholic beliefs tied to both?

Good sources for help in answering the questions:

Ask a Catholic - AskACatholic.com
Catholic Culture – www.catholicculture.org
Catholic Answers – www.catholic.com
Saints - http://saints.sqpn.com/
Catholic Encyclopedia - www.newadvent.org/cathen/
Papal encyclicals - www.papalencyclicals.net/
Summa Theologica [Summary of Theology] -
**Gospel Report (for one Gospel only)**

1. Why did I choose this Gospel to report on?

2. What event in Christ’s life most impressed you and why?

3. What miracle that Christ performed most impressed you and why?

4. Give a brief timeline of Christ’s passion. For example:
   - Holy Thursday - Last Supper in the early evening
   - Holy Thursday - Agony in Garden occurred in the late evening, etc.
   (Please include all Good Friday events and timeline)

5. Name two differences between any two of the Gospels.

6. How is the Acts of the Apostles different from the Gospels?

7. How did the Holy Spirit change the Apostles?

8. Why should you read the Bible (especially the N.T.) on a regular basis?
APOSTOLIC PROJECT

THE “APOSTOLIC PROJECT” TAKES THE PLACE OF THE TRADITIONAL “SERVICE HOURS.”
IT WILL BE DESIGNED BY THE STUDENT AND APPROVED BY BOTH PARENTS AND TEACHER.
PLEASE DO NOT BEGIN THE PROJECT UNTIL IT HAS BEEN APPROVED.
THE PROJECT WILL REQUIRE **FIFTEEN (15)** HOURS OF WORK/SERVICE/PRAYER.
IT MUST INCORPORATE AT LEAST **ONE** OF THE SPIRITUAL WORKS OF MERCY (LISTED BELOW) AND INCLUDE AT A MINIMUM **FIVE** HOURS OF SPIRITUAL WORK.

THE GOAL IS THE SALVATION OF OTHER SOULS!
(YOU WANT THEM TO KNOW GOD’S LOVE SO THAT THEY MIGHT RECEIVE HIS GRACE AND DO HIS WILL.)

THE CORPORAL AND SPIRITUAL WORKS OF MERCY

“The *works of mercy* are charitable actions by which we come to the aid of our neighbor’s spiritual and bodily necessities. Giving alms to the poor is one of the chief witnesses to fraternal charity; it is also a work of justice pleasing to God.”

*CCC 2447*

14 What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? 15 If a brother or sister is ill-clad and in lack of daily food, 16 and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what does it profit? 17 So faith by itself, if it has no works, is dead. 18 But some one will say, “You have faith and I have works.” Show me your faith apart from your works, and I by my works will show you my faith.

*James 2:14-18 cf. 1John 3:17*

**CORPORAL**

FEEDING THE HUNGRY.
GIVING DRINK TO THE THIRSTY.
CLOTHING THE NAKED.
SHELTERING THE HOMELESS.
VISITING THE SICK.
VISITING THE IMPRISONED.
BURYING THE DEAD.

“He who has two coats, let him share with him who has none and he who has food must do likewise.”

*Luke 3:11*

“But give for alms those things which are within; and behold, everything is clean for you.”

*Luke 11:41*

**SPIRITUAL**

COUNSELING THE DOUBTFUL.
INSTRUCTING THE IGNORANT.
ADMONISHING SINNERS.
COMFORTING THE AFFLICTED.
FORGIVING OFFENSES.
BEARING WRONGS PATIENTLY.
PRAYING FOR THE LIVING AND THE DEAD.

“Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”

*Matthew 4:4*

Jesus “went about doing good and healing all that were oppressed by the devil.”

*Acts 10:38*

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of he Son and of the Holy Spirit, teaching them to observe all that I have commanded you.”

*Matthew 28:19-20*
SOME SUGGESTIONS FOR YOUR APOSTOLIC PROJECT

- **JOIN THE LEGION OF MARY** and participate on a weekly basis.
- **MAKE HOLY HOURS IN THE ADORATION CHAPEL FOR SOMEONE WHO WILL DIE THAT DAY, THAT GOD WILL GIVE THEM THE GRACE OF DYING IN THE STATE OF GRACE.**
- **Make 15 Holy Hours in the Adoration Chapel, deciding in advance who to pray for during that hour.** Hours need to be documented, i.e., make a list in advance of the project of people, families, souls in purgatory, Confirmation candidates, priests, etc.
- **Volunteer with the weekly soup kitchen and then pray for an hour in the Adoration Chapel for those eating at the soup kitchen.**
- **MAKE AUDIO (on CD, or MP3, podcast, etc.) RECORDINGS OF BOOKS FOR THE BLIND.**
- **Visit many or all cemeteries where family members are buried and pray the Rosary for the repose of each soul, i.e., one complete Rosary for each individual**
- **MAKE VIDEO RECORDINGS OF GREAT RELIGIOUS SPEECHES (E.G. ST. PETER ON PENTECOST, ST. STEPHEN, ST. THOMAS MORE AT HIS TRIAL, THE BRAG OF ST. EDMUND CAMPION) FOR THE ST. JOHN YOUTH WEBSITE.**
- **MAKE A FAMILY TREE AND PRAY A ROSARY FOR EACH MEMBER OF YOUR EXTENDED FAMILY; THAT WOULD MEAN AT LEAST FORTY-FIVE (45) DIFFERENT PEOPLE.**
- **Teach and prepare a younger sibling for First Holy Communion (document lesson plans, class notes, area of study, Participation at Mass etc. for 30-45+ minutes a week)**
- **Create religious videos for the Internet describing some aspect of the Catholic Faith. Here’s an example on YouTube, on the St. John’s Gospel: http://www.youtube.com/watch?v=IAQthFOpCJE**

CREATIVE WAYS OF COMBINING PRAYER AND GOOD WORKS

- **VISIT A NURSING HOME ONCE/TWICE WEEKLY, CONVERSE WITH ONE OR MORE LONELY PATIENTS, MAYBE EVEN MAKE COOKIES FOR THEM (or have them made for them.)**
- **MOW LAWNS FOR ELDERLY NEIGHBORS AND PRAY A ROSARY DAILY OR WEEKLY FOR THEM.**
- **BRING SOMEONE TO MASS EACH WEEK WHO CAN’T GET THERE ALONE.**
- **HELP SOMEONE STUDY FOR SCHOOL, AND TEACH THEM THE ROSARY.**
- **Teach/Prepare a younger Sibling for First Holy Communion. Prepare lessons and teach 30-45 minutes per week.**
- **TEACH A SIBLING HOW TO READ USING THE GOSPELS.**
- **Teach a Sibling How to say the Rosary while offering up Intentions for your Family**

HERE’S A TIMELINE TO HELP YOU STAY ON TRACK

**Before or By Thanksgiving:** Make a plan for an Apostolic Project and review it with your parents and your teacher.

**By Christmas:** Calculate how many more hours you need.

**During Lent and by Easter:** Write up the summary, signed by your parent and turn it in.
APOSTOLIC PROJECT PROPOSAL

Name: ____________________________________________________ Date: ______________

Parent/guardian signature: ________________________________

My Apostolic Project will include the following works of mercy (please check all that apply):

CORPORAL WORKS OF MERCY
- Feeding the hungry.
- Giving drink to the thirsty.
- Clothing the naked.
- Sheltering the homeless.
- Visiting the sick.
- Visiting the imprisoned.
- Burying the dead.

SPIRITUAL WORKS OF MERCY
- Counseling the doubtful.
- Instructing the ignorant.
- Admonishing sinners.
- Comforting the afflicted
- Forgiving offenses.
- Bearing wrongs patiently.
- Praying for the living and the dead.

What specific work(s) do you propose? ________________________________________________________
__________________________________________________________________
__________________________________________________________________

When will this work be done? _____________________________________________
__________________________________________________________________

Where will this work be done? _____________________________________________
__________________________________________________________________

In what way(s) have you done this kind of work before? ______________________________
__________________________________________________________________

With whom will you collaborate to finish this work? ______________________________
__________________________________________________________________

Who stands to benefit from this work? ____________________________________________
__________________________________________________________________

How will they be closer to God (spiritually) and His Church because of your work? ___________________
__________________________________________________________________
__________________________________________________________________
APOSTOLIC PROJECT SUMMARY
DUE BEFORE THE FINAL INTERVIEW.

Name: ______________________________________________________ Date: ___________

Parent/guardian signature: ________________________________

My Apostolic Project included the following works of mercy (please check all that apply):

CORPORAL WORKS OF MERCY
☐ Feeding the hungry.
☐ Giving drink to the thirsty.
☐ Clothing the naked.
☐ Sheltering the homeless.
☐ Visiting the sick.
☐ Visiting the imprisoned.
☐ Burying the dead.

SPIRITUAL WORKS OF MERCY
☐ Counseling the doubtful.
☐ Instructing the ignorant.
☐ Admonishing sinners.
☐ Comforting the afflicted
☐ Forgiving offenses.
☐ Bearing wrongs patiently.
☐ Praying for the living and the dead.

What specific work(s) did you complete? ___________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

What was easy or difficult about it? ________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

Who benefited from your work? __________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

How are they now closer to God and His Church because of your work (continued on next page)? __________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________
__________________________________________________________________

31
In what ways were they in a position to thank you?

How are you now closer to God and His Church because of your work?

What would be a more challenging work of mercy for you?

What works of mercy do you think you could do on a regular basis?

For which works of mercy is your Confirmation Saint known?

What would it take for you to do the same work(s) of mercy?
The Existence of God

To show God’s existence, one must have a correct understanding of the words: reason & truth

Reason:
In general, the mind in its function of attaining the truth. Also the basis or evidence used by the mind in its pursuit of truth. It differs from the intellect, whose proper role is to perceive the truth, whether arrived at by a reasoning process or perceived immediately as intuition. Reason, therefore, is a process, where intellect is possession.

Truth:
Conformity of mind to reality. Two kinds of conformity give rise to two kinds of truth. In logical truth, the mind is conformed or in agreement with things outside the mind, either in assenting to what is or in denying what is not. Its opposite is error. In moral truth, what is said conforms with what is on one's mind [i.e., say what you mean, mean what you say]. This is truthfulness and its opposite is falsehood.

Argument for Causality (First Cause):
Everything needs a cause: Imagine a man playing a piano, making music (or at least sound). If he stops, then the music stops. Everything that exists must have a cause. If there is no Uncaused Being – no God, then nothing could exist right now (even as you are reading this). All things need a present cause, outside of themselves, in order to exist. If there is no God who has existence by His own eternal nature, then the gift of existence cannot be passed down the chain of creatures and we can never get it. However we do exist. Therefore there must exist a God: an Uncaused Being who does not have to receive existence like us – and like every other link in the chain of receivers.

The Design Argument
Is it possible that design happens by chance without a designer? There is perhaps one chance in a trillion that "S.O.S." could be written in the sand by the wind. But who would use a one-in-a-trillion explanation? Someone once said that if you sat a million monkeys at a million typewriters for a million years, one of them would eventually type out all of Hamlet by chance. But when we find the text of Hamlet, we don't wonder whether it came from chance and monkeys. Why then does the atheist (who does not believe in God) use that incredibly improbable explanation for the universe? Clearly, because it is his only chance of remaining an atheist. At this point we need a psychological explanation of the atheist rather than a logical explanation of the universe. We have a logical explanation of the universe, but the atheist does not like it. It's called God.

Furthermore, could the design that obviously now exists in man and in the human brain come from something with less or no design? Such an explanation violates the principle of causality [see above], which states that you can't get more in the effect than you had in the cause. If there is intelligence in the effect (man), there must be...

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4 For a more complete discussion of the existence of God see Handbook of Catholic Apologetics by Peter Kreeft and Ronald Tacelli, Ignatius Press, 2009, Chapter Three, Twenty Arguments for the Existence of God. The arguments are based, in part, on St. Thomas' Summa Theologica: [Treatise on the One God (Q2[2]-26), Question 2: The Existence of God (Three Articles), Article 3 on whether God exists]
The following article on the Problem of Evil addresses the main objection to God’s existence.
5 from Fr. John Hardon’s Modern Catholic Dictionary
6 from Fr. John Hardon’s Modern Catholic Dictionary
7 Professor Peter Kreeft offers more “arguments” for the existence of God in his Handbook of Catholic Apologetics. These two arguments are merely the two most common, along with Pascal’s Wager.
intelligence in the cause. **But a universe ruled by blind chance has no intelligence.** Therefore there must be a cause for human intelligence that transcends the universe: a mind behind the physical universe.

**Pascal’s Wager**

Suppose you hear reports that your house is on fire and your children are inside. You do not know whether the reports are true or false. What is the reasonable thing to do—to ignore them or to take the time to run home or at least phone home just in case the reports are true?

Suppose a winning sweepstakes ticket is worth a million dollars, and there are only two tickets left. You know that one of them is the winning ticket, while the other is worth nothing, and you are allowed to buy only one of the two tickets, at random. Would it be a good investment to spend a dollar on the good chance of winning a million?

No reasonable person can be or ever is in doubt in such cases. But deciding whether to believe in God is a case like these, argues Pascal. It is therefore the height of folly not to "bet" on God, even if you have no certainty, no proof, no guarantee that your bet will win.

If you believe in God only as a bet, that is certainly not a deep, mature, or adequate faith. But it is something, it is a start, it is enough to dam the tide of atheism. The Wager appeals not to a high ideal, like faith, hope, love, or proof, but to a low one: the instinct for self-preservation, the desire to be happy and not unhappy. But on that low natural level, it has tremendous force. Thus Pascal prefaced his argument with the words, "Let us now speak according to our natural lights."

The agnostic (one who does not know whether God exists) says, "The right thing is not to wager at all." Pascal replies, "But you must wager. There is no choice. You are embarked [already committed]." We are not outside observers of life, but participants. We are like ships that need to get home, sailing past a port that has signs on it proclaiming that it is our true home and our true happiness. The ships are our own lives and the signs on the port say "God". The agnostic says he will neither put in at that port (believe) nor turn away from it (disbelieve) but stay anchored a reasonable distance away until the weather clears and he can see better whether this is the true port or a fake (for there are a lot of fakes around). **Why is this attitude unreasonable, even impossible? Because we are moving.** The ship of life is moving along the waters of time, and there comes a point of no return, when our fuel runs out, when it is too late. **The Wager works because of the fact of death.**

**Pascal’s Wager (Doesn’t prove God’s existence yet shows how to you can “win” everything and “lose” nothing)**

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8 From French philosopher Blaise Pascal’s (1623-1662) *Pensées* [Thoughts]. The wager states that there's more to be gained from wagering on the existence of God than from atheism, and that a rational person should live as though God exists, even though the truth of the matter cannot actually be known.

9 *Pensées*, no. 233.
The Problem of Evil

by Peter Kreeft

The problem of evil is the most serious problem in the world. It is also the one serious objection to the existence of God.

When Saint Thomas Aquinas wrote his great Summa Theologica [Summary of Theology], he could find only two objections to the existence of God, even though he tried to list at least three objections to every one of the thousands of theses he tried to prove in that great work. One of the two objections is the apparent ability of natural science to explain everything in our experience without God; and the other is the problem of evil.

More people have abandoned their faith because of the problem of evil than for any other reason. It is certainly the greatest test of faith, the greatest temptation to unbelief. And it's not just an intellectual objection. We feel it. We live it. That's why the Book of Job is so arresting.

The problem can be stated very simply: If God is so good, why is his world so bad? If an all-good, all-wise, all-loving, all-just, and all-powerful God is running the show, why does he seem to be doing such a miserable job of it? Why do bad things happen to good people?

The unbeliever who asks that question is usually feeling resentment toward and rebellion against God, not just lacking evidence for his existence. C. S. Lewis recalls that as an atheist he "did not believe God existed. I was also very angry with him for not existing. I was also angry with him for having created the world."

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11 See footnote 4 on page 34 and question 3 on the Historical Report on page 22 for more information.

12 C.S. Lewis (1898-1963) British lay theologian and Christian apologist. He wrote many famous books such as Mere Christianity, The Screwtape Letters and The Problem of Pain. He also wrote the Chronicles of Narnia series.
When you talk to such a person, remember that it is more like talking to a divorcée than to a skeptical scientist. The reason for unbelief is an unfaithful lover, not an inadequate hypothesis. The unbeliever's problem is not just a soft head but a hard heart. And the good apologist knows how to let the heart lead the head as well as vice versa.

There are four parts to the solution to the problem of evil.

First, evil is not a thing, an entity, a being. All beings are either the Creator or creatures created by the Creator. But everything God created is good, according to Genesis. We naturally tend to picture evil as a thing—a black cloud, or a dangerous storm, or a grimacing face, or dirt. But these pictures mislead us. If God is the Creator of all things and evil is a thing, then God is the Creator of evil, and he is to blame for its existence. No, evil is not a thing but a wrong choice, or the damage done by a wrong choice. Evil is no more a positive thing than blindness is. But it is just as real. It is not a thing, but it is not an illusion.

Second, the origin of evil is not the Creator but the creature's freely choosing sin and selfishness. Take away all sin and selfishness and you would have heaven on earth. Even the remaining physical evils would no longer rankle and embitter us. Saints endure and even embrace suffering and death as lovers embrace heroic challenges. But they do not embrace sin.

Furthermore, the cause of physical evil is spiritual evil. The cause of suffering is sin. After Genesis tells the story of the good God creating a good world, it next answers the obvious question "Where did evil come from then?" by the story of the fall of mankind. How are we to understand this? How can spiritual evil (sin) cause physical evil (suffering and death)?

God is the source of all life and joy. Therefore, when the human soul rebels against God, it loses its life and joy. Now a human being is body as well as soul. We are single creatures, not double: we are not even body and soul as much as we are embodied soul, or ensouled body. So the body must share in the soul's inevitable punishment—a punishment as natural and unavoidable as broken bones from jumping off a cliff or a sick stomach from eating rotten food rather than a punishment as artificial and external as a grade for a course or a slap on the hands for taking the cookies.

Whether this consequence of sin was a physical change in the world or only a spiritual change in human consciousness—whether the "thorns and thistles" grew in the garden only after the fall or whether they were always there but were only felt as painful by the newly fallen consciousness—is another question. But in either case the connection between spiritual evil and physical evil has to be as close as the connection between the two things they affect, the human soul and the human body.

If the origin of evil is free will, and God is the origin of free will, isn't God then the origin of evil? Only as parents are the origin of the misdeeds their children commit by being the origin of their children. The all-powerful God gave us a share in his power to choose freely. Would we prefer he had not and had made us robots rather than human beings?
A third part of the solution to the problem of evil is the most important part: how to resolve the problem in practice, not just in theory; in life, not just in thought. Although evil is a serious problem for thought (for it seems to disprove the existence of God), it is even more of a problem in life (for it is the real exclusion of God). But even if you think the solution in thought is obscure and uncertain, the solution in practice is as strong and clear as the sun: it is the Son. God's solution to the problem of evil is his Son Jesus Christ. The Father's love sent his Son to die for us to defeat the power of evil in human nature; that's the heart of the Christian story. We do not worship a deistic God, an absentee landlord who ignores his slum; we worship a garbageman God who came right down into our worst garbage to clean it up. How do we get God off the hook for allowing evil? God is not off the hook; God is the hook. That's the point of a crucifix.

The Cross is God's part of the practical solution to evil. Our part, according to the same Gospel, is to repent, to believe, and to work with God in fighting evil by the power of love. The King has invaded; we are finishing the mop-up operation.

Finally, what about the philosophical problem? It is not logically contradictory to say an all-powerful and all-loving God tolerates so much evil when he could eradicate it? Why do bad things happen to good people? The question makes three questionable assumptions.

First, who's to say we are good people? The question should be not "Why do bad things happen to good people?" but Why do good things happen to bad people?" If the fairy godmother tells Cinderella that she can wear her magic gown until midnight, the question should be not "Why not after midnight?" but "Why did I get to wear it at all?" The question is not why the glass of water is half empty but why it is half full, for all goodness is gift. The best people are the ones who are most reluctant to call themselves good people. Sinners think they are saints, but saints know they are sinners. The best man who ever lived once said, "No one is good but God alone."

Second, who's to say suffering is all bad? Life without it would produce spoiled brats and tyrants, not joyful saints. Rabbi Abraham Heschel\(^\text{13}\) says simply, "The man who has not suffered, what can he possibly know, anyway?" Suffering can work for the greater good of wisdom. It is not true that all things are good, but it is true that "all things work together for good to those who love God."

Third, who's to say we have to know all God's reasons? Whoever promised us all the answers? Animals can't understand much about us; why should we be able to understand everything about God? The obvious point of the Book of Job, the world's greatest exploration of the problem of evil, is that we just don't know what God is up to. What a hard lesson to learn: Lesson One, that we are ignorant, that we are infants! No wonder Socrates was declared by the Delphic Oracle to be the wisest man in the world. He interpreted that declaration to mean that he alone knew that he did not have wisdom, and that was true wisdom for man.

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\(^{13}\) Abraham Heschel (January 11, 1907 – December 23, 1972) was a Polish-born American rabbi and one of the leading Jewish theologians and Jewish philosophers of the 20th century.
A child on the tenth story of a burning building cannot see the firefighters with their safety net on the street. They call up, "Jump! We'll catch you. Trust us." The child objects, "But I can't see you." The firefighter replies, "That's all right. I can see you. We are like that child, evil is like the fire, our ignorance is like the smoke, God is like the firefighter, and Christ is like the safety net. If there are situations like this where we must trust even fallible human beings with our lives, where we must trust what we hear, not what we see, then it is reasonable that we must trust the infallible, all-seeing God when we hear from his word but do not see from our reason or experience. We cannot know all God's reasons, but we can know why we cannot know.

God has let us know a lot. He has lifted the curtain on the problem of evil with Christ. There, the greatest evil that ever happened, both the greatest spiritual evil and the greatest physical evil, both the greatest sin (deicide) and the greatest suffering (perfect love hated and crucified), is revealed as his wise and loving plan to bring about the greatest good, the salvation of the world from sin and suffering eternally. There, the greatest injustice of all time is integrated into the plan of salvation that Saint Paul calls "the righteousness (justice) of God". Love finds a way. Love is very tricky. But love needs to be trusted.

The worst aspect of the problem of evil is eternal evil, hell. Does hell not contradict a loving and omnipotent God? No, for hell is the consequence of free will. We freely choose hell for ourselves; God does not cast anyone into hell against his will. If a creature is really free to say yes or no to the Creator's offer of love and spiritual marriage, then it must be possible for the creature to say no. And that is what hell is, essentially. Free will, in turn, was created out of God's love. Therefore hell is a result of God's love. Everything is.

No sane person wants hell to exist. No sane person wants evil to exist. But hell is just evil eternalized. If there is evil and if there is eternity, there can be hell. If it is intellectually dishonest to disbelieve in evil just because it is shocking and uncomfortable, it is the same with hell. Reality has hard corners, surprises, and terrible dangers in it. We desperately need a true road map, not nice feelings, if we are to get home. It is true, as people often say, that "hell just feels unreal, impossible." Yes. So does Auschwitz. So does Calvary.

What does that mean for you? Christ’s life, in a sense, was a failure. He endeavored to teach his chosen people that He had come to set up a kingdom that, although on earth, was yet a spiritual and not a temporal one. Had He succeeded, we cannot say what would have happened. We may surmise that He would have established His worldwide spiritual authority in Jerusalem and having ascended into heaven without crucifixion or death, delegating, as now, that authority to Peter and his successors. The people of Galilee could not understand…only His Mother understood. He could have prevented it had He willed…but He would not force man.

Never did He permit the least failure to impede His one essential purpose, the redemption of the human race. It was precisely from His failure, the Passion, that He drew forth that redemption whose power is infinite.

You can become holy by seeking God in the humdrum things of your daily life and in the sufferings it brings to you. However monotonous or difficult may be the events that go to make up your life, even if at times they present themselves as trials that test your endurance and fortitude to the utmost, God is in each of them, and He is there to make a saint of you if you give Him the chance. The good use of suffering brings a reward.

14 This summary section was adapted from Why Does God Permit Evil? By Dom Bruno Webb, O.S.B., Sophia Institute Press, 2004
THE LAST THINGS

Christ: The Savior of the World\textsuperscript{15}

\textsuperscript{15} Image from The Bible and it's Story, Volume 8 by Charles Horne and Julius Brewer available through Logos Bible Software
THE LAST THINGS

Hail Mary, full of grace, the Lord is with thee. (Luke 1:28)
Blessed art thou among women and blessed is the fruit of thy womb, Jesus. (Luke 1:42)
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

SALVATION

He who believes in Him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God.
John 3, 17-18
You are lacking in one thing. Go, sell what you have, and give to (the) poor and you will have treasure in heaven; then come, follow me.
Mark 10,21
When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions.
Mark 11,25
Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned.
Mark 16,15-16
He who eats my flesh and drink my blood has eternal life.
John 6,51-56
Not everyone who says to me, “Lord, Lord,” will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.
Mark 7,21
If you would enter eternal life, keep the commandments… You shall not kill. You shall not commit adultery. You shall not bear false witness. Honor your father and mother. You shall love your neighbor as yourself.
Matthew 19,16-22 / Mark 10,17-22 / Luke 18,18-23
There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.
Acts 4,12

PREPARATION FOR DEATH

Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. Matthew 10,1
Whatever you bind on earth will be bound heaven, whatever you loose on earth shall be loosed in heaven.
Matthew 16,18 / Mt. 18,18
Are any among you sick? Send for the priests.
James 5,14-16
Whose sins you forgive are forgiven.
John 20,23
He who endures to the end will be saved.
Matthew 10,21-22
Therefore, brothers, be all the more eager to make your call and election firm.
2 Peter 1,10
If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. All wrongdoing is sin, but there is sin which is not mortal.
1 John 5,13-17

DEATH

Dust you are and unto dust you shall return.
Genesis 2,8-3,19
You know neither the day nor the hour.
Matthew 25,13

JUDGMENT

On the day of judgment men will render account for every careless word they utter; for by your words you will be justified, and by your words you will be condemned.
Matthew 12,36-37
The parable of the talents.
Matthew 25,14-30

PARTICULAR JUDGMENT

Lazarus & the rich man Luke 16,19-31
The wise & unwise virgins Matthew 25,1-13
GENERAL JUDGMENT

The sheep & the goats

Matthew 25,31-46

HELL

How are you to escape the judgment of hell? Matthew 23,13-33
It would be better for him if he had never been born. Matthew 26,24
Where the worm dies not and fire is not quenched. Mark 9,41-49
Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse; for although they knew God, they did not accord him glory as God or give Him thanks. Romans 1,18-25
Although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them. Romans 1,26-32
Now the works of the flesh are obvious: immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalries, jealousies, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Galatians 5,19-21

Be sure of this: that no immoral or impure or greedy person, that is, an idolater, has any inheritance in the kingdom of Christ and of God.

Ephesians 5,5

Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Because of these the wrath of God is coming (upon the disobedient). By these you too once conducted yourselves, when you lived in that way. But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its creator.

Colossians 3,5-9

Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor sodomites nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God.

1 Corinthians 6,9-10

HEAVEN

Today you will be with me in paradise. Luke 23,39-43
At the resurrection they neither marry nor are given in marriage but are like the angels in heaven.

Matthew 22,23-30

Purgatory

It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins.

2 Maccabees 12,43-46

Truly, I say to you, you will never get out till you have paid the last penny. Matthew 5,25-26 / Luke 13,57-59

THE END TIMES

Heaven and earth will pass away.

Matthew 24,14-35

Watch, therefore.

Matthew 24,36-51

Resurrection of the Dead

He is not the God of the dead but of the living. Matthew 22,31-33
Resurrection of life & resurrection of condemnation. John 5,28-29
For the trumpet will sound, the dead will be raised incorruptible, and we shall be changed. 1 Corinthians 15,51-57

ETERNAL REST GRANT UNTO THEM, O LORD
AND LET PERPETUAL LIGHT SHINE UPON THEM.
MAY THEY REST IN PEACE. AMEN.

MAY THEIR SOULS AND THE SOULS OF ALL THE FAITHFUL DEPARTED
THROUGH THE MERCY OF GOD REST IN PEACE. AMEN.
SACRED SCRIPTURE
## ARE THE BOOKS OF THE NEW TESTAMENT RELIABLE HISTORICAL DOCUMENTS?

<table>
<thead>
<tr>
<th>Author and Work</th>
<th>Author’s Lifespan</th>
<th>Date of Events</th>
<th>Date of Writing*</th>
<th>Earliest MS**</th>
<th>Lapse: Event to Writing</th>
<th>Lapse: Event to MS</th>
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<td>Matthew, Gospel</td>
<td>ca. 0-70?</td>
<td>4 BC - AD 30</td>
<td>50 - 65/75</td>
<td>ca. 200</td>
<td>&lt;50 years</td>
<td>&lt;200 years</td>
</tr>
<tr>
<td>Mark, Gospel</td>
<td>ca. 15-90?</td>
<td>27 - 30</td>
<td>65/70</td>
<td>ca. 225</td>
<td>&lt;50 years</td>
<td>&lt;200 years</td>
</tr>
<tr>
<td>Luke, Gospel</td>
<td>ca. 10-80?</td>
<td>5 BC - AD 30</td>
<td>60/75</td>
<td>ca. 200</td>
<td>&lt;50 years</td>
<td>&lt;200 years</td>
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<tr>
<td>John, Gospel</td>
<td>ca. 10-100</td>
<td>27-30</td>
<td>90-110</td>
<td>ca. 130</td>
<td>&lt;80 years</td>
<td>&lt;100 years</td>
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<td>Paul, Letters</td>
<td>ca. 0-65</td>
<td>30</td>
<td>50-65</td>
<td>ca. 200</td>
<td>20-30 years</td>
<td>&lt;200 years</td>
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<td>Josephus***, War</td>
<td>ca. 37-100</td>
<td>200 BC - AD 70</td>
<td>ca. 80</td>
<td>ca. 950</td>
<td>10-300 years</td>
<td>900-1200 years</td>
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<tr>
<td>Josephus [Joe-sef-us], Antiquities</td>
<td>ca. 37-100</td>
<td>200 BC - AD 65</td>
<td>ca. 95</td>
<td>ca. 1050</td>
<td>30-300 years</td>
<td>1000-1300 years</td>
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<tr>
<td>Tacitus [Tas-eh-tus], Annals****</td>
<td>ca. 56-120</td>
<td>AD 14-68</td>
<td>ca. 116</td>
<td>ca. 850</td>
<td>30-100 years</td>
<td>800-850 years</td>
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<tr>
<td>Seutonius [Sue-ton-ius], Lives</td>
<td>ca. 69-130</td>
<td>50 BC - AD 95</td>
<td>ca. 120</td>
<td>ca. 850</td>
<td>25-170 years</td>
<td>750-900 years</td>
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<td>Pliny [Plenny], Letters</td>
<td>ca. 60-115</td>
<td>97-112</td>
<td>110-112</td>
<td>ca. 850</td>
<td>0-3 years</td>
<td>725-750 years</td>
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<td>Thucydides [Thu-sid-a-deces], History*****</td>
<td>ca. 460-400 BC</td>
<td>431-411 BC</td>
<td>410-400 BC</td>
<td>ca. 900</td>
<td>0-30 years</td>
<td>1300-1350 years</td>
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<td>Xenophon, Anabasis</td>
<td>ca. 430-355 BC</td>
<td>401-399 BC</td>
<td>385-375 BC</td>
<td>ca. 1350</td>
<td>15-25 years</td>
<td>1750 years</td>
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<tr>
<td>Polybius, History</td>
<td>ca. 200-120 BC</td>
<td>220-168 BC</td>
<td>150 BC</td>
<td>ca. 950</td>
<td>20-70 years</td>
<td>1100-1150 years</td>
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</table>

In his book, *The Bible and Archaeology*, Sir Frederic G. Kenyon, former director and principal librarian of the British Museum, stated about the New Testament: “The interval, then, between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established.”

To be skeptical of the 27 documents in the New Testament, and to say they are unreliable, is to allow all of classical antiquity to slip into obscurity, for no documents of the ancient period are as well attested bibliographically as these in the New Testament.

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* Where a slash occurs, the first date is conservative, and the second is liberal.
** All dates AD. New Testament manuscripts (MS) are fragmentary. Earliest complete manuscript is from ca. 350; lapse of event to complete manuscript is about 325 years. [http://www.leaderu.com/orgs/probe/docs/bib-docu.html#text8#text8](http://www.leaderu.com/orgs/probe/docs/bib-docu.html#text8)
*** Jewish Historian (non-Christian)
**** The Roman historian (non-Christian) and Senator, Tacitus, referred to Christ, his execution by Pontius Pilate and the existence of early Christians in Rome in his final work, *Annals*, book 15, chapter 44.
***** Greek historian who wrote a first-hand account of the Peloponnesian war.

44
HOW DO THE BOOKS OF THE NEW TESTAMENT INDICATE THE MANNER IN WHICH THEY ARE SUPPOSED TO BE READ?

THE GOSPELS

15 He said to them, “But who do you say that I am?” 16 Simon Peter replied, “You are the Christ, the Son of the living God.” 17 And Jesus answered him, “Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. 18 And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

Matthew 16:15-19

In as much as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent The-oph’ilus, that you may know the truth concerning the things of which you have been informed.

Luke 1:1-4

After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. 16 He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him Who sent Me.

Luke 10:1-16

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 19 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

John 20:30-31

24 This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. 25 But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

John 21:24-25
Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, well versed in the scriptures. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him and expounded to him the way of God more accurately. And when he wished to cross to Achaia, the brethren encouraged him, and wrote to the disciples to receive him. When he arrived, he greatly helped those who through grace had believed, for he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.

Acts 18:24-28

For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope.

Roman 15:4

If I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

1 Timothy 3:15

Till I come, attend to the public reading of scripture, to preaching, to teaching.

1 Timothy 4:13

All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17

First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.

2 Peter 1:20-21

So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures. You therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of lawless men and lose your own stability. But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

2 Peter 3:15b-18

(see below) Acts 8:26-40
But an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert road. And he rose and went. And behold, an Ethiopian, a eunuch, a minister of the Candace, queen of the Ethiopians, in charge of all her treasure, had come to Jerusalem to worship and was returning; seated in his chariot, he was reading the prophet Isaiah. And the Spirit said to Philip, “Go up and join this chariot.” So Philip ran to him, and heard him reading Isaiah the prophet, and asked, “DO YOU UNDERSTAND WHAT YOU ARE READING?” AND HE SAID, “HOW CAN I, UNLESS SOME ONE GUIDES ME?” And he invited Philip to come up and sit with him. Now the passage of the scripture which he was reading was this:” As a sheep led to the slaughter or a lamb before its shearer is dumb, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken up from the earth.” And the eunuch said to Philip, “About whom, pray, does the prophet say this, about himself or about some one else?” Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus. And as they went along the road they came to some water, and the eunuch said, “See, here is water! What is to prevent my being baptized?” And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing. But Philip was found at Azotus, and passing on he preached the gospel to all the towns till he came to Caesarea.
**HOW DOES THE CHURCH FURTHER INSTRUCT US ON HOW TO READ THE HOLY BIBLE?**

*Dei Verbum*

Second Vatican Council Apostolic Constitution on Divine Revelation

1. **18.** The Church has always and everywhere held and continues to hold that the four Gospels are of apostolic origin. For what the Apostles preached in fulfillment of the commission of Christ, afterwards they themselves and apostolic men, under the inspiration of the divine Spirit, handed on to us in writing: the foundation of faith, namely, the fourfold Gospel, according to Matthew, Mark, Luke and John.

2. **19.** Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day He was taken up into heaven (see Acts 1,1). Indeed, after the Ascension of the Lord the Apostles handed on to their hearers what He had said and done. This they did with that clearer understanding which they enjoyed (3) after they had been instructed by the glorious events of Christ’s life and taught by the light of the Spirit of truth. The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus.(4) For their intention in writing was that either from their own memory and recollections, or from the witness of those who “themselves from the beginning were eyewitnesses and ministers of the Word” we might know “the truth” concerning those matters about which we have been instructed (see Luke 1,2-4).

*Catechism of the Catholic Church*

Pope John Paul II

120. It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of the sacred books. This complete list is called the canon of Scripture. It includes **46 books for the Old Testament** (45 if we count Jeremiah and Lamentations as one) and **27 for the New (73 total)**.

**The Old Testament:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, Tobit, Judith, Esther, 1 and 2 Maccabees, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, the Wisdom of Solomon, Sirach (Ecclesiasticus), Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi.

**The New Testament:** the Gospels according to Matthew, Mark, Luke and John, the Acts of the Apostles, the Letters of St. Paul to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, the Letter to the Hebrews, the Letters of James, 1 and 2 Peter, 1, 2 and 3 John, and Jude, and Revelation (the Apocalypse).
THE BOTTOM LINE…

Easter Vigil Rite of Reception into the Full Communion of the Catholic Church

I believe and profess all that the Holy Catholic Church believes, teaches, and proclaims to be revealed by God.

The Doubt of St. Thomas

The one apostle who had been absent from the circle that Easter night was Thomas (Didymus) or the twin. When his comrades told Thomas of the wondrous visitation, for Christ had stayed with them but briefly, Thomas refused to believe. This was not that he doubted their honesty; but it was easier to think them all deceived than to believe that man had conquered death, had risen in the body from the grave. So St. Thomas expressed himself in his celebrated challenge, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

Eight days later, when the eleven were again gathered as before within closed doors, Christ again appeared to them. Addressing Thomas in particular, He bade the doubter to make the tests he had prescribed, “and be not faithless, but believing.” St. Thomas obeyed, then falling prostrate cried, “My Lord and My God.”

Jesus then rebuked him very gently, with a message and a promise for the ages: “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”

16 Image from The Bible and it’s Story, Volume 10 by Charles Horne and Julius Brewer available through Logos Bible Software
Highlights of Christ’s Life

[You should memorize the letters above and what they mean]

A=Annunciation
N=Nativity
c=Circumcision [Not a primary event but still of importance]
p=Presentation in the Temple [Not a primary event but still of importance]
F=Finding in the Temple
B=Baptism of Our Lord
TFS=Holy Triduum (Holy Thursday, Good Friday (& Decent into Hell [Limbo of the Fathers]), Resurrection on Easter Sunday!

A=Ascension
P=Pentecost
THE DIVINITY OF CHRIST AND THE HOLY TRINITY
WHAT JESUS DID AND SAID CAN BE DONE BY NO MAN

I FORGIVE SINS AGAINST GOD!

And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith he said to the paralytic, “Take heart, my son; your sins are forgiven.” 3 And behold, some of the scribes said to themselves, “This man is blaspheming.” 4 But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? 5 For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? 6 But that you may know that the Son of man has authority on earth to forgive sins”—he then said to the paralytic—“Rise, take up your bed and go home.” 7 And he rose and went home. 8 When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

Matthew 9: 2-8

18 And behold, men were bringing on a bed a man who was paralyzed, and they sought to bring him in and lay him before Jesus; 19 but finding no way to bring him in, because of the crowd, they went up on the roof and let him down with his bed through the tiles into the midst before Jesus. 20 And when he saw their faith he said, “Man, your sins are forgiven you.” 21 And the scribes and the Pharisees began to question, saying, “Who is this that speaks blasphemies? Who can forgive sins but God only?” 22 When Jesus perceived their questionings, he answered them, “Why do you question in your hearts? 23 Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’? 24 But that you may know that the Son of man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, take up your bed and go home.” 25 And immediately he rose before them, and took up that on which he lay, and went home, glorifying God. 26 And amazement seized them all, and they glorified God and were filled with awe, saying, “We have seen strange things today.” Luke 5:18-26

I AM THE MESSIAH!

25 The woman said to him, “I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.” 26 Jesus said to her, “I who speak to you am he.” John 4:25-26

I AM OLDER THAN ABRAHAM!

56 Your father Abraham rejoiced that he was to see my day; he saw it and was glad.” 57 The Jews then said to him, “‘You are not yet fifty years old, and have you seen Abraham?’ 58 Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.” 59 So they took up stones to throw at him; but Jesus hid himself, and went out of the temple.

John 8:56-59

I and the Father are one!

“My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. 30 I and the Father are one.” John 10:29-30

Jesus said to him, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, ‘Show us the Father’?” John 14:9
“When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’ Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.’ Then they also will answer, ‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ Then he will answer them, ‘Truly, I say to you, as you did it not to one of the least of these, you did it not to me.’ And they will go away into eternal punishment, but the righteous into eternal life.”

Matthew 25:31-46

“I WILL COME BACK FROM HEAVEN!

But Jesus was silent. And the high priest said to him, “I adjure you by the living God, tell us if you are the Christ, the Son of God.” Jesus said to him, “You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.” Then the high priest tore his robes, and said, “He has uttered blasphemy. Why do we still need witnesses? You have now heard his blasphemy. What is your judgment?” They answered, “He deserves death.”

Matthew 26:64-66 / Mark 14:61-64

“I AM KING OF HEAVEN!

Pilate entered the praetorium again and called Jesus, and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” Pilate answered, “Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?” Jesus answered, “My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.”

John 18:33-36
WHO DO PEOPLE SAY THAT HE IS?

A LUNATIC?

The Son of man came eating and drinking, and they say, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.

Matthew 11:19 / Luke 7:34

A LIAR?

“if a man claims to be God, he is a liar.” The Jerusalem Talmud (Ta’anit 2,1)

“Rabbi Abahu said, If a man says ‘I am God,’ he lies; if he says, ‘I am the Son of man,’ he shall rue it; ‘I will go up to heaven,’ (to this applies Num. xxiii 19) he saith, but shall not perform it.”

The Jerusalem Talmud (Taanim-65b)

“And it is tradition: On the eve of Passover they hung Jeshu the Nazarene. And the crier went forth before him forty days (saying), Jeshu the Nazarene goeth forth to be stoned, because he hath practiced magic and deceived and led Israel astray. Anyone who knoweth aught in his favor, let him come and declare concerning him. And they found naught in his favor. And they hung him on the eve of the Passover. Ulla said, ‘Would it be supposed that Jeshu the Nazarene a revolutionary, had aught in his favor?’ He was a deceiver and the Merciful (i.e. God) hath said (Deut. xiii 8), ‘Thou shalt not spare, neither shalt thou conceal him.’ But it was different with Jeshu the Nazarene for he was near the kingdom."

The Babylonian Talmud (Sanhedrin 43a)

A DEMON?

As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never was anything like this seen in Israel.” But the Pharisees said, “He casts out demons by the prince of demons.”

Matthew 9:32-34

Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb man spoke and saw. And all the people were amazed, and said, “Can this be the Son of David?” But when the Pharisees heard it they said, “It is only by Be-el’zebul, the prince of demons, that this man casts out demons.” Knowing their thoughts, he said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand; and if Satan casts out Satan, he is divided against himself; how then will his kingdom stand? And if I cast out demons by Be-el’zebul, by whom do your sons cast them out? Therefore they shall be your judges.

Matthew 11:2
WHO DO YOU SAY THAT HE IS?

THE LORD!

But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can one enter a strong man’s house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. He who is not with me is against me, and he who does not gather with me scatters. Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. “Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit.”

Matthew 11:28-33

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.” Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, “Peace be with you.” Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.” Thomas answered him, “My Lord and my God!” Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe.”

John 20:24-29

My Lord and my God!

John 20:28
Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

Matthew 28:19

For he whom God has sent utters the words of God, for it is not by measure that he gives the Spirit; the Father loves the Son, and has given all things into his hand. He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him.

John 3:34-36

Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear.

Acts 2:32-33

But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God;

Acts 7:55

How God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him.

Acts 10:38

GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT, AS IT WAS IN THE BEGINNING, IS NOW, AND WILL BE FOREVER. AMEN.
THE CHURCH
AND THE SACRAMENTS
### “I BELIEVE IN ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH”

**CCC 811** “This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic” (Second Vatican Council, *Lumen Gentium* 8). These four characteristics, inseparably linked with each other, (DS 2888) indicate essential features of the Church and her mission. The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities.

**CCC 812** Only faith can recognize that the Church possesses these properties from her divine source. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the “Church herself, with her marvelous propagation, eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission” (First Vatican Council, *Dei Filius* 3: DS 3013).

<table>
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<tr>
<th>ONE</th>
<th>HOLY</th>
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<tr>
<td><strong>CCC 816.</strong> “The sole Church of Christ is that which our Savior, after his Resurrection, entrusted to Peter’s pastoral care, commissioning him and the other apostles to extend and rule it.” Second Vatican Council, <em>Lumen Gentium</em>, 8 § 2.</td>
<td><strong>CCC 823.</strong> “The Church . . . is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as ‘alone holy,’ loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God… and her members are called “saints”.”</td>
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<tr>
<th>CATHOLIC</th>
<th>APOSTOLIC</th>
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<td><strong>CCC 830.</strong> The word “catholic” means “universal,” in the sense of “according to the totality” or “in keeping with the whole.” The Church is catholic in a double sense: First, the Church is catholic because Christ is present in her. “Where there is Christ Jesus, there is the Catholic Church” Saint Ignatius of Antioch, <em>Ad Smyrn</em>. 8,2: Apostolic Fathers, II/2,311…</td>
<td><strong>CCC 857.</strong> The Church is apostolic because she is founded on the apostles, in three ways: - she was and remains built on “the foundation of the Apostles”, the witnesses chosen and sent on mission by Christ himself; - with the help of the Spirit dwelling in her, the Church keeps and hands on the teaching the “good deposit,” the salutary words she has heard from the apostles; - she continues to be taught, sanctified, and guided by the apostles until Christ’s return, through their successors in pastoral office: the college of bishops, assisted by priests, in union with the successor of Peter, the Church’s supreme pastor.</td>
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<td><strong>CCC 831.</strong> Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race…</td>
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UNDERSTANDING THE SACRAMENTS ACCORDING TO THE CATECHISMS AND CATECHISTS OF THE CATHOLIC CHURCH

A SIGN OF A SACRED THING.  
*The Roman Catechism*, quoting St. Augustine

OUTWARD SIGN INSTITUTED BY CHRIST TO GIVE GRACE.  
*The Baltimore Catechism*

A sensible sign, instituted by Jesus Christ, by which invisible grace and inward sanctification are communicated to the soul. The essential elements of a sacrament of the New Law are institution by Christ the God-man during his visible stay on earth, and a sensibly perceptible rite that actually confers the supernatural grace it symbolizes. In a broad sense every external sign of internal divine blessing is a sacrament. And in this sense there were already sacraments in the Old Law, such as the practice of circumcision. But, as the Council of Trent defined, these ancient rites differed essentially from the sacraments of the New Law, they did not really contain the grace they signified, nor was the fullness of grace yet available through visible channels merited and established by the Savior.  
Fr. John Hardon, *Pocket Catholic Dictionary*

THE SACRAMENTS CONFER SPECIFIC GRACES IN ORDER TO SANCTIFY MEN

CCC 1131 The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions.

CCC 1123 The purpose of the sacraments is to sanctify men, to build up the Body of Christ and, finally, to give worship to God. Because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. That is why they are called ‘sacraments of faith.’

THE SACRAMENTS ARE NECESSARY FOR SALVATION CCC 1129 The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. “Sacramental grace” is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.

GUIDED BY THE HOLY SPIRIT, THE CHURCH CAME TO UNDERSTAND THE SACRAMENTS SHE RECEIVED FROM CHRIST
CCC 1117 As she has done for the canon of Sacred Scripture and for the doctrine of the faith, the Church, by the power of the Spirit who guides her “into all truth,” has gradually recognized this treasure received from Christ and, as the faithful steward of God’s mysteries, has determined its “dispensation.” Thus the Church has discerned over the centuries that among liturgical celebrations there are seven that are, in the strict sense of the term, sacraments instituted by the Lord.

THE SACRAMENTS TAKE PLACE WITHIN LITURGICAL PRAYER CCC 1124 The Church’s faith precedes the faith of the believer who is invited to adhere to it. When the Church celebrates the sacraments, she confesses the faith received from the apostles - whence the ancient saying: *lex orandi, lex credendi* (or: *legem credendi lex statuat supplicandi*, according to Prosper of Aquitaine 5th cent.). The law of prayer is the law of faith: the Church believes as she prays. Liturgy is a constitutive element of the holy and living Tradition.

THE SACRAMENTS ARE GUARDED BY THE CHURCH CCC 1125 For this reason no sacramental rite may be modified or manipulated at the will of the minister or the community. Even the supreme authority in the Church may not change the liturgy arbitrarily, but only in the obedience of faith and with religious respect for the mystery of the liturgy.

THE SACRAMENTS ARE EFFICACIOUS

CCC 1127 Celebrated worthily in faith, the sacraments confer the grace that they signify. They are *efficacious* because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies. The Father always hears the prayer of his Son’s Church which, in the epiclesis of each sacrament, expresses her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.

CCC 1128 This is the meaning of the Church’s affirmation that the sacraments act *ex opere operato* (literally: “by the very fact of the action’s being performed”), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that “the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God.” From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them.

SOME SACRAMENTS ARE INDELIBLE

CCC 1121 The three sacraments of Baptism, Confirmation, and Holy Orders confer, in addition to grace, a sacramental *character* or “seal” by which the Christian shares in Christ’s priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and to the Church, brought about by the Spirit, is indelible, it remains forever in the Christian as a positive disposition for grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church. Therefore, these sacraments can never be repeated.
The Altar of the Seven Sacraments
Rogier Van Der Weyden (1400-1464)
## The Seven Sacraments

<table>
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<th>Sacrament</th>
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<tr>
<td><strong>Baptism</strong></td>
<td>Mt 28:19, Mk 16:16, Jn 3:5</td>
<td>Water poured or bathed</td>
<td>&quot;I BAPTIZE YOU IN THE NAME OF THE FATHER, SON &amp; HOLY SPIRIT&quot;</td>
<td>ANY HUMAN BEING</td>
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<td>John 6:32-60, Mt 26:26-28, Mk 14:22-24, Lk 22:19f</td>
<td>Bread &amp; wine</td>
<td>&quot;THIS IS MY BODY&quot; &amp; &quot;THIS IS THE CUP OF MY BLOOD&quot;</td>
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<td><strong>Penance</strong></td>
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<td>PRIEST</td>
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<td><strong>Anointing of the Sick</strong></td>
<td>(Older name of Sacrament known as Extreme Unction)</td>
<td>Plant oil &amp; laying on of hands</td>
<td>&quot;THROUGH THIS HOLY ANOINTING MAY THE LORD IN HIS LOVE AND MERCY HELP YOU WITH THE GRACE OF THE HOLY SPIRIT. MAY THE LORD WHO FREES YOU FROM SIN SAVE YOU AND RAISE YOU UP.&quot;</td>
<td>PRIEST</td>
<td>BAPTIZED CATHOLIC</td>
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<td><strong>Holy Matrimony</strong></td>
<td>Mt 19:3-9, Mk 10:2-9, Eph 5:21-33, 1Thes 4:4, 1Tim 2:8-15</td>
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* italics indicates condition for fruitful reception.

** delegation is the direct granting of permission or jurisdiction.

*** if conscious, must be in the state of grace; if unconscious, must have contrition.

**** ordaining bishop must have consent of Holy Father to ordain a bishop in order to avoid automatic excommunication.
The Sacrifice of the Eucharist [i.e., the Mass] as the central act of worship of the Catholic Church. The "Mass" is a late form of missio (sending), from which the faithful are sent to put into practice what they have learned and use the graces they have received in the Eucharistic liturgy.

As defined by the Church at the Council of Trent, in the Mass, "The same Christ who offered himself once in a bloody manner on the altar of the cross, is present and offered in an unbloody manner." [See pictures above.] Consequently, the Mass is a truly propitiatory [act of appearing] sacrifice, which means that by this oblation "the Lord is appeased, He grants grace and the gift of repentance, and He pardons wrongdoings and sins, even grave ones. For it is one and the same victim.

He who now makes the offering through the ministry of priests and he who then offered himself on the cross. The only difference is the manner of offering" (Denzinger 1743).

The Mass cannot be understood apart from Calvary, of which it is a re-presentation, memorial, and effective application of the merits gained by Christ.
The re-presentation means that because Christ is really present in his humanity, in heaven and on the altar, he is capable now as he was on Good Friday of freely offering himself to the Father. He can no longer die because he now has a glorified body, but the essence of his oblation remains the same.

The Mass is also a memorial. Christ’s death is commemorated not only as a psychological remembrance but as a mystical reality. He voluntarily offers himself, the eternal high priest, as really as he did on Calvary.

The Mass is, moreover, a sacred banquet or paschal meal. The banquet aspect of the Mass is the reception of Holy Communion by the celebrant and the people, when the same Christ who offers himself to the Father as a sacrifice then gives himself to the faithful as their heavenly food. It was this fact that inspired the Holy See, after the Second Vatican Council, to restore the practice of receiving Communion under both kinds for all the faithful: "The entire tradition of the Church teaches that the faithful participate more perfectly in the Eucharistic celebration through sacramental Communion. By Communion, in fact, the faithful share more fully in the Eucharistic Sacrifice. In this way they are not limited to sharing in the sacrifice by faith and prayer, nor to merely spiritual communion with Christ offered on the altar, but receive Christ himself sacramentally, so as to receive more fully the fruits of this most holy sacrifice. In order that the fullness of the sign in the Eucharistic banquet may be seen more clearly by the faithful, the Second Vatican Council prescribed that in certain cases, to be decided by the Holy See, the faithful could receive Holy Communion under both species" (*Sacramentali Communione*, June 29, 1970).

Finally the Mass is the divinely ordained means of applying the merits of Calvary. Christ won for the world all the graces it needs for salvation and sanctification. But these blessings are conferred gradually and continually since Calvary and mainly through the Mass. Their measure of conferral is in proportion to the faith and loving response of the faithful who unite themselves in spirit with the Mass [thus the Mass is the greatest prayer of the Church].

It is in this sense that the Mass is an oblation of the whole Mystical Body, head and members. Yet, among the faithful, some have been ordained priests and their role in the Mass is essentially different from that of the laity. The priest is indispensable, since he alone by his powers can change the elements of bread and wine into the body and blood of Christ [at the point of Consecration, i.e., “This is my Body, this is my Blood”]. Nevertheless the role of the participants is of great importance; not as though there would be no Mass without a congregation but because the people’s “full, active and conscious participation will involve them in both body and soul and will inspire them with faith, hope and charity.” The more active this participation, the more glory is given to God and the more grace is bestowed not only on the Church but on all the members of the human race. (Etym. Latin *missa*, from *mittere*, to send; so called from the words of dismissal at the end of the service: *Ite, missa est*, "Go, (the congregation) is dismissed.")

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17 Definition of the Mass from Fr. John Hardon’s, S.J. *Modern Catholic Dictionary* obtained on-line from The Real Presence Association, [http://www.therealpresence.org/dictionary/adict.htm](http://www.therealpresence.org/dictionary/adict.htm). Comments in [brackets] are my own. I’ve also *bolded* and underlined statements for further emphasis. See also the write-up on *the Mass* under the “This is the Faith of the Church” section on page 9 of this workbook. An expanded version of St. Justin Martyr’s First Apology is on page 66.
And when the hour came, He sat at table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.” And He took a cup, and when He had given thanks He said, “Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.” And He took bread, and when He had given thanks He broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” And likewise the cup after supper, saying, “This cup which is poured out for you is the new covenant in my blood…

Luke 22:14-20

Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.” Then He returned to his disciples and found them sleeping. “Could you men not keep watch with me for one hour?” He asked Peter. “Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak.” He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”

Matthew 26:39-42 / Mark 14:35-39

“Father, if you are willing, take this cup from me; yet not my will, but yours be done.”

Luke 22:42

There they offered Jesus wine to drink, mixed with gall; but after tasting it, He refused to drink it…. Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink. The rest said, “Now leave him alone. Let’s see if Elijah comes to save him.” And when Jesus had cried out again in a loud voice, He gave up his spirit.

Matthew 27:34. 48-50 / Mark 15:23.36-37

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When He had received the drink, Jesus said, “It is finished.” With that, He bowed His head and gave up His spirit.

John 19:28-30

In the Life of the Church

And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 2:42

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread
which we break, is it not a participation in the body of Christ?

1 Corinthians 10:16

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, “This is my body which is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.

1 Corinthians 11:23-29

SAINT JUSTIN MARTYR

FIRST APOLOGY
Letter written to the Roman Emperor, Antoninus Pius, in the year 155 A.D.

Chapter LXVI.—Of the Eucharist. And this food is called among us Eucharist, the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, “This do ye in remembrance of Me, this is My body;” and that, after the same manner, having taken the cup and given thanks, He said, “This is My blood;” and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

Chapter LXVII.—Weekly Worship of the Christians. And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which
we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

SAINT CYRIL OF JERUSALEM

CATECHETICAL LECTURE XXIII. Written in 347 A.D. Saint Cyril was later ordained and then consecrated Archbishop of Jerusalem.

On the Sacred Liturgy and Communion

1. Then having sanctified ourselves by these spiritual Hymns, we beseech the merciful God to send forth His Holy Spirit upon the gifts lying before Him; that He may make the Bread the Body of Christ, and the Wine the Blood of Christ; for whatsoever the Holy Ghost has touched, is surely sanctified and changed.

2. Then, after the spiritual sacrifice, the bloodless service, is completed, over that sacrifice of propitiation we entreat God for the common peace of the Churches, for the welfare of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who stand in need of succour we all pray and offer this sacrifice.

1. After this ye hear the chanter inviting you with a sacred melody to the communion of the Holy Mysteries, and saying, O taste and see that the Lord is good. Trust not the judgment to thy bodily palate no, but to faith unfaltering; for they who taste are bidden to taste, not bread and wine, but the anti-typical Body and Blood of Christ.

2. In approaching therefore, come not with thy wrists extended, or thy fingers spread; but make thy left hand a throne for the fight, as for that which is to receive a King. And having hollowed thy palm, receive the Body of Christ, saying over it, Amen. So then after having carefully hollowed thine eyes by the touch of the Holy Body, partake of it; giving heed lest thou lose any portion thereof; for whatever thou losest, is evidently a loss to thee as it were from one of thine own members. For tell me, if any one gave thee grains of gold, wouldest thou not hold them with all carefulness, being on thy guard against losing any of them, and suffering loss? Wilt thou not then much more carefully keep watch, that not a crumb fall from thee of what is more precious than gold and precious stones?

3. Then after thou hast partaken of the Body of Christ, draw near also to the Cup of His Blood; not stretching forth thine hands, but bending, and saying with an air of worship and reverence, Amen, hallow thyself by partaking also of the Blood of Christ. And while the moisture is still upon thy lips, touch it with thine hands, and hallow thine eyes and brow and the other organs of sense. Then wait for the prayer, and give thanks unto God, who hath accounted thee worthy of so great mysteries.

4. Hold fast these traditions undefiled and, keep yourselves free from offence. Sever not yourselves from the Communion; deprive not yourselves, through the pollution of sins, of these Holy and Spiritual Mysteries. And the God of peace sanctify you wholly; and may your spirit, and soul, and body be preserved entire without blame at the coming of our Lord Jesus Christ:--To whom be glory and honor and might, with the Father and the Holy Spirit, now and ever, and world without end. Amen.
THE PROFESSION OF
FAITH:
WHAT YOU BELIEVE AND HOW YOU LIVE
THE ACT OF FAITH (Nicene Creed)

Credo
I Believe


We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven, by the power of the Holy Spirit He was born of the virgin Mary, and became man.

For our sake He was crucified under Pontius Pilate; He suffered, died and was buried. On the third day He rose again in fulfillment of the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, Who proceeds from the Father and the Son. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.
A PARTIAL LIST OF INFAILIBLE TEACHINGS
from The Bottom Line by Rev. William G. Most, Ph.D.

REVELATION

God can give us revelations and has done so.
It is highly beneficial for mankind to have such revelations.
Miracles are possible and can be recognized as such.
There are real prophecies in the Old Testament and in the words of

Jesus. Sacred Scripture is free from error of every kind, because God is its author. The final decision on
the meaning of a text of Scripture depends solely on the magisterium of the Church.

THE CHURCH

The Church is the Mystical Body of Christ. The Church is necessary for salvation.

GOD ONE AND THREE

The existence of God can be known with certitude by natural reason.
God is infinite in perfection, simple and unchangeable.
God knows all possible things and all actually existing things, even

future free decision of creatures. God is omnipotent and can do all things that are not self-contradictory. God governs all things by His providence. God wills that all be saved. There are Three Divine Persons, but only one God.

CREATION

God created all things out of nothing, both material and spiritual beings.
God created for His own glory, that is, not to gain anything for Himself, but to manifest His perfections by the good things He gives
to creatures.
Angels exist and are purely spiritual beings.
Devils were created good, but fell by their free sinful decision.
There are guardian angels.
Each human being has a guardian angel.
God in some special way created the first human pair.
God gave our first parents a command, which they violated.
All men after Adam and Eve are conceived in original sin, except

Jesus and Mary. The human soul is immortal. Human souls are directly created by God.

JESUS CHRIST

Jesus Christ has two natures, divine and human, but is one Divine
Person. The two natures remain distinct, not confused nor blended. The human of Jesus includes a human rational soul. The humanity of Jesus includes free will, never contrary to the divine
will. By His passion, Jesus satisfied for sin and merited for us grace and glory.

THE BLESSED VIRGIN MARY

Mary was conceived without original sin.
Mary was completely free of all sin.
Mary is the Mother of God.
Mary was a virgin in conceiving Jesus, bearing Him and after bearing Him.
Mary’s holiness surpasses that of all other creatures, both angels and saints.
Mary is the spiritual mother of all.
At the end of her earthly course Mary was taken, body and soul, into heavenly glory.
At least some devotion to Mary is indispensable.
   It is right and beneficial to honor other saints, too.

GRACE

Internal grace, not just external help, is required for all actions conducive to salvation.
Justification includes passing from the state of a merely natural child of Adam to that of an adopted child.
The faith, hope, love, and repentance that come before justification cannot be obtained and unless the grace of the Holy Spirit is given before these virtues.
Justification – getting right with God, into a state that will bring final salvation – comes by faith, but that faith consists of more than just believing or having confidence that Christ has died for our sins.
The faith that justifies must be the kind that “works through love” (Galatians 5,6); otherwise it is a faith with works that is “dead” (James 2,17).
Once we have been justified without merit of our own, then the possession of that state of justification merits heaven.
Justification makes us sharers in the divine nature, so that we have the radical capability of having the vision of God, face-to-face in heaven, of knowing and loving Him as directly as He knows and loves Himself, though not, of course, in the same infinite degree.

THE SACRAMENTS

There are no more and no less than seven sacraments, all of them instituted by Christ, which contain and confer the grace they signify upon those who place no obstacle in the way.
The obstacle is, except for Penance and Anointing of the Sick, the lack of the state of grace. For the two latter the obstacle would be the absence of interior dispositions of penitence for sin.
Three sacraments – Baptism, Confirmation, and Holy Orders – produce a character, that is, a spiritual mark that cannot be removed nor repeated.
The essential effect for the validity of a sacrament does not depend on the holiness of the one who confers it.

BAPTISM

The essential elements for the sacrament of Baptism are natural water and the words “I baptize you in the name of the Father and of the Son and of the Holy Spirit.”
Baptism is necessary for salvation.
In case of necessity anyone can baptize validly, if the person uses the proper matter and form and intends to do what the Church does.

HOLY EUCHARIST

The presence of Jesus in the Eucharist is real, not merely figurative.
The substances of bread and wine are no longer present after the consecration – only the real presence of Jesus.
Jesus is present, whole and entire, in each particle of the Sacred Host and in each drop of the Precious Blood after consecration.
Jesus remains present after the consecration as long as the appearances of bread and wine remain. His presence is not restricted to the moment of receiving.
The Mass is a true sacrifice in the proper sense, the sacrifice of Calvary offered in an unbloody manner.
In saying, “Do this in memory of me” (Luke 22,19; I Corinthians 11,24), Jesus ordained His apostles to be priests and ordered that they and other priests should offer His Body and Blood.
In the Mass only the ordained priest acts in the Person of Christ and effects or brings about the consecration, which is the essence of the offering of the Mass.

PENANCE

When He said to the Apostles, “Whose sins you shall forgive, they are forgiven them,” Jesus instituted the sacrament of Penance. (Mt 16:19)
Contrition, confession, and satisfaction are required for the full remission of sins in the sacrament of Penance.
Sacramental confession is required by divine law for the remission of mortal sins.
The confession of all mortal sins committed after Baptism, even hidden ones, is required in the sacrament of Penance, along with those circumstances that change the nature of the sin. It is permissible also to confess venial sins.
Perfect contrition can remit mortal sins even before confessions, because it is based on the love of God, inasmuch as He is good in Himself – not just good to me. However, confession is still necessary, because perfect contrition implies the intention of going to confession.
Contrition necessarily includes the resolve not to sin again.
Only priests and bishops are capable of absolving from sins.
Not always is the penalty due for confessed sins remitted by absolution, hence the need for satisfaction.

**ANOINTING OF THE SICK**

The sacrament of Anointing the Sick was instituted by Christ and promulgated by Saint James (James 5,14)
The sacrament of Anointing the Sick confers grace, forgives sin, and helps the sick person.
Only priests and bishops can confer the sacrament of the Anointing of the Sick.

**MARRIAGE**

Matrimony is a true sacrament, instituted by Christ.
Marriage is only possible between one man and one woman, neither of whom is married to anybody else.
Wedding vows irrevocably bond two persons in a relationship of love that is naturally ordered to the birth of children.
When one or both spouses are not baptized, the marriage is called a “natural marriage” and is not a sacrament.
A Catholic must marry a Catholic unless he obtains permission from the Church to do otherwise.
A sacramental marriage cannot be dissolved, not even by the authority of the Church.
The goals of marriage are the procreation of children and the mutual support and love of the spouses.
Celibacy or perpetual virginity is a higher state in life than marriage, partly because it is easier to be holy.

**HOLY ORDERS**

The sacrament of Holy Orders was instituted by Christ.
The sacrament of Holy Orders is received in the ordination of bishops, priests, and deacons in different degrees.
Only men can be validly ordained priests.

**THE LAST THINGS**

At once after death judgment is given, assigning a soul to its eternal fate: hell or heaven (perhaps after a stay in purgatory).
The essential reward and bliss of heaven comes from the vision of God.
Heaven is eternal.
The blessedness of those in heaven is in differing degrees, according to their good works while on earth.
Those who die in mortal sin suffer hell and the loss of the vision of God.
Hell is eternal.
To commit a mortal sin it suffices that, in full knowledge and consent, the sinner does something known to be an objectively grave violation of God’s law.
Those who depart from this life in the state of grace, but have not made full satisfaction for their sins, are cleansed after death in purgatory.
The souls in purgatory can be assisted by the prayers of the living.
When Christ returns in glory at the end of time, both the good and the wicked will rise in their own bodies to receive the recompense of their good or evil lives in earth.
Christ will carry out the judgment of each individual at His glorious return.
PROFESSION OF FAITH
(1989)

I, N., with firm faith believe and profess everything that is contained in the symbol of faith: namely,

I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: By the power of the Holy Spirit, he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. I believe in the one holy catholic and apostolic church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith I believe as well everything contained in God’s word, written or handed down in tradition and proposed by the church – whether in solemn judgment or in the ordinary and universal magisterium – as divinely revealed and called for faith.

I also firmly accept and hold each and every thing that is proposed by that same church definitively with regard to teaching concerning faith or morals.

What is more, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the college of bishops enunciate when they exercise the authentic magisterium even if they proclaim those teachings in an act that is not definitive.

Explanatory Notes for the PROFESSION OF FAITH

† Promulgated January 9, 1989 and took effect March 1, 1989. ii

In this first and highest category of doctrine “belong the articles of faith of the Creed, the various Christological dogmas (cf. Denzinger Schönmetzer, 301-302) and Marian dogmas (cf. DS 2803; 3903); the doctrine of the institution of the sacraments by Christ and their efficacy with regard to grace (cf. DS 1601; 1606); the doctrine of the real and substantial presence of Christ in the Eucharist (cf. DS 1636) and the sacrificial nature of the eucharistic celebration (cf. DS 1740; 1743); the foundation of the Church by the will of Christ (cf. DS 3050); the doctrine on the primacy and infallibility of the Roman Pontiff (cf. DS 3059-3075); the doctrine on the existence of original sin (cf. DS 1510-1515); the doctrine on the immortality of the spiritual soul and on the immediate recompense after death (cf. DS 1000-1002); the absence of error in the inspired sacred texts (cf. DS 3293; Second Vatican Council, Dogmatic Constitution Dei Verbum, 11); the doctrine on the grave immorality of direct and voluntary killing of an innocent human being (cf. John Paul II, Evangelium Vitae, 57)” (Commentary on the Professio Fidei, Congregation for the Doctrine of the Faith June 29, 1998, 11).
“It cannot be excluded that at a certain point in dogmatic development, the understanding of the realities and the words of the deposit of faith can progress in the life of the Church, and the Magisterium may proclaim some of these doctrines as also dogmas of divine and catholic faith…” As can be seen in the development in some doctrine, that of papal infallibility for instance, “history clearly shows… that what was accepted into the consciousness of the Church was considered a true doctrine from the beginning, and was subsequently held to be definitive; however, only in the final stage… was it also accepted as a divinely revealed truth” (Ibid., 7 and 11).

The doctrines referred to in this paragraph require the assent of theological faith. They “are contained in the Word of God, written or handed down, and defined with a solemn judgment as divinely revealed truths either by the Roman Pontiff when he speaks ‘ex cathedra,’ or by the College of Bishops gathered in council, or infallibly proposed for belief by the ordinary and universal Magisterium” (Ibid., 5).

Examples of this second category include the doctrine that priestly ordination is reserved only to men, the illicitness of euthanasia, illicitness of prostitution (cf. Catechism of the Catholic Church, 193) and of fornication (cf. CCC, 2353), the legitimacy of the election of the Supreme Pontiff or of the celebration of an ecumenical council, the canonizations of saints (dogmatic facts), the declaration of Pope Leo XIII in the Apostolic Letter Apostolicae Curae on the invalidity of Anglican ordinations (cf. DS 315-3319).

This second category of teaching concerns all those teachings belonging to the dogmatic or moral area, (cf. Paul VI, Humanae Vitae, 4; John Paul II, Veritatis Splendor, 36-37) which are necessary for faithfully keeping and expounding the deposit of faith, even if they have not been proposed by the Magisterium of the Church as formally revealed.

Such doctrines can be defined solemnly by the Roman Pontiff when he speaks ‘ex cathedra’ or by the College of Bishops gathered in council, or they can be taught infallibly by the ordinary and universal Magisterium of the Church as a “sententia definitive tenenda” (cf. Second Vatican Council, Lumen Gentium, 25). Every believer, therefore, is required to give firm and definitive assent to these truths, based on faith in the Holy Spirit’s assistance to the Church’s Magisterium, and on the Catholic doctrine of the infallibility of the Magisterium in these matters (cf. Dei Verbum, 8 and 10; CDF, Mysterium Ecclesiae, 3). Whoever denies these truths would be in a position of rejecting a truth of Catholic doctrine (cf. John Paul II, Ad tuendam fidem May 18, 1998) and would therefore no longer be in full communion with the Catholic Church.

The truths belonging to this second category can be of various natures, thus giving different qualities to their relationship with revelation. There are truths which are necessarily connected with revelation by virtue of an historical relationship; while other truths evince a logical connection that expresses a stage in the maturation of understanding of revelation which the Church is called to undertake. The fact that these doctrines may not be proposed as formally revealed, insofar as they add to the data of faith elements that are not revealed or which are not yet expressly recognized as such, in no way diminishes their definitive character, which is required at least by their intrinsic connection with revealed truth (Commentary, 6-7).

“…To this third category belong all those teachings on faith and morals - presented as true or at least as sure, even if they have not been defined with a solemn judgment or proposed as definitive by the ordinary and universal Magisterium. Such teachings are, however, an authentic expression of the ordinary Magisterium of the Roman Pontiff or of the College of Bishops and therefore require religious submission of will and intellect (cf. Lumen Gentium, 25; Donum Veritatis, 23). They are set forth in order to arrive at a deeper understanding of revelation, or to recall the conformity of a teaching with the truths of faith, or lastly to warn against ideas incompatible with these truths or against dangerous opinions that can lead to error (cf. Donum Veritatis, 23 and 24)” (Commentary, 10).

“One can point in general to teachings set forth by the authentic ordinary Magisterium in a non-definitive way, which require degrees of adherence differentiated according to the mind and the will manifested; this is shown especially by the nature of the documents, by the frequent repetition of the same doctrine, or by the tenor of the verbal expression (cf. Lumen Gentium, 25; Donum Veritatis, 17, 23 and 24)” (Commentary, 11).
“What must I do to have eternal life?”

Matthew 19:16-19

And behold, one came up to him, saying, “Teacher, what good deed must I do, to have eternal life?”

And he said to him, “Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments.” He said to him, “Which?” And Jesus said, “You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.”

“Repent, for the kingdom of heaven is at hand.” Matthew 4:17

†

The souls of the dead meet God in the particular judgment (Matthew 12:36-37). Those who believe in God and have obeyed what they know to be right, true and good may very well be able to be released from original sin and all their personal sins. But we can't be sure. Christ did shed His blood for all of us. We are all redeemed. But that does not mean we are forgiven. Baptism accomplishes that for certain. That's why Jesus said that in order to have eternal life we must believe in Him (John 3:15-16; 5:24; 6:40), we must be baptized (Mark 16:15-16), we must have faith, we must obey Him (Matthew 7:21), we must obey the commandments (Matthew 19:16-22 / Mark 10:17-22 / Luke 18:18-23), we must serve Him in our neighbor (Matthew 25:31-46), we must eat His Body and Blood (John 6:54) and we must give up our life (John 12:25).

†

The Ten Commandments

The Ten Commandments detail the most basic human obligations. Revealed by God to Moses on Mount Sinai. They can also be discovered by the use of human reason. You will find them in the Bible, Exodus 20:2-17 and Deuteronomy 5:6-21.

1. I am the LORD your God: you shall not have strange Gods before me.
2. You shall not take the name of the LORD your God in vain.
3. Remember to keep holy the LORD’S Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not steal.
7. You shall not bear false witness against your neighbor.
8. You shall not covet your neighbor’s wife.
9. You shall not covet your neighbor’s goods.
10. You shall not covet your neighbor’s goods.

Alone and unaided we cannot hope to please you.

Lord, take away the sins of your people.
May the prayers of Mary the mother of your Son help us,
for alone and unaided we cannot hope to please you.
We ask this through Christ our Lord.

*Opening Prayer, Votive Mass of the Blessed Virgin Mary*

Without the help of grace, men would not know how “to discern the often narrow path between the cowardice which gives in to evil, and the violence which under the illusion of fighting evil only makes it worse”.

*CCC 1889*

‡

**RENEWAL OF BAPTISMAL PROMISES**

We profess our faith every time we pray the Creed at Sunday Mass. We renew our baptismal promises more formally every Easter Sunday, at the beginning of the Rites of Baptism and of Confirmation.

Do you reject Satan, and all his works, and all his empty promises?

Do you believe in God, the Father Almighty, creator of Heaven and earth?

Do you believe in Jesus Christ, His only Son our Lord, Who was born of the Virgin Mary, suffered, died and was buried, rose from the dead and is seated at the right hand of the Father? Do you believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the dead and life everlasting?

‡

**PRECEPTS OF THE CHURCH**

The precepts of the Church are set in the context of a moral life bound to and nourished by liturgical life. The obligatory character of these positive laws decreed by the pastoral authorities is meant to guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor. You will find them in the *Catechism*, paragraphs 2042-2043.

1. You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor.
2. You shall confess your sins at least once a year.
3. You shall receive the sacrament of the Eucharist at least during the Easter season.
4. You shall observe the days of fasting and abstinence established by the Church.
5. You shall help provide for the needs of the Church.
FRUITS OF THE HOLY SPIRIT

Supernatural works that, according to St. Paul, manifest the presence of the Holy Spirit. The one who performs them recognizes God’s presence by the happiness he experiences, and others the divine presence by witnessing these good works.

They are perfections formed in us as first fruits of eternal glory.

Like any fruits, these give evidence that a healthy life is being lived. Trees that bear fruit are healthy trees. Souls that manifest the fruits of the Holy Spirit are healthy souls.

It would be difficult to say that we allow the Holy Spirit to be active in our life if we don’t have all these fruits.

You can find them in the Bible in Galatians 5,22-23.

Charity Joy Peace Patience Kindness Goodness Generosity Gentleness Trustfulness Modesty Self-control Chastity

WORKS OF MERCY

Love is sometimes difficult but it is never going above and beyond the call of duty. Our Lord makes it clear that our salvation depends in part on how well we serve others.

While the corporal works of mercy address immediate physical needs, the spiritual works of mercy concern eternal needs.

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“IF YOU WOULD BE PERFECT…”

Matthew 19:20-22

The young man said to him, “All these I have observed; what do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful; for he had great possessions.

BEATITUDES

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they who hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they who are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.
Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.

Matthew 5:3-12

“LOVE YOUR ENEMIES”

But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect.

Matthew 5:44-48

“LOVE ONE ANOTHER AS I HAVE LOVED YOU” This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you.

John 15:12-14
Indulgences and How to Obtain

1471 The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance. (Catechism of the Catholic Church)

What is an indulgence?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints." 18 An indulgence helps us eliminate reparations (or the effects/consequences of sin) and atone for sins once forgiven while still alive here on earth.

What’s the difference between a partial and a plenary indulgence?

“An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin" (Indulgentiarum Doctrina 19). Only God knows exactly how efficacious [effective] any particular partial indulgence is or whether a plenary indulgence was received at all.

How does this help me?

- Lessens your time and punishment in purgatory, i.e., the results of your sinful behavior.
- Turns your heart to God; you grow spiritually. You become selfless (God-centered and less self-centered).
- God, who can read your heart and mind – nothing is hidden-observes your greater desire for heaven. You get to heaven faster.

How to Obtain an Indulgence

To gain any indulgence you must be a Catholic in a state of grace. You must be a Catholic in order to be under the Church’s jurisdiction, and you must be in a state of grace because apart from God’s grace none of your actions are fundamentally pleasing to God (meritorious). You also must have at least the habitual intention of gaining an indulgence by the act performed.

To gain a partial indulgence, you must perform with a contrite heart the act to which the indulgence is attached.

To gain a plenary indulgence you must perform the act with a contrite heart, plus you must go to confession – several days before or after - (one confession may suffice for several plenary indulgences), receive Holy Communion, and pray for the pope’s intentions. (An Our Father and a Hail Mary said for the pope’s intentions are sufficient, although you are free to substitute other prayers of your own choice, e.g. St Michael prayer.) The final condition is that you must be free from all attachment to sin 20, including venial sin.

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19 APOSTOLIC CONSTITUTION OF POPE PAUL VI, January 1, 1967, Norm 2
20 What is there to do to be free from attachment to venial sin, which is required to gain a plenary indulgence? It is a gap in one's purpose of amendment, as if he said to himself: "I do not intend to commit many or great sins. But I reserve a bit for myself: If it gets hard to join in a conversation without talking against neighbor -- I will do it. If it gets too hard to stick to the truth: I will lie. There are many other possibilities. A person who has such an attitude does not have to do it consciously: it is merely the standard, habitual attitude of his soul: it sets limits to his response to God. It is as if he put a clamp on his heart, which lets it expand only so far, and no farther. [from Fr. William Most collection, www.catholicculture.org/culture/library/most/getwork.cfm?worknum=28]
If you attempt to receive a plenary indulgence, but are unable to meet the last condition, a partial indulgence is received instead.

Below are samples of indulgences listed in the *Manual of Indulgences* (Washington DC, USCCB Publishing, 2006). Note that there is an indulgence for Bible/Scripture reading. So, rather than discouraging Bible reading, the Catholic Church promotes it by giving indulgences for it!

- An act of spiritual communion, expressed in any devout formula whatsoever, is endowed with a partial indulgence.
- A partial indulgence is granted the Christian faithful who devoutly spend time in mental prayer.
- A Plenary indulgence is granted when the rosary is recited in a church or oratory or when it is recited in a family, a religious community, or a pious association. A partial indulgence is granted for its recitation in all other circumstances.
- A partial indulgence is granted the Christian faithful who read sacred Scripture with the veneration due God’s word and as a form of spiritual reading. The indulgence will be a plenary one when such reading is done for at least one-half hour [provided the other conditions are met].
- A partial indulgence is granted to the Christian faithful who devoutly sign themselves with the cross while saying the customary formula: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen."
- A Plenary indulgence is granted to the faithful who devoutly receive a blessing imparted either by the Supreme Pontiff [Pope] to Rome and the World…devoutly as it is broadcast LIVE on television, radio, Internet or in person.
- A Plenary indulgence is granted to the faithful who visit the Blessed Sacrament for adoration at least a half hour [a partial indulgence for visiting the Blessed Sacrament] OR piously recite the verses of the *Tantum ergo* after the Mass of the Lord’s Supper on Holy Thursday during the solemn reposition of the Most Blessed Sacrament.
- A Plenary indulgence is granted to the faithful who devoutly participate in a solemn Eucharistic procession on the Solemnity of Corpus Christi [Body and Blood of Christ].
- A Plenary indulgence is granted to the faithful who devoutly assist at the adoration of the Cross in solemn liturgical action of Good Friday.
- A Plenary indulgence is granted to the faithful who devoutly assist at the first Holy Communion of others; a partial indulgence who make an act of thanksgiving after Communion, e.g., reciting the Anima Christi, etc.
- A partial indulgence is granted to the faithful who examine their conscience with the purpose of amendment in preparation of the sacrament of Confession.
- A partial indulgence is granted to the faithful who recite the *Angelus* or *Regina Caeli* at dawn, noon or evening.
- A partial indulgence is granted to the faithful who invoke the care of their Guardian Angel an recite the *Angel of God* prayer.
- A Plenary indulgence is granted to the faithful who devoutly assist at a priest’s first Mass.
- A Plenary indulgence applicable to the souls in Purgatory, is granted to the faithful who visit a cemetery from November 1 to 8 and pray for the departed.
- A Plenary indulgence is granted to the faithful who visit a parish church and devoutly pray the *Our Father* and *Apostle’s Creed* on its feast day, e.g. St. John the Baptist parish is June 24 and/or August 29.
- A partial indulgence is granted to the Christian faithful who, in a spirit of penance, voluntarily abstain from something that is licit [allowed] for and pleasing to them. [In other words, you can “offer up” a good.]

In summary, the practice of indulgences neither takes away nor adds to the work of Christ. It is His work, through His body the Church, raising up children in His own likeness. "The Christian who seeks to purify himself of his sin and to become holy with the help of God’s grace is not alone. ‘The life of each of God’s children is joined in Christ and through Christ in a wonderful way to the life of all the other Christian brethren in the supernatural unity of the Mystical Body of Christ, as in a single mystical person’" (*Catechism of the Catholic Church* 1474 [Indulgentiarium Doctrina 5]).
THE SACRAMENT OF CONFIRMATION:
ITS ORIGIN, PURPOSE AND RITUALS

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THE ASCENSION AND PENTECOST

IT IS CRUCIAL TO BE FAMILIAR WITH THE DETAILS OF THE CRUCIFIXION, RESURRECTION, ASCENSION AND PENTECOST.

USE THE DOTTED LINE BELOW TO MAKE YOUR OWN TIMELINE SO AS TO BE ABLE TO KEEP IT ALL STRAIGHT:

MATTHEW

The Commission

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 And when they saw him they worshiped him; but some doubted. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”

MARK

The Commission

13 And he said to them, “Go into all the world and preach the gospel to the whole creation. 16 He who believes and is baptized will be saved; but he who does not believe will be condemned. 17 And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; 18 they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.”

LUKE

The Commission

44 Then he said to them, “These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” 45 Then he opened their minds to understand the scriptures, 46 and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high.”

JOHN

The Commission

When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.” 16 A second time he said to him, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.” 17 He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep. 18 Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.” 19 (This he said to show by what death he was to glorify God.) And after this he said to him, “Follow me.” 20 Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, “Lord, who is it that is going to betray you?” 21 When Peter saw him, he said to Jesus, “Lord, what about this man?” 22 Jesus said to him, “If it is my will that he remain until I come, what is that to you? Follow me!” 23 The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?” 24 This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. 25 But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

ACTS OF THE APOSTLES

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, 2 until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. 3 To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. 4 And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me, 5 for John baptized with water, but before many days you shall be baptized with the Holy Spirit.” 6 So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” 7 He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”
MARK

The Ascension

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God. 20 And they went forth and preached everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

LUKE

The Ascension

50 Then he led them out as far as Bethany, and lifting up his hands he blessed them. 51 While he blessed them, he parted from them, and was carried up into heaven. 52 And they returned to Jerusalem with great joy, 53 and were continually in the temple blessing God.

ACTS OF THE APOSTLES

The Ascension

And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. 10 And while they were gazing into heaven as he went, behold, two men stood by them in white robes, 11 and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away; 13 and when they had entered, they went up to the upper room, where they were staying. Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. 14 All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren.

Pentecost

1 When the day of Pentecost had come, they were all together in one place. 2 And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared to them tongues as of fire, distributed and resting on each one of them. 4 And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. 5 Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. 6 And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. 7 And they were amazed and wondered, saying, “Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, 11 Cretans and Arabs, we hear them telling in our own tongues the mighty works of God.” 12 And all were amazed and perplexed, saying to one another, “What does this mean?” 13 But others mocking said, “They are filled with new wine.” 14 But Peter, standing with the eleven, lifted up his voice and addressed them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words….

37 Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” 38 And Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. 39 For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him.” 40 And he testified with many other words and exhorted them, saying, “Save yourselves from this crooked generation.” 41 So those who received his word were baptized, and there were added that day about three thousand souls. 42 And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. 43 And fear came upon every soul; and many wonders and signs were done through the apostles. 44 And all who believed were together and had all things in common; 45 and they sold their possessions and goods and distributed them to all, as any had need. 46 And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, 47 praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.
THE SACRAMENT OF CONFIRMATION IN THE BIBLE

BY THE TIME OF PENTECOST THE APOSTLES WERE BELIEVERS, HAD BEEN FORGIVEN OF SIN, AND HAD RECEIVED THE HOLY EUCHARIST AT THE LAST SUPPER. THEY WERE PUBLICLY PRAISING GOD AND JOINED IN PRAYER FOR NINE DAYS LEADING UP TO PENTECOST, ONLY AFTER WHICH DID THEY START TO PREACH AND BAPTIZE. CONSIDER HOW THIS RELATES TO YOUR CONFIRMATION.

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, 2 until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. 3 To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. 4 And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me,” 5 for John baptized with water, but before many days you shall be baptized with the Holy Spirit.” 6 So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” 7 He said to them, “It is not for you to know times or seasons which the Father has fixed by his own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.”


14 Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15 who came down and prayed for them that they might receive the Holy Spirit; 16 for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit.

Acts of the Apostles 8:14-17

While Apollos was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. 2 And he said to them, “Did you receive the Holy Spirit when you believed?” And they said, “No, we have never even heard that there is a Holy Spirit.” 3 And he said, “Into what then were you baptized?” They said, “Into John’s baptism.” 4 And Paul said, “John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.” 5 On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. 7 There were about twelve of them in all.

**A CONFIRMATION MINI-CATECHISM**

Complied from *Summa Theologica* (1275) [ST], *Catechism of the Council of Trent* (1566) [RC], *Catechism of Pope St. Pius X* (1908) [SPX], *Baltimore Catechism* (1941) [BC], *Code of Canon Law* (1983) [CIC], *Catechism of the Catholic Church* (1997) [CCC]

**SACRAMENTS**

**What is a sacrament?**
An outward sign instituted by Christ to give grace. [BC 304]

**How many sacraments are there?**
There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. [BC 305]

**Do the sacraments give sanctifying grace?**
Yes. The sacraments do give sanctifying grace. [BC 307]

**Does each of the sacraments also give a special grace?**
Yes. Each of the sacraments also gives a special grace, called sacramental grace, which helps one to carry out the particular purpose of that sacrament. [BC 308]

**Do the sacraments always give grace?**
The sacraments always give grace if we receive them with the right dispositions. [BC 309]

**What sin does one commit who knowingly receives a sacrament of the living in mortal sin?**
He who knowingly receives a sacrament of the living in mortal sin commits a mortal sin of sacrilege, because he treats a sacred thing with grave irreverence. [BC 312]

**Which are the sacraments that can be received only once?**
The sacraments that can be received only once are Baptism, Confirmation, and Holy Orders. [BC 313]

**Why can Baptism, Confirmation, and Holy Orders be received only once?**
Because they imprint on the soul a spiritual mark, called a character, which lasts forever. [BC 314]

**SIN**

**What is actual sin?**
Actual sin is any willful thought, desire, word, action, or omission forbidden by the law of God. [BC 64]

**How many kinds of actual sin are there?**
There are two kinds: mortal sin and venial sin. [BC 65]

**What is mortal sin?**
Mortal sin is a grievous offense against the law of God. [BC 66]

**Why is this sin called mortal?**
This sin is called mortal, or deadly, because it depletes the sinner of sanctifying grace, the supernatural life of the soul, makes the soul an enemy of God, takes away the merit of all its good actions, deprives it of the right to everlasting happiness in heaven, and makes it deserving of everlasting punishment in hell. [BC 67-68]
What three things are necessary to make a sin mortal?
To make a sin mortal these three things are needed: first, the thought, desire, word, action, or omission must be seriously wrong or considered seriously wrong; second, the sinner, must be mindful [or know] of the serious wrong; third, the sinner must fully consent to it. [BC 69]

What is venial sin?
Venial sin is a less serious offense against the law of God, which does not deprive the soul of sanctifying grace, and which can be pardoned even without sacramental confession. [BC 70]

How can a sin be venial?
A sin can be venial in two ways: first, when the evil done is not seriously wrong; second, when the evil done is seriously wrong, but the sinner sincerely believes it is only slightly wrong, or does not give full consent to it. [BC 71]

THE HOLY SPIRIT AND GRACE (Gifts and Fruits of the Holy Spirit)

Who is the Holy Spirit?
The Holy Spirit is God and the third Person of the Blessed Trinity. [BC 105]

From whom does the Holy Spirit proceed?
The Holy Spirit proceeds from the Father and the Son. [BC 106]

Is the Holy Spirit equal to the Father and the Son?
Yes. The Holy Spirit is equal to the Father and the Son, because He is God. [BC 107]

What does the Holy Spirit do for the salvation of mankind?
The Holy Spirit dwells in the Church as the source of its life and sanctifies souls through the gift of grace. [BC 108]

What are the gifts of the Holy Spirit?
Wisdom, Counsel, Knowledge, Piety, Understanding, Fortitude and Fear of the Lord.
(Acronym: WCKPUFF)

What purpose do these gifts serve?
The gifts of the Holy Ghost serve to establish us in Faith, Hope and Charity, and to render us prompt in the exercise of those acts of virtue necessary towards attaining the perfection of a Christian life. [SPX]

What is Wisdom?
Wisdom is a gift by which the mind is lifted up from earthly and transitory things, enabling us to contemplate things eternal, that is to say, God Himself, the eternal truth, and to relish and love Him, in which consists all our good. [SPX]

What is Counsel?
Counsel is a gift by which, amidst the doubts and uncertainties of human life, we are enabled to recognize those things that redound more to God’s glory, to our own salvation, and to that of our neighbor. [SPX] It might also be called Right Judgment.

What is Knowledge?
Knowledge is a gift enabling us to estimate created things at their proper worth, and to learn how to use them rightly and to direct them to our last end, which is God. [SPX]

What is Piety?
Piety is a gift enabling us to venerate and love God and His Saints, and to preserve a pious and
benevolent mind towards our neighbor for the love of God. [SPX] It might also be called Reverence.

What is Understanding?
Understanding is a gift which facilitates, as far as this is possible to mortal man, the understanding of the truths of faith and of the mysteries of God, which we are unable to know by the natural light of the intellect. [SPX]

What is Fortitude?
Fortitude is a gift which inspires us with valor and courage to observe faithfully the holy law of God and of the Church, by conquering all obstacles and all the assaults of our enemies. [SPX] It might also be called Courage.

What is the Fear of the Lord?
The Fear of the Lord is a gift which makes us respect God and fear to offend His Divine Majesty, and which detaches us from evil while inciting us to good. [SPX] It might also be called Awe and Wonder.

Where are they mentioned in the Bible?
“There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD” (Isaiah 11:1-2). “Therefore we must pay the closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will” (Hebrews 2:1-4).

What are the fruits of the Holy Spirit?
Charity, Joy, Peace, Patience, Kindness, Goodness, Generosity, Gentleness, Trustfulness, Modesty, Self-control, and Chastity

Where are they mentioned in the Bible?
You can find them in the Bible in Galatians 5:22-23a: “Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit.”

What is the difference between the fruits of the Holy Spirit and the gifts of the Holy Spirit?
Like any fruits, these give evidence that a healthy life is being lived. Trees that bear fruit are healthy trees. Souls that manifest the fruits of the Holy Spirit are healthy souls. It would be difficult to say that we allow the Holy Spirit to be active in our life if we don’t have all these fruits. Like any other gift, the gifts of the Holy Spirit are given freely, in the manner and amount chosen by the giver and accepted by the recipient. These gifts are given in a way that might even be out of sync with the life we are living. They may very well be given for the sake of the salvation of others. Whereas the gifts of the Holy Spirit are stable dispositions of the soul, or virtues, fruits of the Holy Spirit are not habits, or permanent qualities. Fruits of the Holy Spirit are acts or individual instances of a work of the Holy Spirit.
What is grace?
Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation. [BC 109]

How many kinds of grace are there?
There are two kinds: sanctifying grace and actual grace. [BC 110]

What is sanctifying grace?
Sanctifying grace is that grace which confers on our souls a new life, that is, a sharing in the life of God Himself. [BC 111]

What are the chief effects of sanctifying grace?
The chief effects of sanctifying grace are: first, it makes us holy and pleasing to God; second, it makes us adopted children of God; third, it makes us temples of the Holy Spirit; fourth, it gives us the right to heaven. [BC 112]

What is actual grace?
It is a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil. [BC 113]

Can we resist the grace of God?
Yes. We can resist the grace of God, for our will is free, and God does not force us to accept His grace. [BC 114]

Why is sanctifying grace necessary for salvation?
Sanctifying grace is necessary for salvation because it is the supernatural life, which alone enables us to attain the supernatural happiness of heaven. [BC 115]

Is actual grace necessary for all who have the use of reason?
Actual grace is necessary for all who have attained the use of reason, because without it we cannot long resist the power of temptation or perform other actions which merit a reward in heaven. [BC 116]

What are the principal ways of obtaining grace?
The principal ways of obtaining grace are prayer and the sacraments, especially the Holy Eucharist. [BC 117]

How can we make our most ordinary actions merit a heavenly reward?
We can make our most ordinary actions merit a heavenly reward by doing them for the love of God and by keeping ourselves in the state of grace. [BC 118]

CONFIRMATION

What is Confirmation?
Confirmation is the sacrament through which the Holy Spirit comes to us in a special way and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ. The Code of Canon Law explains the sacrament succinctly: “Confirmation impresses a character and by it the baptized, continuing on the path of Christian initiation, are enriched by the gift of the Holy Spirit and bound more perfectly to the Church; it strengthens them and obliges them more firmly to be witnesses to Christ by word and deed and to spread and defend the faith.” [BC 330, CIC 879]

Who is the usual minister of Confirmation?
The bishop is the usual minister of Confirmation. In danger of death any priest can give
Confirmation. [BC 331; CCC 1312-14; CIC 882,883 § 3]

What does the bishop do when he gives Confirmation?
The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Spirit, and, while laying his hand on the head of each person, anoints the forehead with holy chrism in the form of a cross. [BC 332; CCC 1299]

What does the bishop say in anointing the person he confirms?
In the traditional form of the Sacrament, as the bishop anoints the person to be confirmed, the bishop says: “I sign you with the sign of the cross and I confirm you with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Spirit.” In the ordinary form of the Sacrament, the bishop says: “Be sealed with the gift of the Holy Spirit”. [BC 333; CCC 1300,1320]

What is holy chrism?
Holy chrism is a mixture of olive oil and balm, consecrated by the bishop on Holy Thursday. [BC 334]

What Sacraments use holy chrism?
The Sacraments that can be received only once: Baptism, Confirmation and Holy Orders.

What does the anointing of the forehead with chrism in the form of a cross signify?
By this anointing the confirmed receives the “mark,” the seal of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader’s seal and slaves with their master’s. A seal authenticates a juridical act or document and occasionally makes it secret. The anointing of the forehead with chrism in the form of a cross signifies that the Catholic who is confirmed must always be ready to profess his faith openly and to practice it fearlessly. [BC 335,336; CCC 1295]

What are the effects of Confirmation?
Confirmation increases sanctifying grace, gives its special sacramental grace, and imprints a lasting character on the soul. [BC 337]

What is the character of Confirmation?
The character of Confirmation is a spiritual and indelible sign which marks the Christian as a soldier in the army of Christ. This character perfects the common priesthood of the faithful, received in Baptism, and “the confirmed person receives the power to profess faith in Christ publicly and as it were officially (quasi Ex officio)”. [ST III,72,5,ad2; BC 339; CCC 1305]

What is necessary to receive Confirmation properly?
A candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, know well the chief truths and duties of our religion, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ. [BC 340; CCC 1310,1319, CIC 889§2]

What are the precepts of the Church?
1. You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor;
2. You shall confess your sins at least once a year;
3. You shall receive the sacrament of the Eucharist at least during the Easter season21;
4. You shall observe the days of fasting and abstinence established by the Church;
5. You shall help provide for the needs of the Church. [CCC 2042-2043]

21 From Easter Sunday to Pentecost Sunday
Knowing about the offices and responsibilities that require Confirmation helps us identify the specific purpose of the sacrament. What will you be allowed to do once you are confirmed and of sufficient age?
Be a godparent, be a Confirmation sponsor, enter religious life, get married, be ordained. [CIC 645§1, 874§3, 892, 893§1-2, 1033, 1065§1]

What do these all have in common?
What they have in common is that they are all public commitments to share in the responsibility for the salvation of another person.

Who can administer Baptism?
The priest is the usual minister of Baptism, but if there is danger that someone will die without Baptism, anyone else may and should baptize. [BC 318]

How would you give Baptism?
I would give Baptism by pouring ordinary water on the forehead of the person to be baptized, saying while pouring it: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” [BC 319]

If someone asks you a question about the Faith and you don’t know the answer, what should you say?
“T don’t know but I will find out.” [BC 341]

Will you ever know everything about the Faith?
No, not until the beatific vision in heaven.

Should you ever stop learning about the Faith?
No! [BC 341]

Why should all Catholics be confirmed?
All Catholics should be confirmed in order to be strengthened against the dangers to salvation and to be prepared better to defend their Catholic faith. [BC 342; CIC 890]
THE ECCLESIAL CALL TO HOLINESS

1 Peter 2:9
But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

7 “So you, son of man, I have made a watchman for the house of Israel; whenever you hear a word from my mouth, you shall give them warning from me. 8 If I say to the wicked, O wicked man, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked man shall die in his iniquity, but his blood I will require at your hand. 9 But if you warn the wicked to turn from his way, and he does not turn from his way; he shall die in his iniquity, but you will have saved your life.

Ezekiel 33:7-9

1 “Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. 3 Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

Matthew 7:1-5

15 “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. 20 For where two or three are gathered in my name, there am I in the midst of them.”

Matthew 18:15-20

And he said to them, “Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned.”

Mark 16:15-16

“All the activities of the Church are directed, as toward their end, to the sanctification of men in Christ and the glorification of God.”

Second Vatican Council, Apostolic Constitution on the Sacred Liturgy, Sacrosanctum Concilium 10
**THE RITE OF CONFIRMATION** according to the Ordinary Form of the Roman Rite in English

**PRESENTATION OF THE CANDIDATES** After the Holy Gospel, the pastor presents the candidates for confirmation.

**HOMILY OR INSTRUCTION** The bishop then gives a brief homily. He may use these or similar words: On the day of Pentecost the apostles received the Holy Spirit as the Lord had promised. They also received the power of giving the Holy Spirit to others and so completing the work of baptism. This we read in the Acts of the Apostles. When Saint Paul placed his hands on those who had been baptized, the Holy Spirit came upon them, and they began to speak in other languages and in prophetic words. Bishops are successors of the apostles and have this power of giving the Holy Spirit to the baptized, either personally or through the priests they appoint. In our day the coming of the Holy Spirit in confirmation is no longer marked by the gift of tongues, but we know his coming by faith. He fills our hearts with the love of God, brings us together in one faith but in different vocations, and works within us to make the Church one and holy. The gift of the Holy Spirit which you are to receive will be a spiritual sign and seal to make you more like Christ and more perfect members of his Church. At his baptism by John, Christ himself was anointed by the Spirit and sent out on his public ministry to set the world on fire. You have already been baptized into Christ and now you will receive the power of his Spirit and the sign of the cross on your forehead. You must be witnesses before all the world to his suffering, death, and resurrection; your way of life should at all times reflect the goodness of Christ. Christ gives varied gifts to his Church, and the Spirit distributes them among the members of Christ’s body to build up the holy people of God in unity and love. Be active members of the Church, alive in Jesus Christ. Under the guidance of the Holy Spirit give your lives completely in the service of all, as did Christ, who came not to be served but to serve. So now, before you receive the Spirit, I ask you to renew the profession of faith you made in baptism or your parents and godparents made in union with the whole Church.

After the homily the candidates stand and the bishop questions them:

**RENEWAL OF BAPTISMAL PROMISES**

**Bishop:** Do you reject Satan, and all his works, and all his empty promises?

The candidates respond together: **I do.**

**Bishop:** Do you believe in God, the Father Almighty, creator of Heaven and earth?

**Candidates:** **I do.**

**Bishop:** Do you believe in Jesus Christ, His only Son our Lord, Who was born of the Virgin Mary, suffered, died and was buried, rose from the dead and is seated at the right hand of the Father?

**Candidates:** **I do.**

**Bishop:** Do you believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the dead and life everlasting?

**Candidates:** **I do.**

The bishop confirms their profession of faith by proclaiming the faith of the Church: **This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.**
The whole congregation responds: *Amen.*

**THE LAYING ON OF HANDS**

The concelebrating priests stand near the bishop. He faces the people and with hands joined, sings or says: My dear friends: In baptism God our Father gave the new birth of eternal life to his chosen sons and daughters. Let us pray to our Father that he will pour out the Holy Spirit to strengthen his sons and daughters with his gifts and anoint them to be more like Christ the Son of God.

All pray in silence for a short time.

The Bishop and the priests who will minister the sacrament with him lay hands upon all the candidates (by extending their hands over them). The bishop alone sings or says: All powerful God, Father of our Lord Jesus Christ, By water and the Holy Spirit You freed your sons and daughters from sin And gave them new life. Send your holy Spirit upon them To be their Helper and Guide. Give them the spirit of wisdom and understanding, The spirit of right judgment and courage, The spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence. We ask this through Christ our Lord.

*R. Amen.*

The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter’s shoulder and gives the candidate’s name to the bishop; or the candidate may give his own name.

**THE ANOINTING WITH CHRISM** The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says: N., Be sealed with the Gift of the Holy Spirit.

The newly confirmed responds: *Amen.*

The bishop says: Peace be with you.

The newly confirmed responds: *And with your Spirit.*

**GENERAL INTERCESSIONS** The general intercessions follow, in this or a similar form determined by the competent authority.

Bishop: My dear friends: Let us be one in prayer to God our Father

As we are one in the faith, hope, and love his Spirit gives.

Deacon or minister: For these sons and daughters of God, confirmed by the gift of the Spirit, that they give witness to Christ by lives built on faith and love: let us pray to the Lord.

*R. Lord, hear our prayer.*
**Deacon or minister:** For their parents and godparents who led them in faith, that by word and example they may always encourage them to follow the way of Jesus Christ: let us pray to the Lord.

**R. Lord, hear our prayer.**

**Deacon or minister:** For the holy Church of God, in union with N. our pope, N. our bishop, and all the bishops, that God, who gathers us together by the holy Spirit, may help us grow in unity of faith and love until his Son returns in glory: let us pray to the Lord.

**R. Lord, hear our prayer.**

**Deacon or minister:** For all men, of every race and nation, that they may acknowledge the one God as Father, and in the bond of common brotherhood seek his kingdom, which is peace and joy in the Holy Spirit: let us pray to the Lord.

**R. Lord, hear our prayer.**

**Bishop:** God our Father, you sent your Holy Spirit upon the apostles, and through them and their successors you give the Spirit to your people. May his work begun at Pentecost continue to grow in the hearts of all who believe. We ask this through Christ our Lord.

**R. Amen.**

**Blessing** Instead of the usual blessing at the end of Mass, the following blessing or prayer over the people is used:

God our Father made you his children by water and the Holy Spirit; may He bless you and watch over you with His fatherly love.

**R. Amen.**

Jesus Christ the Son of God promised that the Spirit of truth would be with his Church for ever; may He bless you and give you courage in professing the true faith.

**R. Amen.**

The Holy Spirit came down upon the disciples and set their hearts on fire with love; may He bless you, keep you one in faith and love and bring you to the joy of God’s kingdom.

**R. Amen.**

The bishop adds immediately: May almighty God bless you, The Father, and the Son, † and the Holy Spirit.

**R. Amen.**
**PRAYER OVER THE PEOPLE** Instead of the preceding blessing, the prayer over the people may be used.

The deacon or minister gives the invitation in these or similar words: Bow your heads and pray for God’s blessing.

God our Father complete the work you have begun and keep the gifts of your Holy Spirit active in the hearts of your people. Make them ready to live His Gospel and eager to do His will. May they never be ashamed to proclaim to all the world Christ crucified living and reigning for ever and ever.

R. Amen.

The bishop adds immediately: May almighty God bless you, The Father, and the Son, † and the Holy Spirit.

R. Amen.
CONFIRMATION

IN THE CATECHISM OF THE COUNCIL OF BALTIMORE

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LESSON 9 – ON THE HOLY GHOST AND HIS DESCENT UPON THE APOSTLES

94. Who is the Holy Ghost?
The Holy Ghost is the Third Person of the Blessed Trinity.

95. From whom does the Holy Ghost proceed?
The Holy Ghost proceeds from the Father and the Son.

96. Is the Holy Ghost equal to the Father and the Son?
The Holy Ghost is equal to the Father and the Son, being the same Lord and God as they are.

97. On what day did the Holy Ghost come down upon the Apostles?
The Holy Ghost came down upon the Apostles ten days after the Ascension of Our Lord; and the day on which He came down upon the Apostles is called Whit-Sunday or Pentecost.

98. How did the Holy Ghost come down upon the Apostles?
The Holy Ghost came down upon the Apostles in the form of tongues of fire.

99. Who sent the Holy Ghost upon the Apostles?
Our Lord Jesus Christ sent the Holy Ghost upon the Apostles.

100. Why did Christ send the Holy Ghost?
Christ sent the Holy Ghost to sanctify His Church, to enlighten and strengthen the Apostles, and to enable them to preach the Gospel.

101. Will the Holy Ghost abide with the Church forever?
The Holy Ghost will abide with the Church forever, and guide it in the way of holiness and truth.

LESSON 23 – THE SACRAMENTS

304. What is a sacrament?
A sacrament is an outward sign instituted by Christ to give grace.

305. How many sacraments are there?
There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.

306. From whom do the sacraments receive their power to give grace?
The sacraments receive their power to give grace from God, through the merits of Jesus Christ.

307. Do the sacraments give sanctifying grace?

Then they laid their hands upon them, and they received the Holy Ghost. (Acts 8,17)

308. Does each of the sacraments also give a special grace?

Each of the sacraments also gives a special grace, called sacramental grace, which helps one to carry out the particular purpose of that sacrament.

309. Do the sacraments always give grace?
The sacraments always give grace if we receive them with the right dispositions.

Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord (I Corinthians 11,27).

310. Why are Baptism and Penance called sacraments of the dead?
Baptism and Penance are called sacraments of the dead because their chief purpose is to give the supernatural life of sanctifying grace to souls spiritually dead through sin.

Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God (John 3,5).

311. Why are Confirmation, Holy Eucharist, Anointing of the Sick, Holy Orders, and Matrimony called sacraments of the living?
Confirmation, Holy Eucharist, Anointing of the Sick, Holy Orders, and Matrimony are called sacraments of the living because their chief purpose is to give more grace to souls already spiritually alive through sanctifying grace.

96
312. What sin does one commit who knowingly receives a sacrament of the living in mortal sin?
He who knowingly receives a sacrament of the living in mortal sin commits a mortal sin of sacrilege, because he
 treats a sacred thing with grave irreverence.
Therefore whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood
of the Lord (I Corinthians 11,27).
313. Which are the sacraments that can be received only once?
The sacraments that can be received only once are Baptism, Confirmation, and Holy Orders.
314. Why can Baptism, Confirmation, and Holy Orders be received only once?
Baptism, Confirmation, and Holy Orders can be received only once because they imprint on the soul a spiritual
mark, called a character, which lasts forever.
And do not grieve the Holy Ghost of God, in whom you were sealed for the day of redemption (Ephesians 4,30).

LESSON 24 – BAPTISM

315. What is Baptism?
Baptism is the sacrament that gives our souls the new life of sanctifying grace by which we become children of God
and heirs of heaven.
Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the kingdom of
God (John 3,5).
316. What sins does Baptism take away?
Baptism takes away original sin; and also actual sin and all the punishment due to them, if the person baptized be
guilty of any actual sins and truly sorry for them.
Get up and be baptized and wash away thy sins, calling on his name (Acts 22,16).
317. What are the effects of the character imprinted on the soul by Baptism?
The effects of the character imprinted on the soul by Baptism are that we become members of the Church, subject to
its laws, and capable of receiving other sacraments.
318. Who can administer Baptism?
The priest is the usual minister of Baptism, but if there is danger that someone will die without Baptism, anyone else
may and should baptize.
319. How would you give Baptism?
I would give Baptism by pouring ordinary water on the forehead of the person to be baptized, saying while pouring
it: “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”
320. Why is Baptism necessary for the salvation of all men?
Baptism is necessary for the salvation of all men because Christ has said: “Unless a man be born again of water and
the spirit, he cannot enter into the kingdom of God.”
Now they who received his word were baptized, and there were added that day about three thousand souls (Acts
2,41).
321. How can those be saved who through no fault of their own have not received the sacrament of Baptism?
Those who through no fault of their own have not received the sacrament of Baptism can be saved through what is
called baptism of blood or baptism of desire.
322. How does an unbaptized person receive the baptism of blood?
An unbaptized person receives the baptism of blood when he suffers martyrdom for the faith of Christ.
Greater love than this no one has, that one lay down his life for his friends (John 15,13).
323. How does an unbaptized person receive the baptism of desire?
An unbaptized person receives the baptism of desire when he loves God above all things and desires to do all that is
necessary for his salvation.
If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode
with him (John 14,23).
324. When should children be baptized?
Children should be baptized as soon as possible after birth.
325. What sin do Catholic parents commit who put off for a long time, or entirely neglect, the Baptism of
their children?
Catholic parents who put off for a long time, or entirely neglect, the Baptism of their children, commit a mortal sin.
326. What do we promise through our godparents in Baptism?
We promise through our godparents in Baptism to renounce the devil and to live according to the teachings of Christ
and of His Church.
327. Why is the name of a saint given in Baptism?
The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a
328. **What is the duty of a godparent after Baptism?**
The duty of a godparent after Baptism is to see that the child is brought up a good Catholic, if this is not done by the parents.

329. **Who should be chosen as godparents for Baptism?**
Only Catholics who know their faith and live up to the duties of their religion should be chosen as godparents for Baptism.

## Lesson 25 – Confirmation

330. **What is Confirmation?**
Confirmation is the sacrament through which the Holy Ghost comes to us in a special way and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ.

*But I speak the truth to you; it is expedient for you that I depart. For if I do not go, the Advocate will not come to you (John 16,7).*

331. **Who is the usual minister of Confirmation?**
The bishop is the usual minister of Confirmation.

332. **What does the bishop do when he gives Confirmation?**
The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and, while laying his hand on the head of each person, anoints the forehead with holy chrism in the form of a cross.

*And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied (Acts 19,6).*

333. **What does the bishop say in anointing the person he confirms?**
In anointing the person he confirms, the bishop says: “I sign you with the sign of the cross and I confirm you with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.”

334. **What is holy chrism?**
Holy chrism is a mixture of olive oil and balm, blessed by the bishop on Holy Thursday.

335. **What does the anointing of the forehead with chrism in the form of a cross signify?**
The anointing of the forehead with chrism in the form of a cross signifies that the Catholic who is confirmed must always be ready to profess his faith openly and to practice it fearlessly.

336. **Why does the bishop give the person he confirms a slight blow on the cheek?**
The bishop gives the person he confirms a slight blow on the cheek to remind him that he must be ready to suffer everything, even death, for the sake of Christ.

337. **What are the effects of Confirmation?**
Confirmation increases sanctifying grace, gives its special sacramental grace, and imprints a lasting character on the soul.

*And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied (Acts 19,6).*

338. **What does the sacramental grace of Confirmation help us to do?**
The sacramental grace of Confirmation helps us to live our faith loyally and to profess it courageously.

339. **What is the character of Confirmation?**
The character of Confirmation is a spiritual and indelible sign which marks the Christian as a soldier in the army of Christ.

340. **What is necessary to receive Confirmation properly?**
To receive Confirmation properly it is necessary to be in the state of grace, and to know well the chief truths and duties of our religion.

341. **After we have been confirmed, why should we continue to study our religion even more earnestly than before?**
After we have been confirmed, we should continue to study our religion even more earnestly than before, so that we may be able to explain and defend our faith, and thus cooperate with the grace of Confirmation.

342. **Why should all Catholics be confirmed?**
All Catholics should be confirmed in order to be strengthened against the dangers to salvation and to be prepared better to defend their Catholic faith.
1285 Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace (Cf. Roman Ritual, Rite of Confirmation (OC), Introduction 1). For “by the sacrament of Confirmation, the baptized are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed” (LG 11; Cf. OC, Introduction 2).

I. CONFIRMATION IN THE ECONOMY OF SALVATION

1286 In the Old Testament the prophets announced that the Spirit of the Lord would rest on the hoped-for Messiah for his saving mission (Cf. Isa 11:2; 61:1; Lk 4:16-22). The descent of the Holy Spirit on Jesus at his baptism by John was the sign that this was he who was to come, the Messiah, the Son of God (Cf. Mt 3:13-17; Jn 1:33-34). He was conceived of the Holy Spirit; his whole life and his whole mission are carried out in total communion with the Holy Spirit whom the Father gives him “without measure” (Jn 3:34).

1287 This fullness of the Spirit was not to remain uniquely the Messiah’s, but was to be communicated to the whole messianic people (Cf. Ezek 36,25-27; Joel 3,1-2). On several occasions Christ promised this outpouring of the Spirit (Cf. Lk 12,12; Jn 3,5-8; 7,37-39; 16,7-15; Acts 1,8), a promise which he fulfilled first on Easter Sunday and then more strikingly at Pentecost (Cf. Jn 20,22; Acts 2,1-14). Filled with the Holy Spirit the apostles began to proclaim “the mighty works of God,” and Peter declared this outpouring of the Spirit to be the sign of the messianic age (Acts 2,11; Cf. 2,17-18). Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn (Cf. Acts 2,38).

1288 “From that time on the apostles, in fulfillment of Christ’s will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the Letter to the Hebrews the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church” (Paul VI, Divinae consortium naturae, 659; cf. Acts 8,15-17; 19,5-6; Heb 6,2).
Very early, the better to signify the gift of the Holy Spirit, an anointing with perfumed oil (chrism) was added to the laying on of hands. This anointing highlights the name “Christian,” which means “anointed” and derives from that of Christ himself whom God “anointed with the Holy Spirit” (Acts 10,38). This rite of anointing has continued ever since, in both East and West. For this reason the Eastern Churches call this sacrament Chrismation, anointing with chrism, or myron which means “chrism.” In the West, the term Confirmation suggests that this sacrament both confirms and strengthens baptismal grace.

Two traditions: East and West

In the first centuries Confirmation generally comprised one single celebration with Baptism, forming with it a “double sacrament,” according to the expression of St. Cyprian. Among other reasons, the multiplication of infant baptisms all through the year, the increase of rural parishes, and the growth of dioceses often prevented the bishop from being present at all baptismal celebrations. In the West the desire to reserve the completion of Baptism to the bishop caused the temporal separation of the two sacraments. The East has kept them united, so that Confirmation is conferred by the priest who baptizes. But he can do so only with the “myron” consecrated by a bishop (Cf. CCEO, Can. 695 § 1; 696 § 1).

A custom of the Roman Church facilitated the development of the Western practice: a double anointing with sacred chrism after Baptism. The first anointing of the neophyte on coming out of the baptismal bath was performed by the priest; it was completed by a second anointing on the forehead of the newly baptized by the bishop (Cf. St. Hippolytus, Trad. Ap. 21:Sch 11,80-95). The first anointing with sacred chrism, by the priest, has remained attached to the baptismal rite; it signifies the participation of the one baptized in the prophetic, priestly, and kingly offices of Christ. If Baptism is conferred on an adult, there is only one post-baptismal anointing, that of Confirmation.

The practice of the Eastern Churches gives greater emphasis to the unity of Christian initiation. That of the Latin Church more clearly expresses the communion of the new Christian with the bishop as guarantor and servant of the unity, catholicity and apostolicity of his Church, and hence the connection with the apostolic origins of Christ’s Church.

II. THE SIGNS AND THE RITE OF CONFIRMATION

In treating the rite of Confirmation, it is fitting to consider the sign of anointing and what it signifies and imprints: a spiritual seal.

Anointing, in Biblical and other ancient symbolism, is rich in meaning: oil is a sign of abundance and joy (Cf. Deut 11,14; Pss 23,5; 104,15); it cleanses (anointing before and after a bath) and limbers (the anointing of athletes and wrestlers); oil is a sign of healing, since it is soothing to bruises and wounds (Cf. Isa 1,6; Lk 10,34); and it makes radiant with beauty, health, and strength.

Anointing with oil has all these meanings in the sacramental life. The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and ordination is the sign of consecration. By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off “the aroma of Christ” (2 Cor 2,15).

By this anointing the confirmand receives the “mark,” the seal of the Holy Spirit. A seal is a symbol of a person, a sign of personal authority, or ownership of an object (Cf Gen 38,18; 41,42; Deut 32,34; CT 8:6). Hence soldiers were marked with their leader’s seal and slaves with their master’s. A seal authenticates a juridical act or document and occasionally makes it secret (Cf. 1 Kings 21,8; Jer 32,10; Isa 29,11).

Christ himself declared that he was marked with his Father’s seal (Cf. Jn 6,27). Christians are also marked with a seal: “It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee” (2 Cor 1,21-22; cf. Eph 1,13; 4,30). This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial (Cf. Rev 7,2-3; 9,4; Ezek 9,4-6.).

The celebration of Confirmation

The consecration of the sacred chrism is an important action that precedes the celebration of Confirmation, but
is in a certain way a part of it. It is the bishop who, in the course of the Chrism Mass of Holy Thursday, consecrates the sacred chrism for his whole diocese. In some Eastern Churches this consecration is even reserved to the patriarch:
The liturgy of Antioch expresses the epiclesis for the consecration of the sacred chrism (myron) in this way: “Father . . . send your Holy Spirit on us and on this oil which is before us and consecrate it, so that it may be for all who are anointed and marked with it holy myron, priestly myron, royal myron, anointing with gladness, clothing with light, a cloak of salvation, a spiritual gift, the sanctification of souls and bodies, imperishable happiness, the indelible seal, a buckler of faith, and a fearsome helmet against all the works of the adversary.”

1298 When Confirmation is celebrated separately from Baptism, as is the case in the Roman Rite, the Liturgy of Confirmation begins with the renewal of baptismal promises and the profession of faith by the confirmands. This clearly shows that Confirmation follows Baptism (Cf. SC 71). When adults are baptized, they immediately receive Confirmation and participate in the Eucharist (Cf. CIC, can. 866).

1299 In the Roman Rite the bishop extends his hands over the whole group of the confirmands. Since the time of the apostles this gesture has signified the gift of the Spirit. The bishop invokes the outpouring of the Spirit in these words:
All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.
Send your Holy Spirit upon them
to be their helper and guide.
Give them the spirit of wisdom and understanding,
the spirit of right judgment and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.
We ask this through Christ our Lord (OC 25).

1300 The essential rite of the sacrament follows. In the Latin rite, “the sacrament of Confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hand, and through the words: ‘Accipe signaculum doni Spiritus Sancti’: Be sealed with the Gift of the Holy Spirit.” (Paul VI, apostolic constitution, Divinae consortium naturae, 663). In the Eastern Churches of Byzantine rite, after a prayer of epiclesis, the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, chest, back, hands, and feet. Each anointing is accompanied by the formula (Signaculum doni Spiritus Sancti): “the seal of the gift of the Holy Spirit” (Rituale per le Chiese orientali di rito bizantino in lingua greca, Pars Prima (Liberia Editrice Vaticana, 1954) 36).

1301 The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful (Cf. St. Hippolytus, Trad. Ap. 21:SCh 11,80-95).

III. THE EFFECTS OF CONFIRMATION

1302 It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.

1303 From this fact, Confirmation brings an increase and deepening of baptismal grace:
- it roots us more deeply in the divine filiation which makes us cry, “Abba! Father!” (Rom 8:15);
- it unites us more firmly to Christ;
- it increases the gifts of the Holy Spirit in us;
- it renders our bond with the Church more perfect (Cf. LG 11);
- it gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross (Cf. Council Of Florence (1439): DS 1319; LG 11; 12):
Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God’s presence. Guard what you have received. God the Father has marked you with his sign; Christ the Lord has confirmed you and has placed his pledge, the Spirit, in your hearts (St. Ambrose, De myst. 7,42:PL 16,402-403).
Like Baptism which it completes, Confirmation is given only once, for it too imprints on the soul an *indelible spiritual mark*, the “character,” which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness (Cf. Council Of Trent (1547): DS 1609; *Lk* 24,48-49).

This “character” perfects the common priesthood of the faithful, received in Baptism, and “the confirmed person receives the power to profess faith in Christ publicly and as it were officially (*quasi Ex officio*)” (St. Thomas Aquinas, *STh* III,72,5, ad 2).

### IV. WHO CAN RECEIVE THIS SACRAMENT?

Every baptized person not yet confirmed can and should receive the sacrament of Confirmation (Cf. *CIC*, can. 889 § 1). Since Baptism, Confirmation, and Eucharist form a unity, it follows that “the faithful are obliged to receive this sacrament at the appropriate time” (*CIC*, can. 890), for without Confirmation and Eucharist, Baptism is certainly valid and efficacious, but Christian initiation remains incomplete.

For centuries, Latin custom has indicated “the age of discretion” as the reference point for receiving Confirmation. But in danger of death children should be confirmed even if they have not yet attained the age of discretion (Cf. *CIC*, cann. 891; 883, 3o).

Although Confirmation is sometimes called the “sacrament of Christian maturity,” we must not confuse adult faith with the adult age of natural growth, nor forget that the baptismal grace is a grace of free, unmerited election and does not need “ratification” to become effective. St. Thomas reminds us of this:

> Age of body does not determine age of soul. Even in childhood man can attain spiritual maturity: as the book of Wisdom says: “For old age is not honored for length of time, or measured by number of years. “Many children, through the strength of the Holy Spirit they have received, have bravely fought for Christ even to the shedding of their blood (St. Thomas Aquinas, *STh* III,72,8, ad 2; Cf. *Wis* 4,8).

Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. To this end catechesis for Confirmation should strive to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community. The latter bears special responsibility for the preparation of confirmands (Cf. *OC* Introduction 3).

To receive Confirmation one must be in a state of grace. One should receive the sacrament of Penance in order to be cleansed for the gift of the Holy Spirit. More intense prayer should prepare one to receive the strength and graces of the Holy Spirit with docility and readiness to act (Cf. *Acts* 1,14).

Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents (Cf. *OC* Introduction 5; 6; *CIC*, Can. 893 §§ 1-2).

### V. THE MINISTER OF CONFIRMATION

The *original minister* of Confirmation is the bishop (Cf. *LG* 26).

In the East, ordinarily the priest who baptizes also immediately confers Confirmation in one and the same celebration. But he does so with sacred chrism consecrated by the patriarch or the bishop, thus expressing the apostolic unity of the Church whose bonds are strengthened by the sacrament of Confirmation. In the Latin Church, the same discipline applies to the Baptism of adults or to the reception into full communion with the Church of a person baptized in another Christian community that does not have valid Confirmation (Cf. *CIC*, Can. 883 § 2).

In the Latin Rite, the ordinary minister of Confirmation is the bishop (Cf. *CIC*, Can. 882). If the need arises, the bishop may grant the faculty of administering Confirmation to priests (Cf. *CIC*, Can. 884 § 2), although it is fitting that he confer it himself, mindful that the celebration of Confirmation has been temporally separated from Baptism for this reason. Bishops are the successors of the apostles. They have received the fullness of the sacrament of Holy Orders. The administration of this sacrament by them demonstrates clearly that its effect is to unite those who receive it more closely to the Church, to her apostolic origins, and to her mission of bearing witness to Christ.
1314 If a Christian is in danger of death, any priest can give him Confirmation (Cf. CIC, Can. 883 § 3). Indeed the Church desires that none of her children, even the youngest, should depart this world without having been perfected by the Holy Spirit with the gift of Christ’s fullness.

IN BRIEF

1315 “Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit” (Acts 8,14-17).

1316 Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

1317 Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian’s soul; for this reason one can receive this sacrament only once in one’s life.

1318 In the East this sacrament is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the three sacraments of Christian initiation. In the Latin Church this sacrament is administered when the age of reason has been reached, and its celebration is ordinarily reserved to the bishop, thus signifying that this sacrament strengthens the ecclesial bond.

1319 A candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.

1320 The essential rite of Confirmation is anointing the forehead of the baptized with sacred chrism (in the East other sense-organs as well), together with the laying on of the minister’s hand and the words: “Accipe signaculum doni Spiritus Sancti” (Be sealed with the Gift of the Holy Spirit.) in the Roman rite, or: Signaculum doni Spiritus Sancti: the seal of the gift of the Holy Spirit in the Byzantine rite.

1321 When Confirmation is celebrated separately from Baptism, its connection with Baptism is expressed, among other ways, by the renewal of baptismal promises. The celebration of Confirmation during the Eucharist helps underline the unity of the sacraments of Christian initiation.
What is PRAYER?

Prayer (mental or vocal) can be defined in a number of ways:

Fr. John Hardon defined prayer as: The voluntary response to the awareness of God's presence. This response may be an acknowledgment of God's greatness and of a person's total dependence on him (adoration), or gratitude for his benefits to oneself and others (thanksgiving), or sorrow for sins [contrition] committed and begging for mercy (expiation), or asking for graces needed (petition), or affection for God, who is all good (love).22

St. Thérèse of Lisieux: For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.(1)23

From the Catechism of the Catholic Church:

2559 “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.”(2) But when we pray, do we speak from the height of our pride and will, or “out of the depths” of a humble and contrite heart?(3) He who humbles himself will be exalted,(4) humility is the foundation of prayer. Only when we humbly acknowledge that “we do not know how to pray as we ought,”(5) are we ready to receive freely the gift of prayer. “Man is a beggar before God.”(6) (2613; 2763)24

2560 “If you knew the gift of God!”(7) The wonder of prayer is revealed beside the well where we come seeking water: there, Christ comes to meet every human being. It is he who first seeks us and asks us for a drink. Jesus thirsts; his asking arises from the depths of God’s desire for us. Whether we realize it or not, prayer is the encounter of God’s thirst with ours. God thirsts that we may thirst for him.(8)25

The greatest prayer is the Mass. It incorporates the four purposes of prayer (ACTS – see below).

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22 (2) St. John Damascene, De fide orth. 3, 24: PG 94, 1089C.
22 (3) Ps 130:1.
22 (5) Rom 8:26.
22 (6) St. Augustine, Sermo 56, 6, 9: PL 38, 381.
22 (7) Jn 4:10.
22 (8) Cf. St. Augustine, De diversis quaestionibus octoginta tribus 64, 4: PL 40, 56.
The objections so often made to prayer arise from two opposite errors—chance and fate. If all that happens takes place without any kind of power to regulate it (chance), or if everything is governed by rigid law which cannot be controlled (fate), then of course it is useless to pray. But reason and revelation alike tell us that the world is ruled by the Providence of God. We firmly uphold...the laws of nature, but at the same time we maintain that God, the author of this law, can counteract, suspend or change it at His pleasure. Thus we pray for rain, fine weather or health because we believe that God is the Lord of heaven and earth, “who accomplishes all things according to the counsel of his will” (Ephesians 1:11, RSVCE).

Four types of Prayer:

A – Adoration
C – Contrition
T – Thanksgiving
S – Supplication

A – Adoration: The act of religion by which God is recognized as alone worthy of supreme honor because he is infinitely perfect, has supreme dominion over humans, and the right to human total dependence on the Creator. It is at once an act of mind and will, expressing itself in appropriate prayers, postures of praise, and acts of reverence and sacrifice. (Etym. Latin ad-, to + orare, to pray; or os, oris, mouth, from the pagan custom of expressing preference for a god by wafting a kiss to the statue: adoratio, worship, veneration.)

C – Contrition: The act or virtue of sorrow for one's sins. The virtue of contrition is a permanent disposition of soul. However, only an act of contrition is required for the remission of sin, whether with or without sacramental absolution.

The act of contrition is a free decision involving a detestation of and grief for sins committed and also a determination not to sin again. This detestation is an act of the will that aims at past sinful thoughts, words, deeds, or omissions. In practice it means that a sinner must retract his past sins, equivalently saying he wished he had not committed them. The grief for sins is also an act of the will directed at the state of greater or less estrangement from God that results from sinful actions. Concretely, it means the desire to regain the divine friendship, either lost or injured by sin. There must also be a determination not to sin again, which is an act of the will resolving to avoid the sins committed and take the necessary means to overcome them.

Four qualities permeate a genuine act of contrition and affect all three constituents of the act, the detestation, the grief, and the determination not to sin again. A valid contrition is internal, supernatural, universal, and sovereign.

Contrition is internal when it is sincere and proceeds from the will, when it is not the result of a mere passing mood or emotional experience. It is supernatural when inspired by actual grace and based on a motive accepted on faith. It is universal when the sorrow extends to all mortal sins, and for valid sacramental absolution there must be sorrow for whatever sins are confessed. It is finally sovereign if the sinner freely recognizes sin as the greatest of all evils and is willing to make amends accordingly. (Etym. Latin contritio, grinding, crushing; compunction of heart; from conterere, to rub together, bruise.)

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26 p. 67, Catholic Morality by Fr. John Laux, 1990, TAN Books
From the *Catechism of the Catholic Church*:

**T – Thanksgiving: 2637** Thanksgiving characterizes the prayer of the Church which, in celebrating the Eucharist, reveals and becomes more fully what she is. Indeed, in the work of salvation, Christ sets creation free from sin and death to consecrate it anew and make it return to the Father, for his glory. The thanksgiving of the members of the Body participates in that of their Head. (References in the CCC: 224, 1328, 2603)

2638 As in the prayer of petition, every event and need can become an offering of thanksgiving. The letters of St. Paul often begin and end with thanksgiving, and the Lord Jesus is always present in it: “Give thanks in all circumstances; for this is the will of God in Christ Jesus for you”; “Continue steadfastly in prayer, being watchful in it with thanksgiving.”

**S – Supplication** (or Petition): 2629 The vocabulary of supplication in the New Testament is rich in shades of meaning: ask, beseech, plead, invoke, entreat, cry out, even “struggle in prayer.” Its most usual form, because the most spontaneous, is petition: by prayer of petition we express awareness of our relationship with God. We are creatures who are not our own beginning, not the masters of adversity, not our own last end. We are sinners who as Christians know that we have turned away from our Father. Our petition is already a turning back to him. (Reference in the CCC: 396)

Good Daily Habits to Grow in Holiness

Daily Spiritual Activities (Start with a two or three and build up):

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29 Reference Note : 1 Thess 5:18; Col 4:2.

30 Reference Note : Cf. Rom 15:30; Col 4:12.

31 For example, “Sacred Heart of Jesus, have mercy on me a sinner.” You can say this many times a day.
FINAL PREPARATIONS
A BRIEF EXAMINATION OF CONSCIENCE FOR THE YOUNG

I. YOU SHALL WORSHIP THE LORD YOUR GOD AND HIM ONLY SHALL YOU SERVE

Have I failed to love God at all times?
Have I failed to pray every day?
Have I failed to orient my life and activities toward God,
Who is my Creator and Redeemer? Have I neglected my prayer life? Have I failed to make an act of penance (e.g., not eating meat or perform a work of mercy) on Fridays?
Have I done unnecessary physical work on Sundays? Have I shown lack of reverence to holy objects or even to the Blessed Sacrament?
Have I failed to study and learn the Word of God?
Have I failed to educate myself in the Catholic Faith according to my capacities? Have I failed to defend the Faith against detractors?

II. YOU SHALL NOT TAKE THE NAME OF THE LORD YOUR GOD IN VAIN

Have I used the Holy Name of God disrespectfully? Have I used the Holy Name of God in a curse? Have I broken an oath made with God as a witness?

III. REMEMBER THE SABBATH DAY, KEEP IT HOLY

Have I done unnecessary work on a Sunday?
Have I failed to do charitable works on a Sunday?
Have I forgotten or refused to go to Mass on a Sunday or Holy Day of Obligation? Have I caused someone else to miss Mass?
Have I received Holy Communion without keeping the fast for at least an hour? Have I received communion in a church that was not a Catholic Church?

IV. HONOR YOUR FATHER AND YOUR MOTHER, THAT YOUR DAYS MAY BE LONG IN THE LAND WHICH THE LORD YOUR GOD GIVES YOU

Have I failed to show my parents due honor and respect?
Have I failed to love my parents and relatives?
Have I disobeyed my parents or grandparents?
Have I disrespected someone in authority over me?
Have I abused my own authority?
Have I made it difficult for my children to respect their father or mother? Have I failed to accept the discipline or teachings of the Holy Catholic Church?

V. YOU SHALL NOT MURDER

Have I teased people?
Have I said mean things?
Have I picked on someone?
Have I failed to make peace?
Have I refused to forgive someone?
Am I bigoted or prejudiced?
Have I been physically or verbally abusive?
Have I taken unnecessary risks for fun or on a dare?
Have I harbored hatred or held a grudge?
Have I been indifferent to the needs of the poor?
Have I neglected the care of the infirm, the elderly or the handicapped who are in my charge?

VI. YOU SHALL NOT COMMIT ADULTERY
IX. YOU SHALL NOT COVET YOUR NEIGHBOR’S WIFE

Have I had impure thoughts?
Have I told or laughed at dirty jokes?
Have I watched bad movies or TV shows? Have I watched something bad or impure on the Internet?
Have I failed to be chaste according to my state in life?
Have I been impure in conversation, thought or deed (i.e., specific actions)?

VII. YOU SHALL NOT STEAL
X. YOU SHALL NOT COVET ANYTHING THAT BELONGS TO YOUR NEIGHBOR

Have I cheated?
Have I failed to share with others?
Have I pouted when I didn’t get what I want?
Have I wished bad things would happen to people because they have something I want?
Have I failed to respect other people’s property? Have I stolen anything?
Have I been envious or jealous of another’s fortune? Have I unlawfully copied software, videos or music?
Have I failed to put in a full day’s work for a full day’s pay? Have I failed to make my just contribution to Church?
Have I lied or hidden the truth?
Have I wasted time when I should be doing other necessary tasks? (e.g., Excessive use of electronic devices [phone, Xbox, etc.] or spending too much time surfing the Internet)

VIII. YOU SHALL NOT BEAR FALSE WITNESS AGAINST YOUR NEIGHBOR

Have I played games with the truth?
Have I lied?
Have I gossiped?
Have I injured anyone else’s reputation unnecessarily?
SAMPLE LETTER TO THE BISHOP

[Note: If a different bishop presides at Confirmation, the teacher will supply the Bishop’s name and address.]

TO COMPLETE THIS LETTER, PLEASE REFER TO THE PAGES IN YOUR Workbook
DESCRIBING THE “Apostolic Project.”
Please type or write Neatly!

FINAL DRAFT due before the Final Interview.

Month Day, Year

Most Rev. Paul S. Loverde, D.D. Diocese of Arlington 200 North Glebe Road, Suite 914 Arlington, VA 22203

Your Excellency:

Praised be Jesus Christ!

The purpose of this letter is to request the Sacrament of Confirmation this Spring when you come to
St. John the Baptist Church.
During this past year, I have studied the Catholic Faith, and it is very important to me because…
The saint that I chose for my patron for Confirmation is Saint…
St./Blessed _____ is well known for…
The reasons I chose St. _____ for my patron are…
As a requirement in preparation for Confirmation, I participated in an apostolic project. My project involved…
I wish to be confirmed because…
Thank you, Bishop Loverde, for…
Please say a prayer for me as I continue preparing for the coming of the Holy Spirit in the Sacrament of
Confirmation.
I will pray for you and your intentions. God bless you.

Name and Signature
The questions will be used for discussion at the Interview. If you have difficulty in answering any questions, please talk with your parents before the interview. This is an opportunity to discern readiness for the Sacrament of Confirmation.

1. Who are the people who pray for you?
2. Which angels and saints are interceding for you?
3. Who are the people who are trying to help you get to heaven?
4. Do you make it a point to help others? In what ways?
5. What have you done for the salvation of someone else?
6. Are you willing to talk to people about Christ, Our Lord?
7. How important is it to you to help people believe in Jesus, belong to His Church, receive the Sacraments & go to heaven? Also:
   - Name three reasons you’re a Catholic
   - Name three reasons you love being Catholic
   - Name three reasons you love Our Lord Jesus Christ
8. How would you act in the following situations?
   - You meet a Protestant friend who asks you, “Why are you a Catholic? What difference does it make?”
   - A friend of yours remarks, “I don’t understand why you can’t just go to your room and tell God that you’re sorry for your sins. Why tell a priest that you’re sorry?”
   - Someone says to you that certain Catholic teachings cannot be found in the Bible – for example, Purgatory and the Assumption into heaven of the Blessed Virgin. “How can you believe in these teachings that aren’t in the Bible?”
   - A friend of yours says that a person should do what feels right. The friend says, “I don’t feel bad if I shoplift, so how can that be wrong?”
   - A non-Catholic asks, “Why do you have to go to church (Mass) every week? Why is that important?”
9. How do you intend to continue to learn more about Jesus and His Church?
10. Are you prepared to live the teachings of Christ and His Church, i.e. what the Pope and the bishops in union with him teach?
11. How do you intend to be active in the Church after Confirmation?
12. What are the works of the parish that you could do?
13. What is the importance of attending Mass on Sundays and Holy Days of Obligation?
14. What is the importance of frequent reception of the Sacrament of Penance? When must you go to Confession?
15. How have you made prayer more a part of my life?
16. How have you incorporated reading Sacred Scripture into your relationship with God?
17. What is your favorite Gospel story? Why do you like it?
18. When and why were the Apostles hiding in the upper room?
19. What’s the difference between the Resurrection and the Ascension?
20. What were Our Lord’s last instructions to the Apostles before He ascended into heaven?
21. What were the Apostles doing in the upper room before Pentecost?
22. What happened at Pentecost? What did the Apostles start doing after Pentecost?
23. What’s the difference between the Ascension and the Assumption?
24. Is God asking you to be a saint?
25. What are the vocations to which God might be calling you?
26. Why do you want to be confirmed?
Maps on Christ's Life: The following six pages show the journeys that Christ took around Galilee and Palestine at the start of His public ministry. The last three pages show certain locations in Jerusalem at the time of Christ's life and where events took place during His Passion. (Images from the One-Stop Bible Atlas by Nick Page, Lion UK Publishing, 2010)

Jesus Begins His Ministry

Jesus' relative John was a preacher, political activist and baptizer. He preached the need for repentance and integrity (Luke 3:1–14); he criticized the ruler of Galilee, Herod Antipas, for his marriage to Herodias, his brother's former wife (Luke 3:18–20); and he baptized many people as a sign of their repentance (Luke 3:15–17). Jesus went to John to be baptized (Luke 3:21–22), then spent time in the wilderness (Luke 4:1–13), before returning to Galilee to begin his public ministry (Luke 4:14–15).

John the Baptist at Work

The exact location of John the Baptist's activity is not certain. We know he was in the wilderness (Mark 1:4) and he baptized people in the Jordan (Matthew 3:13; Luke 3:3). John's Gospel tells us that John the Baptist encountered Jesus at “Bethany beyond the Jordan” (John 1:28), but that is an unknown location; no early literature mentions such a place. It is possible that John is referring to a region rather than a town or village; possibly the region of Bashan or Batanea. (In the Septuagint this area is referred to as “beyond the Jordan”.) This fits in with John's account, since immediately following this encounter, Jesus meets Philip, Andrew and Peter, all of whom came from Bethsaida. However, it is not likely for the site of Jesus' baptism, because it's a long way from the wilderness. For that place, a better suggestion comes from later in John, where the Baptist is described as being “at Aenon near Salim” (John 3:23). This location makes more sense for Jesus' baptism, since it is close to the wilderness where Jesus went following his baptism. So, assuming John was recording two known sites for John the Baptist's activities, one possible scheme of things is as follows:

Jesus' Baptism and Temptation

2. After the baptism he goes into the Judean wilderness for 40 days (Luke 4:1–13).
3. Tempted by the devil, he is taken to Jerusalem (Luke 4:9–13).
5. “Three days later” he attends the wedding in Cana (John 2:1–10).
After some time spent teaching and performing miracles in Galilee, Jesus ventured further afield. Mark and Matthew contain stories of him visiting Tyre and Sidon. Although these are absent from Luke, he records that people from those areas came to listen to Jesus – indicating, perhaps, that he had been there (Luke 6:17–19). Tyre and Sidon were “abroad” – over the border and into the Roman province of Syria. We know, as well, that Jesus visited Caesarea Philippi – in the region ruled by Herod Philip – and the Decapolis (Mark 7:31). This may have been part of the same trip.

### Out of Town

What caused this trip? Partly there is the symbolic activity of following Elijah. It was Elijah, after all, who brought back to life the son of a widow in Zarephath near Sidon – an event to which Jesus referred (1 Kings 17:9–10; Luke 4:26). Jesus was demonstrating that God’s love was not confined within geographical, political or even racial boundaries.

But at a more human level, Jesus was possibly also getting out of town for a while. In both Mark and Matthew the trip to Syria comes after the information that Herod Antipas had executed John the Baptist and was showing an interest in Jesus (Matthew 14:1–14; Mark 6:14–29). Syria, the tetrarchy of Philip and the Decapolis were all beyond Antipas’ jurisdiction. This might explain the curious detail in Mark that when Jesus went to Tyre he “did not want people to know he was there” (Mark 7:24).

### The Trip to Syria

Mark gives the following itinerary:

“Jesus left the region around Tyre and went by way of Sidon towards Lake Galilee. He went through the land near the ten cities known as Decapolis” (Mark 7:31–32; Matthew 15:21–28). After this he went down to Lake Galilee, and crossed in a boat to the “territory near Dalmanutha” (Mark 8:10; Matthew calls it “Magadan” Matthew 15:39).

It’s a curious itinerary, not least because starting at Tyre, Sidon is in the opposite direction to the Decapolis. Most likely it indicates a roundabout circuitous journey. It may be during this journey, therefore, that Jesus went to Caesarea Philippi (Mark 8:27–30; Matthew 16:13–20).

1. Jesus crosses the border and stays in Tyre. He heals the daughter of the Syrophoenician woman (Mark 7:24–30).

2. He goes to the Decapolis by way of Sidon.

3. Either on this trip, or at another time, Jesus goes to Caesarea Philippi, where Peter states that Jesus is the Messiah (Mark 8:27–30).

4. Jesus feeds the 4,000 then crosses the lake to Dalmanutha/Magdala (Mark 8:1–10).
Jesus' Travels in John's Gospel (AD 30-33)

Matthew, Mark and Luke – the so-called synoptic gospels – give a broadly similar pattern to Jesus’ ministry, with a period of time spent in Galilee before he heads south to Jerusalem.

John shows a very different pattern. In his Gospel, Jesus makes several visits to Jerusalem, and spends time in Judea and Samaria as well.

First Visit to Jerusalem: Spring AD 30
1. Jesus visits Jerusalem for Passover just after the start of his ministry (John 2:13–21).
2. After this he spends some time in “Judea, where he stayed with them for a while and was baptizing people” (John 3:22).
3. He then goes to Samaria, to Sychar – near the site of ancient Shechem (John 4:1–42).
4. He returns to Cana in Galilee (John 4:43–54).

Second Visit to Jerusalem: Autumn AD 31(?)
5. Jesus visits for “another Jewish festival”. This may have been the Feast of Tabernacles, in September/October (John 5:1).
6. Jesus spends the next Passover in Galilee (John 6:4).

Third Visit to Jerusalem: Autumn AD 32
7. Jesus makes a covert visit to Jerusalem for the Feast of Shelters in September/October AD 32 (John 7:1–30). He leaves when his life is threatened (John 8:59).

Fourth Visit to Jerusalem: Winter AD 32
8. Jesus returns to Jerusalem for the Feast of Dedication (Hanukkah) in December AD 32.
9. He escapes and crosses the Jordan to “where John had earlier been baptizing” (John 10:39–40). This is presumably Aenon (John 3:23).

The Raising of Lazarus: Early AD 33
10. Jesus returns to Bethany, where he raises Lazarus from the dead (John 11).
11. He leaves Bethany and goes to “the town of Ephraim, which was near the desert” (John 11:54).
The last week of Jesus’ life is outlined in detail in two of the Gospels: John and Mark. (Luke and Matthew follow Mark’s pattern, but not with the same degree of detail as to the timing of events.) Between those two Gospels, we can build up a reasonably clear daily picture of events during the week.

Over the first few days, Jesus makes the journey in from Bethany, goes to the Temple and then returns across the Mount of Olives at night. Wednesday he spends in Bethany.

Thursday, however, is when everything changes. Using the traditional sites of the Last Supper and the house of the high priest, we can chart Jesus’ movements. He sends two unnamed disciples (from the 72) into the city to prepare a place for the meal. Then he follows with the twelve and, presumably, some of the other followers.

After the meal (which, if it followed the pattern of Passover meals, would have ended between midnight and 2 a.m.) they go to Gethsemane, where Jesus is arrested, and then back across the city to where the interrogation takes place.

The next morning, Jesus is moved between the high priest’s house, Pilate’s headquarters and the Hasmonean palace, where Antipas is staying. Then he is taken just outside the city and executed.

**Close Quarters**

Jerusalem was a small city. The Gospels cram a lot of action into a few short hours, but the maps show that the distances involved were not great. From Pilate’s headquarters to the traditional site of the crucifixion, for example, is only a few hundred metres.

The tradition of the Via Dolorosa, the route across the city from east to west, is probably not historically accurate. It is based on the belief that Pilate tried Jesus in the Antonia Fortress, whereas Pilate actually stayed in the former palace of Herod the Great on the other side of the city.
JESUS IN JERUSALEM: THURSDAY AND FRIDAY

1. THURSDAY AFTERNOON TO FRIDAY EARLY MORNING

1. Thursday afternoon. Jesus leaves the house in Bethany and goes to Jerusalem.
2. He goes to the Upper Room, where the meal has been prepared.
3. Thursday night. During the supper Judas slips out to alert the authorities, presumably at the nearby house of Caiphas.
4. 12:00 a.m.–2:00 a.m. Friday. Jesus and the disciples go to Gethsemane to pray.

2. FRIDAY: EARLY HOURS OF THE MORNING

5. 2:00 a.m. (?) Jesus is arrested in Gethsemane.
6. He is taken to the house of the high priest, where the interrogation takes place before Annas and Caiphas. In the courtyard, Peter denies knowing Jesus. Jesus is held overnight.

3. FRIDAY: DAYBREAK TO 9 A.M.

7. Daybreak. Jesus is "tried" before the council.
8. He is taken to Pilate's headquarters in the palace of Herod the Great.
9. Pilate sends him to Antipas.
10. Antipas returns him to Pilate, who condemns him.
11. 9:00 a.m. Jesus is taken to Golgotha and crucified.
12. 3:00 p.m. Jesus' body is taken down and buried in a nearby tomb.
Crucifix based on the Shroud of Turin (more details given in class)

The Christ of the University Brotherhood of Cordoba was created by a sculptor who is also a professor of the University of Seville, Juan Manuel Miñarro. This Christ is the result of the work of a multidisciplinary team of scientists who are researchers of the Shroud. It is the only Shroud-based Crucifix in the world and it reflects, up to the last detail, the multiple traumatisms of the corpse, as they are reflected in the Shroud of Turin. The image represents a body, 1.80 meters [approximately 5’11”] tall, according to the studies of the Shroud by the universities of Bologna and Pavia. The arms and the cross form a 65° angle. In it, the wounds of the Man in the Shroud of Turin are reproduced exactly.
The crown of thorns is a helmet, covering the entire skull. It is made with "ziziphus jujuba", a type of thorns that do not bend; believed to have been used to make Christ's crown of thorns. The right side of the face is swollen and bruised, since the cheekbone was broken. The crown of thorns is of the same Palestinian plant species that the botanists have pointed out. The tongue and the toes present a bluish tone, typical for heart failure.

Under the phrase in Hebrew, the translation into Greek and Latin is written from right to left, a common error at that time in that area. It has spelling mistakes on purpose.
The right arm is dislocated, because the man crucified was leaning on it, during the process of asphyxia, looking for air. The thumb in each hand is folded towards the center of the palm. This is the reaction of a nerve when an object pierces the wrist.
There are two types of blood on the body: the blood presented prior to death and the post-mortem blood, as well as the plasma in the wound of the side. This was supervised by hematologists.

The wounds reflect the marks left by the Roman whips used for punishment, with metal balls with spikes at the end, to rip the skin off. There are no vital areas whipped, since the executioners used to keep these areas free of harm, so that the convicted person would not die in the torture.

The toes are bluish in color due to heart failure.