



SECONDARY RELIGION GUIDELINES

DIOCESE OF ARLINGTON

1998

WORKING DRAFT

**“Go, therefore, and make disciples of all nations....
Teaching them to carry out everything I have commanded you.”
(Matthew 28:19-20)**

Catholic education refers to the totality of the Church’s efforts to make disciples, to help all believe that Jesus is the Son of God so that believing they might have life in His Name, and to educate and instruct them in this life, in order to build up the Body of Christ. (cf. CCC 4)

An integral part of Catholic Education is catechesis. “Catechesis is an education in the faith of children, young people, and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic systematic way, with a view to initiating the hearers into the fullness of the Christian life.” (CCC 5)

The following Guidelines for Secondary Religious Education are structured around a center, the mystery of the Blessed Trinity and of Christ as expressed in the four Pillars of the Catechism of the Catholic Church:

1. The Profession of Faith – Creed
2. The Celebration of the Christian Mystery – Sacraments
3. Life in Christ – Commandments and the Moral Life
4. Christian Prayer – Prayer

The Guidelines, which are cross-referenced with the Catechism of the Catholic Church, are structured to be useful for both Parish Religious Education Programs and Parish School Programs. There are two major sections:

CONTENT OF FAITH:

- I. Topical Themes – content is arranged according to major textbook series themes, and is designed to be more useful for Catholic high schools;
- II. Themes by Age Group – content is identical to Section I but arranged according to content to be presented to the younger or the older adolescent, and is designed to be more useful for Parish Religious Education and Youth Ministry Programs;
- III. Glossary – frequently used terms and brief definitions or descriptions

EXPERIENCE OF FAITH:

- IV. Books, Resources, Videos, Service, Activities, Projects, and Retreats – suggestions to enrich the experience of faith

These Guidelines are a working draft for the 1998-99 school year, and those who use them will be invited to contribute suggestions in the Spring of 1999. These Guidelines are intended to assist catechists in fulfilling the mission of the Church to educate her children in the fullness of the Catholic Faith: to believe what the Creed teaches; to participate in the liturgical and sacramental life of the Church; to live a life of love for God and neighbor; and to pray to the Father through Jesus, His Son, in the Holy Spirit.

CONTENT OF FAITH:

SECTION I

TOPICAL THEMES

**RELIGION GUIDELINES REVISION
HIGH SCHOOL EDUCATION
TOPICAL THEMES**

I. SEARCH FOR GOD

A. Catholic Beliefs

1. The desire for God is written on the heart of every human person, for we were created by God and for God; God continually draws us to Himself [CCC 27]. The search for God begins with the ultimate questions about human existence. These questions have led to the discovery of God through the things He has made (cf. Rom. 1:19-20; Acts 14:15, 17; 17:27-28; Wis. 13:1-9).
2. By natural reason, we can come to know that God exists. But God wants us to participate in His own life. We cannot know this by natural reason alone; therefore God, through an utterly free decision, has revealed Himself and given Himself to us [CCC 50]. God willed to adopt us as His children and so make us capable of knowing and loving Him beyond our natural capacity (1 Tim. 6:16; Eph. 1:4-5).
3. Faith makes us able to respond to God's revelation. Faith is that supernatural gift by which we believe God and entrust ourselves to Him. This faith needs to be nourished and developed throughout our lives. By faith, we also accept what God has revealed to us. The faith of the Church is summarized in the Creed.
 - a. We profess our belief in God, the Father Almighty, Creator of heaven and earth. The Book of Genesis presents the unique revelation concerning the origins of the universe.
 - i. This revelation teaches that God created the universe out of nothing according to His wisdom by an act of His will [CCC 295]. Essential to the Genesis account (Gen. 1-2) is its emphasis on the goodness of creation (Gen. 1:4). At the same time, the creation story reveals God's own goodness and unfathomable love.
 - ii. The Book of Genesis also presents the unique revelation concerning the origin and dignity of the human person. Man is created in the image and likeness of God (Gen. 1:27), capable of self-knowledge, self-possession and of freely giving himself to another person in love [CCC 357]. God creates every human person: the soul directly, the body indirectly through the cooperation of one's parents.

- b. We also profess our belief in one God (Dt. 6:4-5). This one God is a Trinity of Persons, Father, Son and Holy Spirit, eternally sharing one divine nature. This is the mystery of the Holy Trinity.

B. The Holy Trinity

1. In the Old Testament, God reveals Himself as the one true God. He is the creator of all and transcends all. Jesus was sent by the Father for our salvation and to reveal God's inner life--the mystery of the Father, Son and Holy Spirit.
2. Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). "Name" is used in the singular to indicate that there is only one God, but three Persons in God. [CCC 233]
3. The mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. The history of salvation is identical with the way in which the one God, Father, Son and Holy Spirit, reveals Himself to us and reconciles us to Himself. [CCC 234]
4. The Trinity is a mystery of faith--human reason alone could never have known that there are three Persons in one God unless He Himself revealed His inner life to us. [CCC 237]
 - a. Many religions invoke God as "Father." In the Old Testament, God is called "Father" because of His work of creation, and because He gave the covenant and the Law to Israel. [CCC 238]
 - b. Jesus reveals God as Father in a unique sense: God is Father not only in relation to creation; He is eternally Father by His relationship to Jesus His Son (cf. Mt. 11:27). Jesus is co-eternal and consubstantial with the Father: "God from God, light from light, true God from true God." [CCC 242]
 - c. Jesus also reveals the Third Person of the Trinity, the Holy Spirit. The Spirit will remain with the disciples to teach them and guide them (Jn. 14:17, 26; 16:13). The Holy Spirit is sent to the Apostles and to the Church both by the Father and by the Son. [CCC 244] In the Creed, we profess our faith in the Holy Spirit, "the Lord and giver of life, who proceeds from the Father and the Son."
5. The revelation of the Triune God has as its end the participation of all persons in the life of the Trinity (cf. Jn. 17:21-23). God put us in the world to know, love and serve Him and so enter into paradise to share the joy of Trinitarian life. [CCC 1721] Even now, however, we are called to be a dwelling for the Holy Trinity (Jn. 14:23).

- a. We participate in the life of God through grace. Grace introduces us into the intimacy of Trinitarian life: we are made adopted children of God, able to call Him “Father” in union with Jesus, the Son, and we receive the life of the Spirit (cf. Jn. 1:12-18; 17:3; Rom. 8:14-17; 2 Pt. 1:3-4). [CCC 1997]
 - b. This invitation to participate in the life of God through grace is a supernatural gift, depending entirely on God’s initiative. [CCC 1998; cf. 1 Cor. 2:7-9] Our response to this loving offer should be the surrender of self in faith [CCC 142-143, 1102, 2087, 2002]
 - c. The response of faith we give to God is celebrated in the Church’s liturgy, expressed in our moral life, and nourished by prayer and growth in the spiritual life.
6. From the beginning, the revealed truth of the Holy Trinity has been at the root of the Church’s living faith. It finds its expression in the baptismal creed, the preaching, the catechesis and the prayer of the Church. [CCC 249]
 7. During the first centuries the Church sought to clarify its Trinitarian faith. This was the work of the early councils, aided by the theological writings of the Church Fathers and sustained by the Christian people’s sense of the faith. [CCC 250]
 - a. We believe that there is only one God, not three gods. This one God exists eternally in three divine persons: Father, Son and Holy Spirit. These three persons do not share the divinity among themselves, but each is God whole and entire. [CCC 253]
 - b. The divine persons are really distinct from one another. The Father is not the Son, nor the Holy Spirit; the Son is not the Father, nor the Holy Spirit; and the Holy Spirit is not the Father, nor the Son. [CCC 254]
 - c. The divine persons are related to each other. The inner life of God is an eternal communion of life and love. The divine persons cannot be separated from each other. [CCC 255]
 8. God is perfectly blessed and complete in Himself. He needs nothing outside of Himself in order to be happy. Out of love, however, God freely wills to communicate the glory of His blessed life. This plan unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Holy Spirit, which are continued in the mission of the Church. [CCC 257]

9. The whole plan of salvation history is the work of the Trinity Itself. However, the Church attributes certain aspects of this plan to each person of the Trinity. To the Father is attributed the work of creation, since He is the origin and source of all life. To the Son is attributed the work of redemption, since He, as the Word of God, became man in order to communicate God's saving truth to us. To the Holy Spirit is attributed the work of sanctification, since He is the bond of love between Father and Son, and He pours out this love into our lives. [CCC 258-259] The whole of Christian life is a communion with the Trinity Itself.
10. The ultimate end of each human being is our entry into the perfect communion and life of the Blessed Trinity. Even now, however, we are called to be a dwelling place for the Trinity (Jn. 14:23). [CCC 260]

C. Life in the Spirit

1. The knowledge of Jesus as Lord is possible only in the Holy Spirit (1 Cor. 12:3; cf. Gal. 4:6): to be in touch with Christ, we must first have been touched by the Holy Spirit [CCC 683]. Through His grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which consists in knowing God the Father and His Son, Jesus Christ (cf. Jn. 17:3). [CCC 684]
2. God is Love (1 Jn. 4:8, 16) and love is His first gift, poured into our hearts by the Spirit He has given us (Rom. 5:5). By this power of the Spirit, God's children can bear much fruit--the fruit of a new life in Christ. [CCC 733, 736, 740]

D. Revelation

1. The search for God begins with the ultimate questions about human existence. All people have a natural desire for God, because God created us and He continually draws us to Himself. [CCC 27, 33]
2. Called to know and love God, we discover Him through the things He has made (cf. Rom. 1:20). The world itself and our own desires for goodness, truth, and beauty, as well as our questions about human existence and our longing for happiness all point the way to God as the origin and final end of all things. [CCC 32-34]
3. Our search for God is fully answered by Him. God took the initiative and revealed His loving plan of salvation (cf. Eph. 1:9; 2:18; 2 Pt. 1:4). This divine revelation is realized simultaneously by deeds and words that are bound up with each other and shed light on each other. [CCC 53]
 - a. God communicated Himself to us gradually and by stages. These stages reach their fulfillment in Jesus Christ, the Word made flesh (Jn. 1:14;

cf. Heb. 1:1-2). [CCC 50-66] This is known as public revelation, which ended with the death of the last Apostle. This public revelation is contained in written form in Sacred Scripture and is handed on in the Church according to her living Tradition.

- b. From time to time, there have been “private” revelations, some of which have been recognized by the authority of the Church. These do not belong to the deposit of faith, but they may help us to live a certain aspect of God’s saving plan more fully. [CCC 67]

E. The Old Testament

1. The Old Testament finds its origin in God’s revelation to humanity. Revelation means God’s disclosure of Himself and His purposes through divine words and deeds. The Old Testament is the written account of God’s revelation to Israel for the sake of all peoples.
2. The Old Testament includes 46 books in its official list (canon). The books of the Old Testament are divinely inspired and inerrant. [CCC 121, 106-107] They retain a permanent value, for the Old Covenant has never been revoked.
3. There are various types of literary forms found in the Old Testament: poetry, songs, historical accounts, narratives, etc. The Old Testament also contains three principal divisions: the Law, the Writings, and the Prophets.
 - a. The Law (or Torah, or Pentateuch) is found in the first five books of the Bible. The Law sets out the main themes of Creation, the Fall, the Covenant, the Commandments, and Worship of God.
 - i. The Book of Genesis presents the unique revelation concerning the origins of the universe. This revelation teaches that God created the universe out of nothing by a free and loving act of His will (cf. Rev. 4:11; 2 Macc. 7:22-23, 28). [CCC 295-296] Essential to this account is its emphasis on the goodness of creation (Gen. 1:4, 10, 12, 18, 21, 25, 31) [CCC 339]
 - ii. The work of creation culminates in the creation of man and woman. [CCC 343] God creates every human person: the soul directly, the body indirectly through the cooperation of one’s parents. [cf. CCC 327] The human person is created in the image and likeness of God. This is reflected in two ways: naturally in the soul, and supernaturally in that humanity was initially created in the state of grace (cf. Gen. 1:26-27).
 - iii. From the creation accounts, we learn that sexuality is an integral

part of the human person and finds its ultimate meaning in the cooperation of husband and wife in continuing the work of creation (Gen. 1:28). [CCC 371-372]

- iv. Although our first parents, Adam and Eve, were created in a state of grace, they were tempted by Satan and freely chose to commit a sin. This first sin is called original sin, which consisted of disobedience toward God and the preferring of himself (Gen. 3:1-11). [CCC 397-398]
 - (a) As a consequence of original sin, our first parents lost the state of sanctifying grace for themselves and their descendents.
 - (b) All humanity inherits original sin and its consequences, which include suffering, death, and the tendency to sin (Gen. 3:16-19). [CCC 399-406] The Genesis account graphically portrays the fallen nature of humanity and our inner tendency toward sin as emphasized by the rapid multiplication of sin and evil in the world. Each human being is confronted by both original sin and personal sin. [CCC 408-409]

- v. God reveals Himself as one who is personally concerned with the salvation of all humanity by means of a hidden plan proceeding out of love. [CCC 51-53] God invites us to salvation by means of His covenant.
 - (a) Integral to God's plan of salvation were the covenants established between God and those whom He chose. These covenants (or agreements) involved certain promises made by God for our benefit and certain obligations assumed by humanity toward God.
 - (b) The covenant between God and Noah involves a promise by God never to destroy creation and Noah's obligation to respect creation and to render an account of his stewardship. [CCC 56-58]
 - (c) The covenant between God and Abraham involves a promise by God to bless the human race in Abraham's offspring (i.e., redemption) and Abraham's obligation to remain faithful to God. [CCC 59-61] Abraham's election is a free act of God's love to which Abraham responded with great faith and trust.

- (d) The covenant between God and Moses at Mt. Sinai involves God's promise of salvation by making Israel a holy nation, a people set apart as God's own while they are obligated to keep God's commandments and worship Him in accordance with the dictates of the covenant (Ex. 19-24).
 - (i) The Passover from slavery and death in Egypt to the new life and freedom in the promised land was the definitive event in revealing God's saving plan to Israel.
 - (ii) The ratification of the covenant at Sinai came about through the sprinkling of blood on the altar and on the people (Ex. 24:1-8).
- vi. The commandments, as part of the covenant, are a gift from God. As a direct revelation of the natural law, they are meant to help shape and guide the nation of Israel. They are a sign of God's love for His people and concern for their well-being. Fidelity to the covenant demands the keeping of the commandments [CCC 1962, 2062, 2072]
- vii. Worship is man's expression in external ritual of his relationship with God, in which we respond to God and are the recipients of His saving activity. Israel's worship was to be a worship which reflects the interior states of adoration, thankfulness, praise and contrition.
 - (a) As the Chosen People, Israel expresses its faith in the unique worship of the one true God, Yahweh, as part of the people's mission to be His witnesses (Dt. 6:4-5).
 - (b) Israel's worship included various institutions. Chief among them are the cycles of annual feasts, sacrifices, a special priesthood, the cult surrounding the ark of the covenant, and certain ritual prescriptions.
 - (c) The covenant was a focal point for Israel's worship. This is shown by the important place given to the ark of the covenant, as well as by the remembrance of the covenant in special feasts, culminating in the celebration of the Passover.

- b. The Writings contain much material about Israel's history after the entry into the promised land, as well as what is called Wisdom Literature. The historical books of the Old Testament narrate the stories of the Judges and the Kings. The Wisdom Literature shows God's order in creation and describes how we come to discover our vocation in relation to creation and our final destiny.
 - i. As a result of the covenant, Israel becomes a nation whose religious and political dimensions are directed by God. In the early period of Israel's history, Yahweh exercised His kingship through charismatic individuals whom He raised up from His people. These judges were raised up in periods of acute crisis to deliver the Israelites from oppression and to clarify the demands of that justice which were called for by the covenant.
 - ii. The institution of the king arose from the people for political motives. It was opposed by Samuel as endangering Yahweh's covenant rights as sole King of Israel (1 Sam. 8:5-7).
 - iii. God will use this institution to guide Israel. Ultimately, the kingship will play a significant role in God's plan of salvation (1 Sam. 9:17; Mt. 1:1-17).
 - (a) For Israel, the king, chosen by God, was His representative and received special gifts from Yahweh. At the same time, the king represents the people of God before Yahweh.
 - (b) King David will become the image of God's perfect king. The prophecy of Nathan that the Davidic dynasty would last forever was a clear promise of God's protection. This prophecy will find its true meaning in the Kingship of the Messiah (2 Sam. 7:13-14; Is. 11:1).
 - (c) Although the king was God's anointed, many kings did not live up to their privileged status. This results in the splitting of the kingdom and in the political subjugation of Israel to other nations (1 Kings 11:29-39; 2 Chron. 10:16-19; 36:2-21).
 - (i) The collapse of the kingdom leads ultimately to the people's exile. This period of exile is a punishment for infidelity. It becomes a time for re-evaluating the meaning and implications of the covenant.

- (ii) The institution of the synagogue arises because of Israel's deprivation of the Temple. The synagogue was a place in which the people studied and meditated on the Word of God and worshipped.
- iv. Wisdom Literature began to be composed during the exile and afterwards. Wisdom in the Old Testament is a very rich concept. It is primarily an attribute of God who manifests it in the work of creation and salvation.
 - (a) For humanity, wisdom is the realization of the order present in creation. The wise person understands his place in creation and his final destiny. This wisdom is completed with God's revelation in Christ.
 - (b) In Wisdom Literature, wisdom is described in many different ways. It is personified, identified with the Law (Dt. 4:6), concerned with moral conduct and retribution (Job 28:28), and in a number of other ways. While some of the conclusions found in Wisdom Literature are common to and drawn from other cultures, they are perfected through the inspiration of God's Spirit.
- c. The prophets of the Old Testament are those who have been called by God and, having heard God's Word, in turn proclaim that Word to the people. Fidelity to this mission demanded that the prophets often chastise Israel for her infidelity to the covenant.
 - i. The prophets' chief task was to announce God's present will for Israel and His future intentions with regard to salvation. The prophets reminded Israel of the obligations of the covenant and called the people to conversion by showing that their sins distanced them from Yahweh.
 - ii. The exilic prophets developed the concept of a future definitive deliverance by God from all oppression. In this future deliverance, God will put His own Spirit in the hearts of the people. This gift will enable them to be faithful forever to a new and final covenant (Ez. 36:24-28).
 - (a) With the fall of Jerusalem, the monarchy was dissolved. Through the prophets, there arose the expectation for a Messiah king (Is. 11).

- (b) The word “Messiah” means “anointed.” Those anointed in the Old Testament included kings, priests and prophets. Anointing was seen as the way God communicated His Spirit to His chosen ones (cf. 1 Sam. 10:1).
- (c) Many of the expectations related to the Messiah are developed by the prophets. The most prominent are the figure of the Suffering Servant in Isaiah and the Son of Man in Daniel. [cf. CCC 440]

II. JESUS: GOD’S SELF-REVELATION

A. New Testament

1. The New Testament finds its origin in God’s definitive self-revelation in the life, death, resurrection and ascension of His Son, Jesus Christ. [CCC 65, 124]
2. As Sacred Scripture, the New Testament is both inspired and inerrant. [CCC 105-107] The New Testament contains various types of writings: the Gospels, the Acts of the Apostles, Apostolic Letters (Epistles), and the Apocalypse (Book of Revelation).
 - a. The term “gospel” means “good news.” The four Gospels are at the heart of the New Testament and of all Scripture. [CCC 125] The Gospels proclaim salvation in Christ through their inspired accounts of His life and teachings. [cf. CCC 126-127]
 - b. The word “epistle” means “letter.” The Epistles are concerned with the demands of living the Christian life and contain further elucidation of the Gospel under the guidance of the Holy Spirit. The New Testament contains 13 letters of St. Paul, 2 letters of St. Peter, 3 letters of St. John, 1 letter of St. James, 1 letter of St. Jude, and the Letter to the Hebrews.
 - c. The Acts of the Apostles describes the growth of the early Church communities from the time of the Lord’s ascension until the imprisonment of St. Paul in Rome.
 - d. The Apocalypse (Book of Revelation) is composed of symbolic and allegorical imagery related to the end times. It is meant to assure the persecuted faithful in every age of God’s ultimate triumph and vindication.
3. The Old Testament and the New Testament form one unity. The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New. [CCC 129]

4. The Word of God comes to us through both Sacred Scripture and Sacred Tradition.
 - a. Sacred Scripture is the written record of God's relationship with humanity and His saving action in history.
 - b. Sacred Tradition is the living record of God's saving action in history handed on to every generation by the Apostles and their successors. [CCC 77-79] Through Tradition, the Church, in her doctrine, life and worship perpetuates and transmits to every generation all that she herself is, all that she believes. [CCC 78]
 - c. Both Scripture and Tradition must be honored and accepted with equal sentiments of devotion and reverence. [CCC 82]

B. Christology

1. The New Testament finds its origin in God's definitive self-revelation in the life, death, resurrection and ascension of His Son, Jesus Christ (cf. Heb. 1:1-2).
2. Jesus Christ is both truly God and truly man. This mystery is called the Hypostatic Union [CCC 464-469]. Jesus was conceived and born of the Virgin Mary through the power of the Holy Spirit (Lk. 1:34-35).
 - a. God chose Mary, a young Jewish maiden, to be the Mother of His Son. Because of her unique role in salvation history, Mary was preserved free from all stain of original sin. This privilege is called the Immaculate Conception [CCC 490-493]. Mary was also preserved from all personal sin because of her fullness of grace (cf. Lk. 1:28).
 - b. Mary conceived and gave birth to Jesus as a virgin and remained a virgin always. Mary is a model of faith, loving obedience to God, generosity and purity. Virgin and mother, Mary is the symbol and perfect realization of the Church [CCC 507].
3. Jesus is the definitive sign of the Father's unconditional love for each and every human being. Jesus' life and teachings, recorded in the four Gospels, reveal this love of God for us.
 - a. At the heart of Jesus' message is the teaching on conversion. Conversion entails repentance and rejection of one's past sins as a result of turning one's heart and mind to Jesus (cf. Mk. 1:14-15). Conversion ultimately demands a redirection of one's life according to the demands of the Gospel.

- b. Repentance and conversion lead to entry into the Kingdom of God. This messianic kingdom is intended for all people. The kingdom is established by Jesus through His words, deeds and His own person [CCC 542]. Through various parables, Jesus taught about the Kingdom of God, its establishment, growth, how one enters it, and the presence of God's saving power in it [CCC 546].
 - c. The Beatitudes reveal the qualities which characterize true membership in the Kingdom of God (Mt. 5:1-12). These qualities of the Christian life go beyond the demands of the Law and are a powerful sign of the presence of Christ [CCC 1716-1717].
4. Jesus' earthly life was a life lived in giving thanks and praise to God the Father, culminating in the full sacrifice of His life on Calvary.
 - a. The people of Israel over time came to expect a deliverer, the Messiah promised by God. Many of the expectations related to the Messiah are developed by the prophets. The most prominent are: the figure of the Suffering Servant in Isaiah (cf. Is. 52:13-53:12) and the Son of Man in Daniel (cf. Dan. 7:14).
 - b. Gradually in the course of His public ministry, Jesus revealed the purpose of His coming: to save us all from our sins by the free offering of His life in His passion, death and resurrection (Jn. 12:27; 18:11; Lk. 3:21; 1 Jn. 2:2) [CCC 606-607]. The supreme example of love is Jesus' willingness to give His life out of love for His Father and for us [CCC 609]. This self-giving is given supreme expression in the Eucharist [CCC 610-611].
 - i. In dying, Jesus atoned for the sins of mankind, thus destroying the power of sin and death forever (cf. Rom. 5:19; 2 Cor. 5:14) [CCC 615].
 - ii. By rising to a new life, Jesus restores our supernatural life. The resurrection completes the victory over sin and death (1 Pt. 2:21) [CCC 618, 654]. By ascending into heaven, Jesus goes before us into the fullness of God's Kingdom and intercedes for us with His Father.
5. In Christ, God has reconciled the world to Himself and has provided us with the means (grace) to overcome whatever obstacles prevent us from living in a greater freedom and friendship with God. Salvation comes to us through a real but mysterious participation in the Paschal Mystery of Jesus, communicated to us above all through the sacraments of the Church.

- a. The sacraments of initiation are Baptism, Confirmation and the Eucharist. These are the sacraments which together form the basis of every Catholic's life, enabling him or her to live a mature life of faith, witness and service in the world.
 - b. Other sacraments enable a person to grow in holiness and bear witness to Christ according to a specific vocation and way of life. These sacraments of service to the Church and to the world are Matrimony and Holy Orders.
 - c. The sacraments of healing are Penance and Anointing of the Sick. These help reconcile us to God and provide spiritual and physical healing when a person is faced with illness.
6. During His life on earth, Jesus called people to follow Him in faith as disciples. He continues to invite all humanity to conform their lives to Him and to spread the Gospel. As followers of Jesus, we are to love God above all things and to love our neighbors as Jesus has loved each and every one of us (cf. Jn. 15:12; 13:34). [CCC 1970]
- a. For a Catholic, discipleship means following Christ unconditionally; this involves carrying one's cross (Mt. 16:24), and putting on the mind and heart of Christ (cf. Eph. 4:17-24). The Sermon on the Mount, especially the Beatitudes, and the last discourse of Christ at the Last Supper (Jn. 14-18) are ideal examples of the Lord's way of life.
 - b. Those who fulfill the will of God and keep His commandments will be rewarded with eternal happiness in heaven; those who deliberately reject God's will and commands will lose the Kingdom of God forever and suffer the damnation of hell. [CCC 1020-1037]
 - c. To communicate His gifts of salvation to all the world, Christ sent the Holy Spirit upon the Apostles, enabling them to go and teach all nations as Jesus Himself had commanded (Mt. 28:19-20). The Holy Spirit dwells in and works through the Church, and is the source and guarantee of her truth, life and holiness. The same Spirit enters the hearts of the faithful at baptism, continuing to mold and shape the believer through the sacraments and other divine gifts. [CCC 683, 768]
7. "But when the time had fully come, God sent forth His Son, born of a woman, born under the law, to redeem those who under the law, so that we might receive adoption as sons" (Gal. 4:4-5). In Jesus Christ, God has fulfilled the promises He made to Abraham and his descendants. [CCC 422]

8. The name “Jesus” means “God saves.” Jesus came to save us from our sins and to restore us to friendship and communion with God. [CCC 430, 432] Jesus is also addressed by the title “Christ” which means “anointed one” or “Messiah.” Jesus is the Messiah sent by the Father to redeem the entire world by His suffering, death and resurrection. [CCC 436, 440]
9. Jesus gave His life to atone for the sins of all people (Jn. 3:13; Mt. 20:28). By giving up His life, Jesus manifests the redeeming love of God. This love is extended to every human being without exception (cf. 2 Cor. 5:15; 1 Jn. 2:2). [CCC 605]
 - a. The suffering, death, resurrection and ascension of the Lord is called the Paschal Mystery. In the Paschal Mystery, Jesus reveals the mystery of God’s love and His victory over sin and death.
 - b. At the Last Supper, Jesus anticipated the free offering of His life and transformed this Last Supper into the memorial of His voluntary sacrifice. [CCC 610] The Eucharist is the memorial and the perpetuation of Christ’s sacrifice. [CCC 611] During the institution of the Eucharist, Jesus gave a share in His priesthood to the Apostles so that this Eucharistic sacrifice and banquet will be perpetuated in the Church (Lk. 22:19; 1 Cor. 11:23-26). Both on Calvary and in the Eucharist, Christ is the true Paschal Lamb “who takes away the sin of the world” (Jn. 1:29). [cf. CCC 1546-1547]
 - c. The sacrifice of Christ on the Cross is unique; it accomplishes our definitive redemption and destroys the power of sin and death. [CCC 613-614] Jesus accepted His death out of obedience to His Father’s will and to atone for the disobedience of Adam. [CCC 615]
 - d. By rising to a new life, Jesus restores our supernatural life. The resurrection of Jesus is the crowning truth of our faith. This was the central truth preached by the early Christian community and it continues to be handed on, proclaimed and celebrated by the Church today. [CCC 638]
 - i. Christ’s resurrection is a real event, with manifestations that were historically verified in the New Testament. [CCC 639] At the same time, the resurrection remains at the heart of the mystery of our faith as something that transcends and surpasses history. [CCC 647]
 - ii. The resurrection is the confirmation of all of Christ’s works and teachings; it is the fulfillment of God’s promises both in the Old

Testament itself and Jesus' own promises during His earthly life. [CCC 651-652]

- iii. Christ's Paschal Mystery has two aspects: by His death, Christ frees us from sin; by His resurrection, He opens for us the way to a new life. [CCC 654] Christ's resurrection brings about our adoption as children of God by which we are given a real share in the divine life of Jesus Himself. Christ's resurrection also is the anticipation and source of our own future resurrection (1 Cor. 5:28). [CCC 655]
 - e. Jesus, after His resurrection, ascended to His Father where He lives and reigns in glory. As the Head of the Church, Jesus Christ precedes us into the Father's glorious kingdom, so that we, the members of His Body, may live in the hope of one day being with Him forever. [CCC 666] Seated at the right hand of the Father, Jesus intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit. [CCC 667]
10. Salvation comes to us through a real but mysterious participation in the Paschal Mystery of Christ. [CCC 618] Jesus calls His disciples to take up the cross and follow Him (Mt. 16:24).
 11. Our participation in the Paschal Mystery is expressed in a special way in the sacraments. Sacraments are actions of the Holy Spirit at work in His Body, the Church. [CCC 1116] The sacraments manifest and communicate to us the mystery of communion with the God who is love, One in three persons. [CCC 1118]
 12. Through the communication of the Holy Spirit, the mission of Christ is brought to completion, and the faithful are prepared to be drawn into communion with God. [CCC 737]
 - a. In the Spirit, the Christian is able to live in longing and expectation for the final coming of the Lord.
 - b. God, in His infinite mercy, love and justice, invites all people to enjoy eternal life with Him. During our lives, we can either accept or reject this offer to share His life. [CCC 679] At the moment of death, each person will be judged on the basis of his or her faith and works. [CCC 1021-1022]
 - i. Those who have fulfilled the will of God in life and die in God's grace and friendship and are perfectly purified live forever with Christ in heaven. [CCC 1023]

- ii. All who die in God's grace and friendship, but who are still imperfectly purified of sin and attachment to sin, are assured of eternal salvation. After death, however, they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. [CCC 1030] The Church gives the name "Purgatory" to this state of final purification. [CCC 1031]
- iii. We cannot be united with God unless we freely choose to love Him. But we cannot love God if we sin gravely against Him, against our neighbor or against ourselves (cf. 1 Jn. 3:14-15). To die in mortal sin without repenting and accepting God's merciful love means remaining separated from Him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell." [CCC 1033]
- c. We believe that Jesus Christ will come again at the end of time to judge the living and the dead. This Last Judgment will be preceded by the resurrection of the dead. [CCC 1038] Because no one knows the day or the hour of Christ's Second Coming, we are all called to a conversion of life and to the hope of salvation. [CCC 1041]

III. THE CHURCH AND PRAYER

A. The Church in History

- 1. The Church, founded by Christ, has its origins in His death and resurrection. It is the new People of God, prepared for in the Old Testament and given life, growth and direction by Christ in the Holy Spirit. It is the work of God's saving love in Jesus Christ. [CCC 759, 766-768]
 - a. In the Old Testament, a new people is formed by the word of God which first came to Abraham. A series of covenants, culminating in the covenant of Mt. Sinai, formed and guided this people, Israel. [CCC 762]
 - b. Despite many infidelities to the covenant, and through hardships and trials, God led His people, always guiding them towards the fulfillment of the promise of salvation.
 - c. Salvation comes to all mankind in Jesus Christ, the Word of God made man. Jesus called the people to believe in Him and His Father who sent Him. He inaugurated His Church by preaching the Good News, that is, the coming of the Kingdom promised throughout the Scriptures. The

Church is the Kingdom of God already present in mystery. [CCC 764, 541]

- d. In the death and resurrection of Jesus, the Church comes to birth. The Church is the New Israel established in the New Covenant of Christ's blood. [CCC 766]
2. After His ascension into Heaven, Jesus sent the Holy Spirit upon the Apostles and the Virgin Mary at Pentecost. The Church was publicly displayed to all nations and the work of spreading the Gospel was begun. [CCC 767]
 3. The Church is both a spiritual community, held together by bonds of faith, hope and charity, and a visible society, with a history that grows and develops through the centuries. [CCC 771]
 - a. The Church in the Apostolic Age
 - i. On Pentecost, the Holy Spirit descended on the Apostles, enabling them to go out and teach all nations as Jesus had commanded. This universal mission of salvation belongs to the essence of the Church.
 - ii. The central teaching of the Apostles, in their witness to Christ, the Risen Lord, was repentance and baptism. The early Church community was characterized by their faith in Christ, their spirit of fraternal charity, their devotion to the Apostles' teaching, and to prayer, especially the celebration of the Lord's Supper (the breaking of bread; cf. Acts 2:42-47).
 - iii. From Jerusalem, the Church sent missionaries into other cities of Palestine and ultimately throughout the known world. The two most important figures in the Apostolic Age were St. Peter and St. Paul. St. Peter received a unique mission from Christ to be the chief of the Apostles and the visible head of the Church on earth. [CCC 881; Mt. 16:18-19] The Pope is the successor of Peter; he is the chief shepherd and teacher of all the faithful. [CCC 882] St. Paul became an outstanding witness to Christ in his missionary journeys and writings after his conversion (cf. Acts 9:1-19; Gal. 1:11-24). Both Peter and Paul, as well as the other Apostles, left successors to carry on the task of sanctifying, teaching and governing the churches they had established. These successors are the bishops [CCC 880]. Priests and deacons also emerged as assistants to the mission of the bishops.

iv. The early Church began in thoroughly Jewish surroundings and spread in a world of Greek thought under Roman political authority. The Church had to find ways of preaching the message of Christ such that the people of that time would understand. There was then and is in every age a constant struggle to maintain the integrity of the Gospel without compromising it with the prevailing thoughts and customs of the time. The fidelity of the Church to her mission and message is guaranteed by the gift of the Holy Spirit through the charism of infallibility. [CCC 785, 889-892]

b. The First Centuries

i. Periodic persecutions of the Church occurred at various times during the first three centuries. Many of the men and women whom we honor as saints were martyred in these persecutions.

ii. The Church expanded greatly during these centuries. In the course of time, various conflicts and disputes arose over issues of doctrine and practice. Several of the most important disputes were concerned with the person of Christ, the relationship of His divinity and humanity, the maternity of the Blessed Mother, and the divinity of the Holy Spirit.

iii. These disputes were often resolved at special gatherings of the bishops known as ecumenical councils. These councils make decisions concerning the doctrine and life of the Church which, once confirmed by the Pope, are binding on the faithful. Doctrinal formulas solemnly defined by ecumenical councils are infallible statements of the Church's teaching authority (the Magisterium) under the guidance of the Holy Spirit. [CCC 891] The Creed which we profess at Mass was formulated by the first ecumenical council, the Council of Nicea (325 A.D.) and later expanded by the Third Council of Constantinople (681 A.D.). The Creed summarizes the central teachings of our faith.

iv. The early centuries of the Church's history are marked by a great richness in writings by Christians, many of whom are saints, who lived in both the Eastern and Western parts of the Roman Empire. Another remarkable development was the growth of monasticism, in which both men and women chose to leave the world and follow Christ in poverty, chastity and obedience. The monastic life and practices continue to flourish

today in religious communities of men and women (priests, brothers, and sisters).

- c. The Middle Ages
 - i. During the first period of the Middle Ages (c. 600-800 A.D.), the Church was involved in great missionary efforts. With the collapse of the Roman Empire, the Church helped to preserve the culture and learning of the past. Monasteries and religious communities played a very important part in handing on the Christian and secular heritage.
 - ii. During the second period of the Middle Ages (c. 800-1050 A.D.), the Church and the State became practically intertwined. Although medieval society was rooted in the Catholic Faith, the entanglement between Church and State would ultimately prove detrimental to the Church's unique mission. Also at this time, tension between the East and the West led to a break (schism) between these two parts of the Church. Theological and political differences on both sides caused this division between Roman Catholics and the Orthodox, a division which unfortunately exists still today.
 - iii. During the third period of the Middle Ages (1050-1300 A.D.), the Church experienced the beginnings of a rebirth. The Papacy grew in its influence; art, architecture and intellectual inquiry flourished.
 - iv. During the fourth period of the Middle Ages (1300-1500 A.D.), the Papacy was moved from Rome to Avignon and then back to Rome. It was during this period that a schism arose in the Papacy. Throughout the Middle Ages, the holiness of the Church continued to be manifested in men and women of great sanctity. A number of new religious orders were also founded.
- d. The Reformation and Counter-Reformation
 - i. During the period of the Middle Ages and into the 1500's there was, on the part of some Popes and bishops in these times, excessive involvement in temporal affairs. Such involvement created a climate of discontent among the people and certain religious figures called for reform within the Church. Some temporal rulers took advantage of this decline to enhance their own temporal power.

- ii. Eventually some of these religious and temporal leaders broke away from the Church and carried out their reforms by establishing their own churches. This movement is known as the Protestant Reformation.
 - iii. Other leaders who had been calling for reform remained faithful to the Church and worked to bring about reform from within. After a time, the bishops gathered at the Council of Trent (1545-1563) in order to renew the life of the Church. The Council promulgated many important reforms in the discipline of the Church, sought to correct abuses that had crept into the Church, and more clearly defined certain Catholic beliefs that had been called into question or denied by the Protestant Reformers.
 - iv. The period following the Council is known as the Counter-Reformation. It was a time of the founding of new religious orders, the reform of older religious orders, and a reawakening in missionary activity. Yet the reforms of Trent were implemented very slowly in certain European countries. In general, the split in Christianity which occurred in this period of history had the effect of weakening the role and influence of religion in temporal affairs and public life.
- e. The Modern Era
- i. Philosophical, political and social changes have tended to characterize the modern era. There have been massive changes in nearly all institutions in Western society and thought. During this period, the Church lost almost all her temporal power, yet at the same time, grew in the consciousness of her spiritual mission.
 - ii. The Industrial Revolution of this period saw workers in many countries treated unjustly and denied basic rights. The Church began to develop a body of social teaching aimed at securing recognition and protection of all peoples' human dignity and rights. The Church, through her social doctrine, proclaims that everyone is subject to the moral law.
 - iii. From 1869-1870, the bishops of the Church met at the First Vatican Council. The Council solemnly defined the infallibility of the Pope, and solemnly asserted that faith and reason could not contradict one another, since both have their source in God, who is Truth Itself. [CCC 159]

- iv. The modern era has seen the destruction caused by wars and violence. The Popes of this period called all people to seek peace and reject war as a solution to conflict. Two important dogmas concerning Mary were defined in this period: her Immaculate Conception (by Pope Pius IX in 1854) and her bodily Assumption (by Pope Pius XII in 1950).
 - v. From 1962-1965, the Second Vatican Council was called, in order to find ways of preaching and applying the Gospel message in the contemporary world. Vatican II was essentially a pastoral council which was intended not only to invigorate the life of the Church where she had been established for a long time, but also to better equip her for her missionary activities in bringing the saving Gospel to all peoples of the earth. At the same time, the council prepared the Church to make a greater contribution to temporal peace and prosperity. Today, Pope John Paul II has made the teachings and implementation of Vatican II the foundation for his own papacy.
4. The Church has been described by many images drawn from Scripture:
- a. The Church is the Mystical Body of Christ. Christ is the head who joins to Himself the members of His Body through baptism and other spiritual bonds. [CCC 787-795] Those belong fully to the Mystical Body who are united by the bonds of grace, faith, government and sacraments.
 - b. The Church is the People of God. This People is called by God, redeemed by Christ and united in the Holy Spirit. [CCC 781-782] As the new People of God, all members of the Church share in the priestly, kingly, and prophetic mission of Christ [CCC 783-786]
 - i. The priesthood of the laity is exercised through the offering of spiritual sacrifices, whereby their whole lives become a fitting sacrifice of praise. We are given a share in Christ's priesthood by baptism. Through the ministerial priesthood, which is essentially different from the priesthood of the laity, Christ perpetuates His saving actions in the Church. The ministerial priest acts in the person of Christ when administering the sacraments.
 - ii. All members of the Church participate in the kingly office of Christ by overcoming the reign of sin in their own lives and by refashioning the temporal order in the light of the teachings of Christ. The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ.

- iii. All members of the Church are called to be witnesses of Christ through the testimony of their lives and by proclaiming the Gospel in accord with their state in life. Thus they fulfill their prophetic office.
- c. The Church is like a sacrament: a sign and instrument of communion with God and of unity among all people. [CCC 775]
 - i. The Church is a visible institution whose purpose is to bring salvation to all the world. This salvation is brought about by the proclamation of the Gospel and by our participation in the Paschal Mystery of Christ through the sacraments.
 - ii. Christ has entrusted His Church with the mission of teaching, governing and sanctifying. He promised that His Spirit would guide the Church in this work.
 - iii. This Church is one, holy, catholic and apostolic. [CCC 813-870] In the Church, the fullness of God's revelation, saving truth and sanctifying grace resides. Some elements of truth and sanctification can exist outside of the visible boundaries of the Catholic Church. Since these gifts belong to the Church of Christ they are forces impelling toward Catholic unity
 - (a) These realities are found in other Christian churches even though they are not in full communion with the Catholic Church [cf. CCC 818-819] The Church prays and works for the unity of all Christians [CCC 821-822]
 - (b) With regard to other religions of the world, the Catholic Church rejects nothing of what is true and holy in these religions. Faithful to her mission, however, she continues to proclaim Christ who is the way, the truth, and the life (Jn. 14:6). [CCC 839-845] All of humanity is called to be gathered together and reunited in the Church of Jesus Christ [CCC 845]
- 5. In any consideration of the Church, Mary, the Mother of God, is important. She holds a pre-eminent place as the Mother of Christ and of all believers. She is the type and model of the Church in her charity, faith and union with Jesus [CCC 963, 967]

- a. Like the Church, Mary is both Virgin and Mother. She conceived and brought forth the Lord while remaining a virgin. [CCC 496-507] The Church as a mother, in word and sacrament, brings forth and nourishes new children of God. As virgin, the Church pledges herself to the Lord, who is the sole source of her life and fruitfulness.
- b. The Church finds her perfection in Mary who was assumed body and soul into heaven. Mary stands as a sign of certain hope and comfort to the pilgrim People of God. [CCC 972]
- c. The Church's devotion to the Blessed Virgin Mary is intrinsic to Christian worship. [CCC 971] Mary has been and will continue to be honored through prayer and devotion by those who believe in her Son.

B. The Church as Sacrament

1. The Church is a kind of sacrament. The Church is both a visible organization and a spiritual community. She is one, yet formed of two components, human and divine. [CCC 779]
 - a. A sacrament is a visible sign of God's saving presence through which He communicates His divine life. The Church is a sign of union between God and His people, and at the same time brings about this union. The unity of the human family is restored in Christ and the Church. [CCC 774-775]
 - b. We become sharers in Christ's life through our participation in His Paschal Mystery. The seven sacraments of the Church are the means through which we enter into and participate in the Paschal Mystery. [CCC 1085, 1067]
2. The Church is the Mystical Body of Christ. Christ is the Head who joins to Himself the members of His Body through baptism and the Eucharist and other spiritual bonds. [CCC 790, 794]
3. Those who belong to the Mystical Body of Christ are united by bonds of grace, faith, government and the sacraments.
4. The Church is the People of God, called by the Father, redeemed by Christ, united in the Holy Spirit. We become members of God's people by being reborn in a new birth of water and the Holy Spirit--that is, by faith in Christ and Baptism (cf. Jn. 3:3-5). [CCC 782] As the new People of God, all members of the Church share in the priestly, prophetic and kingly office of Christ. [CCC 783-786]

5. The Church was instituted by Christ to bring His salvation to all the world. Christ Jesus is the mediator and way of salvation, who is present in His Body, the Church. Thus, the Church is necessary for salvation. [CCC 846-848] The Church communicates the life, truth and holiness of Jesus through her preaching, her works of charity and service, and her celebration of the liturgy and the sacraments.

C. The Church Year

1. Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. The Paschal Mystery of Christ is celebrated, not repeated. [CCC 1104] In the liturgy, God is glorified, and we are sanctified.
2. The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which her power flows. [CCC 1074] For this reason, every liturgical celebration, because it is an action of Christ the Priest and of His Body, the Church, is a sacred action surpassing all others. The liturgy makes the Church present and manifests her as the visible sign of the communion in Christ between God and mankind. It engages the faithful in the new life of the community and involves the conscious, active and fruitful participation of everyone. [CCC 1071]
3. From ancient times the Church has gathered on the Lord's Day to celebrate the Paschal Mystery with Scripture readings and the Eucharist. Sunday is the preeminent day for the liturgical assembly [CCC 1167]. The Church requires the faithful to participate in the liturgy on the day recalling Christ's resurrection. [CCC 2042]
 - a. As time passed, various periods of the year were set aside to celebrate different aspects of the mystery of salvation in Christ. These periods are called liturgical seasons.
 - i. The seasons of Advent and Lent are seasons of preparation. Advent prepares for the celebration of Christ's birth at Christmas. Lent prepares for the celebration of the Paschal Mystery, reflected in the Easter Triduum. The Easter season focuses on the Resurrection and culminates in the Ascension and Pentecost, which commemorates the descent of the Holy Spirit upon the Apostles and the beginning of the universal mission of the Church. [Cf. CCC 1095, 1169, 1076]
 - ii. The liturgical year outside of these special times is called Ordinary Time. During Ordinary Time, the Church continues to meditate upon the mystery of Christ and His teachings.

- b. On certain Sundays and Holy Days, the Church celebrates solemn feasts of Jesus, Mary, and the saints. On certain weekdays, the Church honors particular saints. [CCC 1172-1173]
4. In the celebration of the liturgy, Sacred Scripture is extremely important. From it come the lessons that are read and explained in the homily and the psalms that are sung. It is from the Scriptures that the prayers, collects and hymns draw their force, and that actions and signs derive their meaning. [CCC 1100]
- a. The Holy Spirit first recalls the meaning of the salvation event to the liturgical assembly by giving life to the Word of God which is proclaimed so that it may be received and lived. [CCC 1100]
 - b. By the saving Word of God, faith is nourished in the hearts of believers. The proclamation of this Word elicits the response of faith as consent and commitment. The Holy Spirit gives the grace of faith, strengthens it and makes it grow in the community. [CCC 1102]
 - c. The liturgical word and action are inseparable. They both give instruction and accomplish what they signify. When the Holy Spirit awakens faith, He gives an understanding of the Word of God and through the sacraments makes present what the Word of God proclaims. The Spirit makes present and communicates the Father's work, fulfilled by the Son. [CCC 1155]

IV. SACRAMENTS

A. The Sacraments of Faith

- 1. God calls all people to an ever-deeper sharing in His life which begins in Baptism and continues to grow through many channels of grace, including the sacraments, prayer, and good works.
- 2. The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments [CCC 1113]. The seven sacraments (Baptism, Confirmation, the Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony) touch all the stages and all the important moments of Christian life [CCC 1210].
- 3. Each sacrament is an efficacious sign made up of actions and words which signify and effect the particular grace conferred through it. Sacraments confer their grace through the power of God and are limited in their effectiveness only by the disposition of those who receive them [CCC 1127-1128]. The sacramental sign is included within a rite which contains other symbols related to the meaning of the sacrament as well.

4. A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ. [CCC 1145]
 - a. A sacramental celebration is a meeting of God's children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words. [CCC 1153]
 - b. The liturgical word and action are inseparable both insofar as they are signs and instruction and insofar as they accomplish what they signify. [CCC 1155]
5. The Church affirms that for believers the sacraments are necessary for salvation. The fruit of sacramental life is both personal--the Spirit makes us sharers in the divine nature (cf. 2 Pt. 1:4), and ecclesial--it is an increase in charity and in the Church's mission of witness. [CCC 1134]

B. The Sacraments of Initiation

1. The sacraments of initiation are Baptism, Confirmation and the Eucharist. These are the sacraments which together form the basis of every Catholic's life, enabling us to live a mature life of discipleship in the world.
2. Baptism initiates a person into a new life in Christ through insertion into His Paschal Mystery. Through Baptism we are freed from sin and reborn as children of God; we become members of Christ, are incorporated into the Church and made sharers in her mission. [CCC 1213]
 - a. The sacramental sign of Baptism is either the triple pouring of water or immersion in water with the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" (cf. Mt. 28:19-20). [CCC 1239-1240]
 - b. The action of Baptism signifies both the death and the resurrection of Christ (cf. Rom. 6:3-4). Because this is a true sacrament, the person mystically participates in the death of Christ, dying to sin, and the resurrection of Christ, rising to new life and membership in His Mystical Body. [CCC 1227, 1265, 1267-1270]
 - c. The two principal effects of Baptism are purification from sins and new birth in the Holy Spirit (cf. Acts 2:38; Jn. 3:50. [CCC 1262]
 - i. By Baptism, all sins are forgiven, original sin and all personal

sins, as well as all punishment for sin. [CCC 1263]

- ii. Baptism makes us “new creatures,” “sharers of the divine nature” (2 Cor. 5:17; 2 Pt. 1:4). In Baptism, the person receives a permanent spiritual mark (“character”) which identifies us as belonging to Christ. This interior sign can never be erased and is linked to the Christian’s participation in the priesthood of Christ and in His prophetic and royal mission. [CCC 1272-1274, 1268]
3. Confirmation completes baptismal grace. By this sacrament, we are more perfectly bound to the Church and enriched with a special strength of the Holy Spirit. We are made true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. [CCC 1285]
 - a. The laying on of hands and the anointing with chrism, together with the words, “Be sealed with the gift of the Holy Spirit” form the essential rite of the sacrament. [CCC 1300] These actions are ancient signs of God’s gift of the Spirit. [CCC 1288-1289]
 - b. By this anointing, the person confirmed receives the seal of the Holy Spirit, which, like Baptism, marks our total belonging to Christ, our enrollment in His service forever, and the promise of divine protection in time of trial (cf. Rev. 7:2-3; 9:4; Ez. 9:4-6). [CCC 1296]
 - c. The effect of the sacrament of Confirmation is the full outpouring of the Holy Spirit as on the day of Pentecost. The reception of the Holy Spirit brings with it many gifts and fruits which assist a person in bearing witness to Christ and building up His body. [CCC 1303, 1831-1832]
4. The Holy Eucharist completes Christian initiation. The Eucharist recalls and represents Jesus’ sacrifice of His Body and Blood on the cross. The sacrament of the Eucharist is the source and summit of the Christian life. [CCC 1322-1324]
 - a. The Eucharist is the memorial of Christ’s Passover, the making present and the sacramental offering of His unique sacrifice in the liturgy of the Church which is His Body. [CCC 1362] The sacrifice Christ offered once on the cross remains ever present (cf. Heb. 7:25-27). [CCC 1364]
 - b. In the Church’s liturgy, Jesus is really present in many ways: He is present in the Scriptures, in the assembly, in the person of His minister the priest, and finally He is most uniquely present in the sacrament of the Eucharist, under the appearances of bread and wine. [CCC 1373]
 - c. In the Eucharist, Jesus makes present again the sacrifice of Calvary by transforming bread and wine into His Body and Blood. This change,

called transubstantiation, is brought about by the power of the Holy Spirit through the words of consecration spoken by the priest. [CCC 1374-1377]

- d. The Eucharist is also a sacrifice of praise and thanksgiving to the Father for all that He has done for us. [CCC 1360] The word “Eucharist” itself means “thanksgiving.” The Eucharistic sacrifice is the supreme worship of God offered by the entire Mystical Body in praise, thanksgiving, adoration, expiation, and petition.
- e. The celebration of the Eucharistic sacrifice is directed toward the intimate union of the faithful with Christ through communion. [CCC 1382] In Holy Communion, the banquet of Christ’s sacrifice, Jesus is received as the supreme gift of the Father. Anyone conscious of grave sin must receive the Sacrament of Penance before coming to communion. [CCC 1385]
 - i. Holy Communion increases our union with Jesus Christ (Jn. 6:57). Communion with the Body and Blood of Jesus preserves, increases and renews the life of grace received in Baptism. [CCC 1392]
 - ii. Holy Communion also separates us from sin by an increase of charity. Communion wipes away venial sins and preserves us from future mortal sins. [CCC 1394-1395]
 - iii. Holy Communion unites those who receive it to all the faithful in one body, the Church (1 Cor. 10:16-17). The Eucharist renews, strengthens and deepens the incorporation into the Church already achieved by Baptism. [CCC 1396]
 - iv. The Eucharist is also the pledge of the future glory we will share in heaven. [CCC 1402-1405]

C. The Sacraments of Healing

- 1. The Lord Jesus has willed that His Church continue, in the power of the Holy Spirit, His work of healing and salvation. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of the Anointing of the Sick. [CCC 1421]
- 2. The sacrament of Penance is the sacrament in which Christ continues the effects of His Paschal Mystery, reconciling us to the Father through the forgiveness of sins and an increase in the life of grace. [CCC 1423-1424]

- a. The sign of the sacrament consists of the confession of sins with sorrow, a willingness to atone, and the words of absolution spoken by the priest. The priest speaks in the person of Christ and is the sign and instrument of God's merciful love for the sinner. [CCC 1442, 1444, 1456, 1461-1467] The priest is absolutely bound to keep secret the sins that penitents have confessed to him (the "sacramental seal").
 - b. The Church teaches that every mortal sin must be confessed. Mortal sin is a grave rupture of one's relationship with God, a rejection of God and His grace. [CCC 1855] Mortal sin endangers our relationship with the Church as well. Without being strictly necessary, confession of everyday faults (venial sins) is strongly recommended by the Church. [CCC 1458]
 - c. God continually calls every Christian to an ongoing conversion of life and growth in holiness. [CCC 1427-1428] The sacrament of Penance is not only the means for restoring God's life lost through mortal sin, but a primary means and expression of this ongoing conversion and deepening of our relationship with God. Interior repentance and conversion is a radical reorientation of our whole life. [CCC 1431]
 - d. The effects of the sacrament of Penance are first of all reconciliation with God and also reconciliation with the Church--the restoration of fraternal communion damaged or even broken by sin. [CCC 1468-1469]
3. The sacrament of the Anointing of the Sick is for those who are in danger of death from illness or old age. [CCC 1514] This sacrament expresses in a vivid way our participation in the Paschal Mystery of Christ.
 - a. In His earthly life, Jesus often healed those who were sick (Lk. 6:19). Especially by His passion and death on the cross, Jesus has given new meaning to suffering: it can conform us to Him and unite us with His redemptive Passion. [CCC 1505] The Church continues Christ's healing mission by taking care of the sick and interceding for them (James 5:14-15). [CCC 1509]
 - b. The effects of this sacrament are to strengthen and console the sick person. [CCC 1520] The sick person is helped to unite himself more closely to Christ's Passion. [CCC 1521] Cure of bodily illness may also be brought about through the sacrament. [CCC 1520] Its primary purpose is to strengthen the person spiritually by joining his sufferings to the Passion of Christ and to comfort the person by means of the Lord's continued presence, even in illness.

- c. The Anointing of the Sick completes our conformity to the death and resurrection of Christ, just as Baptism began it. So powerful is this sacrament that in the case where a person is unable to receive the sacrament of Penance, the Anointing of the Sick is capable of forgiving even grave sin.

D. The Sacraments at the Service of Communion

1. The sacraments of Holy Orders and Matrimony are directed towards the salvation of others. They confer a particular mission in the Church and serve to build up the People of God. [CCC 1534]
2. Holy Orders is the sacrament through which the mission entrusted by Christ to His apostles continues to be exercised in the Church until the end of time: it is the sacrament of apostolic ministry, and includes three degrees (episcopate, presbyterate, and diaconate). [CCC 1536]
 - a. Through Holy Orders, a man is called to share in an active and intimate manner the priestly saving action of Jesus Christ in a ministry of sanctifying, teaching and shepherding the Christian community. This sacrament is conferred by the laying on of hands and the invocation of the Holy Spirit. [CCC 1538] The sacrament of Holy Orders, which can be received only once, grants to the man ordained an indelible spiritual character configuring the recipient to Christ by a special grace of the Holy Spirit. [CCC 1581-1582]
 - b. In the ecclesial service of the ordained minister, it is Christ Himself who is present to His Church as Head of His Body. The priest, by virtue of his ordination, acts in the person of Christ the Head. [CCC 1548] The ministerial priesthood is a means by which Christ builds up and leads His Church.
 - c. The fullness of the sacrament of Holy Orders is conferred by episcopal consecration. Bishops are the successors of the Apostles. They teach, govern and sanctify the particular church entrusted to them by the Pope. Bishops take the place of Christ Himself and act as His representative. [CCC 1558, 1560]
 - d. Priests are co-workers with the bishops. Priests are consecrated to preach the Gospel and shepherd the faithful as well as to celebrate divine worship. [CCC 1564-1565] Priests exercise their ministry only in dependence on the bishop and in communion with him. [CCC 1567]
 - e. Deacons are ordained not to the priesthood, but to the ministry. It is the task of deacons to assist the bishop and priests in the celebration of the

liturgy, above all the Eucharist; in the distribution of Holy Communion; in assisting at and blessing marriages; in the proclamation of the Gospel and preaching; in presiding over funerals; and in dedicating themselves to the various ministries of charity. [CCC 1570]

3. Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus, husbands and wives become signs, in and to the world, of God's steadfast love for His people [cf. CCC 2335, 1601, 1604]
 - a. God who created man and woman out of love also calls us to love. This love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation (Gen. 1:28). Man and woman were created for each other (Gen. 2:18; 2:24).
 - b. Married love is designed by God to unite husband and wife in a permanent, life-long union. [CCC 1644-1645] This union requires the inviolable fidelity of the spouses which mirrors the unbreakable fidelity of God to His covenant, of Christ to His Church. [CCC 1646-1647]
 - c. Married love, by its very nature, is also ordered to the procreation and education of children (cf. Gen. 2:18; 1:28). Married couples should regard it as their proper mission to transmit human life and to educate their children; in this way, they cooperate with the love of God the Creator. [CCC 1652, 2367] The Church teaches that all forms of contraception and direct sterilization are contrary to the natural law and are gravely immoral. [CCC 2368-2370]
 - d. In the Latin (Western) Church, the spouses themselves are the ministers of the sacrament of Matrimony. The priest normally witnesses the marriage in the name of the Church.[CCC 1623]
 - i. The consent by which the spouses mutually give and receive one another is sealed by God Himself (cf. Mk. 10:9). From this exchange of consent, a bond arises between husband and wife which is perpetual and exclusive. [CCC 1638]
 - ii. Christian marriage also confers a special grace upon the spouses in order to help them attain holiness in their married life. Christ dwells with the spouses to give them the strength to love one another, to forgive one another, and to follow Him each day. [CCC 1641-1642]

V. CATHOLIC MORALITY

A. The Dignity of the Human Person

1. The dignity of the human person is rooted in his creation in the image and likeness of God (cf. Gen. 1:27). This divine image is present in every man. As creatures made in God's image and likeness, we possess the spiritual faculties of intellect and free will. By our reason, we are capable of understanding the order of things established by the Creator. By free will, we are capable of directing ourselves toward our true good. [CCC 1704]
2. Freedom allows us to shape our own lives [CCC 1731] and to be responsible for our acts. [CCC 1734]
 - a. Our freedom is not absolute; it is limited and can be affected by various internal and external factors. [CCC 1739, 1735]
 - b. The more one does what is good, the freer one becomes. By deviating from the moral law, we violate our own freedom, disrupt our relations with our neighbors, and act against divine truth. [CCC 1740]
 - c. We are aided in overcoming the limitations and obstacles to freedom. In Christ, God reconciled the world to Himself and ultimately provided mankind with the means (grace) to overcome these obstacles so as to live in a greater freedom and friendship with God. [Cf. CCC 1741-1742]
3. Human dignity encompasses both our bodies and our souls (cf. Gen. 2:7). The human body shares in the dignity of the image of God. [CCC 364]

B. Morality and the Virtuous Life

1. A virtue is a good habit, inclining a person to do what is good and right more easily (cf. Phil. 4:8). [CCC 1803]
2. There are certain natural moral virtues which are acquired by human effort. Four of these virtues play a pivotal role and are called "cardinal virtues": prudence, justice, fortitude, and temperance (cf. Wis. 8:7). [CCC 1804-1805]
3. The human virtues are rooted in the theological virtues, which adapt our natural faculties for participation in the divine nature. The three theological virtues are: faith, hope, and charity (cf. 1 Cor. 13:13). The theological virtues are the foundation of Christian moral activity. [CCC 1812-1813]

4. The practice of the moral life should be animated by the virtues: we are called to pursue what is good and to choose what is good in all our concrete actions. The goal of a virtuous life is to become like God. [CCC 1803]

C. Personal Growth

1. The first and last point of reference for our moral life is always Jesus Christ, the way, the truth and the life (cf. Jn. 14:6). [CCC 1698]
2. The person who believes in Christ becomes a child of God. This first adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Savior, the disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life reaches its perfection in eternal life in the glory of heaven. [CCC 1709]
3. God put us into the world to know, to love, and to serve Him, and so come to paradise. This happiness that we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not to be found in riches or well-being, in human fame or power, or in any human achievement, but in God alone, the source of every good and of all love. [CCC 1721, 1723]

D. Relationships

1. The human person needs to live in society. Through forming good relationships with others, we develop our potential and grow in our vocation. [Cf. CCC 1878]
2. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion. [CCC 2347]
 - a. Friendship between persons should be marked by mutual respect, patience, understanding, and charity.
 - b. Willingness to forgive one another is a demand of the Gospel. When friendships are damaged by sin, the persons involved need to seek reconciliation with each other and with God.
3. Healthy relationships with others ought to be based on Catholic values. We are called to help one another grow in virtue and holiness by our words, actions, and example.

E. Sexuality

1. Creating the human race in His own image, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion. [CCC 2331] Sexuality is a good which affects all aspects of the human person in the unity of his body and soul. [CCC 2332] The physical, moral and spiritual difference and complementarity between man and woman are oriented towards the goods of marriage and the flourishing of family life. [CCC 2333]
 - a. Marriage and the family are at the root of every human society.
 - b. Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus, husbands and wives become signs, in and to the world, of God's steadfast love for His people. [Cf. CCC 2335]
 - c. Sexuality is ordered to the conjugal love of man and woman [CCC 2360]. This conjugal love has a twofold end: the good of the spouses themselves and the transmission of life. These two meanings or values of marriage cannot be separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family. [CCC 2363]
2. Sexuality is not something simply biological; it concerns the person as such. [cf. CCC 2361] In order to be truly human, sexuality must be integrated into the affective dimensions of the person.
 - a. Chastity means the successful integration of sexuality within the person. [CCC 2337] Chastity includes self-mastery, a continuing effort to govern one's passions and act according to the moral and spiritual dimensions of human life. [CCC 2339, 2344]
 - b. Chastity is a moral virtue, but it is also a gift from God. We need the graces of the sacraments, fidelity to prayer, and self-discipline in order to live a chaste life. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. [CCC 2345, 2340, 2348]

F. Social Justice and Service

1. Society is essential to the fulfillment of the human person's vocation. [CCC 1886] Every society should be established on the principles of respect for the rights and dignity of each person. The Church does not have a mission in the

- political, economic or social order; the purpose Christ assigned to it was a religious one. However this mission can be a source of commitment, direction and vigor to establish and consolidate human society according to the law of God.
- a. The Church cannot be identified with any political system. At the same time, the Church is concerned for the total good of each person, since each person is called to salvation. [cf. CCC 2245, 2420]
 - b. The Church urges each of her members to be committed to the transformation of society by the message of the Gospel. In her social teaching, the Church proposes principles for reflection; it provides criteria for judgment; it gives guidelines for action. [CCC 2423]
2. Society ensures social justice when it provides the conditions that allow persons to obtain what is their due. Social justice can be obtained only in respecting the transcendent dignity of man. [CCC 1928-1929]
- a. Respect for the human person entails respect for the rights that flow from his dignity as a creature. The law of God obliges us to love our neighbor as ourselves, and to see in our neighbor the presence of Christ Himself (cf. Mt. 25:40).
 - b. In light of the Church's understanding of her commitment to human welfare all Christians are encouraged to work for decisions in the political and economic arena that will safeguard the right of every person to human and civil culture in harmony with the dignity of the person, without distinction of race, sex, nation, religion or social circumstances.
 - c. The Church is concerned not only with basic human necessities, but also with the spiritual rights and development of each person. [cf. CCC 1942] This defense of man's rights and freedom is based on the truest and deepest sense of what freedom means. In this regard, Christ reminds us of the interrelationship between freedom and truth: "You will know the truth and the truth will set you free" (Jn. 8:32). For every person, freedom means choosing in reason and in truth according to his own human dignity as created by the Father and redeemed by the Son.
3. All people are called to respect the integrity of creation. Animals, plants, and inanimate beings are by nature destined for the common good of human persons (cf. Gen. 1:28-31). Yet man's dominion over the created world is not absolute; it requires a religious respect for the integrity of creation. [CCC 2415]

- a. The goods of creation are destined for the whole human race (cf. Gen. 1:26-29). The right to private property does not do away with the original gift of the earth to the whole of mankind. [CCC 2402-2403]
- b. The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others, first of all his family. Political authority has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good. [CCC 2404, 2406]
 - i. The common good is the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.
 - ii. The common good presupposes respect for the person. Public authorities are bound to respect the fundamental and inalienable rights of the human person. [CCC 1907]
 - iii. The common good also requires the social well-being and development of the group itself. All people have a right to basic necessities of life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, etc. [CCC 1908]
 - iv. Finally, the common good requires peace, the stability and security of a just order. It is the basis of the right to legitimate personal and collective self-defense. [CCC 1909]
4. All persons should participate, each according to his own position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. [CCC 1913]
 - a. Participation begins by taking charge of the areas for which one has personal responsibility: one's work, one's family, one's education.
 - b. Citizens are urged to participate as good and responsible citizens in the political life of their country. Included in this duty are the exercise of one's voting rights and (if one has the talent and desire) public office. Citizens should always strive to bring the light of the Gospel into the political arena. [cf. CCC 1915]
5. Charity and love of neighbor urges us to be willing to serve one another as Christ came to serve, not to be served (cf. Mt. 20:28).

G. Grace as Gift

1. Grace is first and foremost the gift of the Holy Spirit who justifies and sanctifies us. [CCC 2003] Grace is a free gift, a participation in the life of God, who invites us to share in His divine life.
2. God's free initiative demands our free response. God has created us with freedom and the power to know Him and love Him. He has placed within us a longing for truth and goodness that only He can satisfy. The promises of eternal life respond to this desire. [CCC 2002]
 - a. The first work of the grace of the Holy Spirit is conversion, which brings about a detachment from sin and a purification of heart. This leads to justification, which is conferred in Baptism, the sacrament of faith. [CCC 1989-1990, 1992]
 - b. Justification establishes a cooperation between God's grace and our freedom. We assent in faith to the Word of God which invites us to conversion, and we cooperate in charity with the Holy Spirit. [CCC 1993]
3. The moral law is a work of divine Wisdom. Law is declared and established by reason as a participation in the providence of God, who governs all things. There are different expressions of the moral law: eternal law; natural law; revealed law and civil and ecclesiastical laws. [CCC 1950, 1952]
 - a. The Law given to Moses is the first stage of revealed law. The Old Law remains the first step on the way to the Kingdom of God. It is summed up in the Ten Commandments, which prohibit what is contrary to the love of God and neighbor and prescribe what is essential to it. [CCC 1962-1963]
 - b. The New Law, or Law of the Gospel, is the perfection here on earth of the divine law, both natural and revealed. It is the work of Christ and is summed up particularly in the Sermon on the Mount (Mt. 5-7). The New Law is a law of love, of grace, and of freedom. It fulfills the commandments of the Old Law by a reform of the heart and an interior conversion. [cf. CCC 1968] Such interior conversion opens the way to justification accomplished by the Holy Spirit.

H. Catholic Morality

1. Incorporated into Christ by Baptism, Christians are "dead to sin and alive to God in Christ Jesus" (Rom. 6:11) and so participate in the life of the Risen

- Lord. Jesus Himself is “the way, and the truth, and the life” (Jn. 14:6); Christian morality means pursuing the way of Christ which leads to eternal life.
2. It is in the Church, in communion with all the baptized, that the Christian fulfills his vocation. [CCC 2030] To the Church belongs the right to announce moral principles which apply both to personal life and to social life. [cf. CCC 2032]
 - a. The Magisterium of the Church in moral matters is ordinarily exercised in catechesis and preaching, with the help of theologians and spiritual writers. [CCC 2033]
 - b. The ordinary and universal Magisterium of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for. [CCC 2034]
 3. The message of salvation shows forth the power of its truth when it is authenticated by the witness of the life of Christians. Christians contribute to the building up of the Body of Christ by the firmness of their convictions and their moral lives. By living with the mind of Christ, Christians help to foster the coming of the Kingdom of God, a kingdom of justice, love and peace. [CCC 2044-2046]

I. Conscience, Virtue and Sin

1. Conscience is a special exercise of human reason which involves the knowledge of moral principles and the application of those principles to concrete situations. [CCC 1777-1780] Conscience enables a person to assume responsibility for the acts performed (cf. Rom. 1:32; 2:14-16).
 - a. “Conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths” (GS 16). Conscience is a person’s immediate norm of the moral life.
 - b. In order to be truthful and authentic in our actions, we are obliged to follow our conscience. Following one’s conscience is a moral duty. [CCC 1782, 1790] At the same time, we have a serious responsibility to form our conscience rightly. A well-formed conscience makes judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. [CCC 1783]
 - i. The formation of conscience is a life-long task. For a Christian, conscience formation means putting on the mind and heart of Christ.

- ii. In the formation of conscience, the Word of God is the light for our path (cf. Ps. 119:105). We must assimilate it in faith and prayer, and put it into practice. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others, and guided by the authoritative teaching of the Church. [CCC 1785]
 - iii. One's conscience must be formed by prayer, meditation on the Scriptures, on the life of Christ, and by the study of the natural law. Ultimately for a Catholic, one's conscience is formed through submission in faith to the teachings of the Church.
2. The practice of the moral life should be animated by the virtues; we are called to pursue what is good and to choose what is good in all our concrete actions. The goal of a virtuous life is to become like God. [CCC 1803]
- a. A virtue is a good habit, inclining a person to do what is good and right more easily (cf. Phil. 4:8). [CCC 1803]
 - b. There are certain natural moral virtues which are acquired by human effort. Four of these virtues play a pivotal role and are called "cardinal virtues": prudence, justice, fortitude and temperance (cf. Wis. 8:7). [CCC 1804-1805]
 - i. Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it. [CCC 1806]
 - ii. Justice is the virtue that consists in the constant and firm will to give to God and neighbor what is due to them. [CCC 1807]
 - iii. Fortitude is the virtue that ensures firmness in difficulties and constancy in the pursuit of the good. [CCC 1808]
 - iv. Temperance is the virtue that moderates the attraction of pleasures and provides balance in the use of created goods. [CCC 1809]
 - c. The human virtues are rooted in the theological virtues, which adapt our natural faculties for participation in the divine nature. The three theological virtues are faith, hope and charity (cf. 1 Cor. 13:13). The theological virtues are the foundation of Christian moral activity. [CCC 1812-1813]
 - i. Faith is the theological virtue by which we believe in God and

believe all that He has said and revealed to us, and that the Church proposes for our belief, because God is truth itself. [CCC 1814]

- ii. Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying, not on our own strength, but on the help of the grace of the Holy Spirit. [CCC 1817]
 - iii. Charity is the theological virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God. [CCC 1822]
3. Sin is a rejection of God and His will for us. It is a disobedience, a turning away from God. Sin wounds our human nature and injures human solidarity. It is a failure in genuine love for God and neighbor. [CCC 1849]
- a. We are born in the state of original sin. Original sin is the sin committed by our first parents who abused their freedom and disobeyed God's command. [CCC 397-398] After this first sin, Scripture and the Church's Tradition continually recall the presence and universality of sin in our history. [CCC 401]
 - b. Personal sins are those sins committed by individuals who act contrary to God's law. Personal sin resides essentially in the interior rejection of God's command of love, but this rejection is often expressed in exterior acts (cf. Mt. 15:19-20). [CCC 1853] Personal sins are evaluated according to their seriousness.
 - i. Mortal sin radically turns us away from God; it destroys charity in the heart of a person by a grave violation of God's law. [CCC 1854] To choose deliberately--that is, both knowing it and willing it--something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. Unrepented, it brings eternal death. [CCC 1874]
 - ii. Venial sin is committed when, in a less serious matter, we do not observe the divine law, or when we disobey the moral law in a grave matter but without full knowledge or without complete consent. [CCC 1862] Venial sins weaken our relationship with God, but they do not break it off entirely.
 - c. God's grace is stronger than the power of sin, thanks to the death and resurrection of Jesus. However, evil continues to damage our freedom and endanger our destiny. Much of the evil in the world can be traced

to the work of Satan, the tempter, but the Church teaches that victory over Satan, sin and death has been achieved in Christ. By living in union with Jesus Christ, we share in His victory over the power of evil.

J. Justice and Peace

1. The Church receives from the Gospel the full revelation of the truth about the human person. The Church teaches the demands of justice and peace in conformity with divine wisdom. [CCC 2419] The concern of the Church, then, is for the total good of each person since each person is called by Christ to salvation. The Church urges all her members to be committed to the transformation of society by the Gospel.
2. In light of the Church's understanding of her commitment to human welfare, all Christians are encouraged to work for decisions in the political and economic arena that will safeguard the right of every man to human and civil culture in harmony with the dignity of the human person, without distinction of race, sex, nation, religion, or social circumstances.
3. In the area of economic and social life, the dignity and entire vocation of the human person, as well as the welfare of society as a whole have to be respected and fostered; for man is the source, the focus and the end of all economic and social life (GS 63).
 - a. The person is not to be a slave to any economic system. [CCC 2423-2425] Economic policy should be created in light of the equality of all people and for their common good. [CCC 2426] Provision should be made for the employment and education of all, as well as for the care of those affected by old age and sickness. [cf. CCC 2433]
 - b. Work is a duty which involves a person in prolonging the work of creation by subduing the earth, both with and for one another. [CCC 2427] Through work, one's talents are perfected, creation perfected and others' needs served. Everyone should be able to draw from work the means of providing for his life and that of his family, and of serving the human community. [CCC 2428]
 - c. The Church teaches that workers are entitled to a just wage. To refuse or withhold it can be a grave injustice (cf. Lev. 19:13; Dt. 24:14-15). A just wage should take into account the needs and the contributions of each person. [CCC 2434] Workers are entitled to decent housing and sufficient leisure. They should also have input into decisions which affect them. They have the right to collective bargaining. Workers

are

urged to settle any disputes through dialogue and only as a last resort should they have recourse to a strike. [CCC 2435]

- d. In the beginning, God entrusted the earth and its resources to the common stewardship of mankind. The goods of creation are destined for the whole human race. [CCC 2402] The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for meeting their basic needs. The right to private property does not do away with the universal destination of goods, but the common good of society requires respect for the right to private property and its exercise. [CCC 2403]
4. The Church teaches that political authority must be exercised in light of the moral order and the common good. Authority means the quality by virtue of which persons or institutions make laws and give orders to others and expect obedience from them. [CCC 1897]
 - a. Every human community needs an authority to govern it. The role of authority is to ensure, as far as possible, the common good of the society. [CCC 1898]
 - b. Citizens are bound to obey all just laws and must be committed to the common good. However, citizens do have the right to defend their legitimate rights and the rights of their fellow citizens. Authority is exercised legitimately only when it seeks the common good of the group concerned and if it employs morally licit means to attain it. Unjust laws or measures contrary to the moral order are not binding in conscience. [CCC 1903]
 - c. Citizens are urged to participate in the political life of their country. Included in this duty are the exercise of one's voting rights and (if one has the talent and desire) public office. Citizens should always strive to bring the light of the Gospel into the political arena. [cf. CCC 1915, 2240]
 - d. The state exists to ensure the common good and must be clearly committed to the welfare and legitimate freedom of all its citizens. Political authorities are obliged to respect the fundamental rights of the human person. [CCC 2237]
 - i. More prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and means of livelihood which he cannot find in his own country. [CCC 2241]
 - ii. Citizens are obliged in conscience not to follow the directives of

civil authorities when these are contrary to the demands of the moral order, the fundamental rights of persons, or the teachings of the Gospel (cf. Mt. 22:21; Acts 5:29). [CCC 2242, 1903]

5. All Christians and peoples of the earth should strive for peace. Respect for and development of human life require peace. [CCC 2304] Peace cannot be attained on earth without safeguarding the goods of persons, free communication among all, respect for the dignity of persons and peoples, and the practice of fraternal charity.
 - a. The Church is firm in its teaching that peace must be based on justice. This means respect for persons in light of their God-given dignity. Without a genuine respect for the material and spiritual rights of persons, true peace is impossible.
 - b. One of the grave obstacles to peace is the unequal distribution of wealth among nations. Injustice, excessive economic or social inequalities, envy, distrust, and pride among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war. [CCC 2317]
 - c. All citizens and governments are obliged to work for the avoidance of war. However, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed. [CCC 2308]
 - i. There are strict conditions for legitimate defense by military force. [CCC 2309]
 - ii. The moral law remains in force during armed conflict. Non-combatants, wounded soldiers and prisoners must be respected and treated humanely. One is morally bound to resist orders that command genocide. [CCC 2312-2313]
 - iii. Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation. [CCC 2314] Nations are called upon to eliminate the threat of such warfare by reducing the accumulation of arms and working together to end the arms race. [CCC 2315]

VI. LIFESTYLES AND VOCATION

A. Call to Holiness

1. The Second Vatican Council, repeating the constant teaching of the Church, explains the meaning of Jesus' words, "You must be perfect as your heavenly Father is perfect" (Mt. 5:48). The Council states that "all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness, a more human manner of life is fostered also in earthly society" (LG 40). [CCC 2013]
2. While vocations differ in their tasks and forms, the call to holiness is for all Christians. "Each one, however, according to his own gifts and duties must steadfastly advance along the way of a living faith, which arouses hope and works through love" (LG 41).
3. The laity share in the priestly, prophetic and kingly office of Christ. "In the concrete their apostolate is exercised when they work at the evangelization and sanctification of men; it is exercised, too, when they endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of men" (AA 2).[CCC 873]

B. Vocation – States of Life

1. Married life - Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus husbands and wives become signs, in _____ and to the world, of God's steadfast love for His people.
 - a. The family is the basic cell of society and the Church. Its sanctity should be respected and defended. All members of the Church are urged to do everything in their power to strengthen and support families.
 - b. Families are called to be generous in serving life. This includes not only the procreation of children but also the handing on to their children the fruits of the moral, spiritual, and supernatural life. [CCC 1653] At the same time, spouses and all people are reminded that human life is sacred from the first moment of its conception until death. Direct abortion and euthanasia are crimes against the moral law and are always gravely wrong.
 - c. Parents have the primary right and obligation to educate their children, especially to educate them in the faith. [CCC 1656]
2. Single life - By Baptism, Confirmation and the Eucharist, every Catholic is fully constituted as a member of the Church. Therefore, the single person who has

- received these sacraments must be fully committed to grow in holiness within this state of life. Those in the single state are sometimes more free from certain responsibilities found in other states of life and should contribute more of themselves to projects for the common good.
- a. Single persons are especially close to Jesus' heart and deserve the affection and solicitude of the Church. [CCC 1658]
 - b. Those who are widowed and divorced, as well as those who bear the sole responsibility for the family, merit the special care and concern of the Christian community.
3. Religious life - Some members of the Church are called by God to enter into a special consecrated life. Members of religious orders dedicate themselves to following Christ by special vows and are called religious. The vows are to chaste self-dedication (chastity), poverty and obedience. There can be many different forms of the consecrated life: hermits [CCC 920-921]; consecrated virgins [CCC 922-924]; religious [CCC 925-927]; secular institutes [CCC 928-929]; and societies of apostolic life [CCC 930].
- a. In the Church there are various religious orders, distinguished from each other because of the unique charism of their founder or foundress and because of their dedication to this charism. Some religious orders are contemplative; others are involved in the world through some special apostolic work.
 - b. The various communities of priests, sisters and brothers have contributed much to the richness and diversity of life in the Church. Through the evangelical counsels, they bear a unique witness to the Church's mission and life. [CCC 916, 926]
4. Priesthood - Holy Orders is the sacrament by which a man is called to share in an active and intimate manner in the priesthood of Jesus Christ in a ministry of teaching, sanctifying and guiding the community of the Church. It is through the sacrament of Holy Orders that a man becomes a part of the hierarchy of the Church: deacon, priest and bishop. This sacrament is conferred through the laying on of hands and the invocation of the Holy Spirit.

C. Prayer in the Life of Faith

1. The Forms of Prayer in the Church
 - a. Christians are encouraged to pray always and to offer themselves and their lives to God. Prayer is the raising of one's mind and heart to God or the

requesting of good things from God. [CCC 2559] In prayer, the faithful God's initiative of love always comes first; our own first step is always a response. [CCC 2567]

- b. There are two principal types of prayer in the Church: liturgical and non-liturgical prayer.
 - i. The liturgy is the supreme expression of the prayer of the Church. It includes the Mass, the sacraments, the Liturgy of the Hours, and the other official rites of the Church.
 - (a) Liturgical prayer is the prayer of the entire Church. As such, it is the official public worship given to the Father by the community of believers through Jesus Christ in the unity of the Holy Spirit.
 - (b) In the sacramental liturgy of the Church, the mission of Christ and the Holy Spirit proclaims, makes present and communicates the mystery of salvation which is continued in the heart that prays. [CCC 2655]
 - ii. Non-liturgical prayer refers to all other prayers offered by the members of the Church, individually or collectively, such as purely private prayer, devotions, novenas, etc.
 - (a) Private prayer is a necessary preparation for full participation in liturgical prayer. Certain common prayers should be known by all members of the Church.
 - (b) There are as many paths of prayer as there are persons who pray, but it is the same Holy Spirit who acts in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church. [CCC 2672] Christian tradition maintains three major expressions of prayer: vocal prayer [CCC 2700-2704]; meditation [CCC 2705-2708]; and contemplation [CCC 2709-2719].
- c. The four purposes of prayer are adoration, contrition, thanksgiving, and supplication (petition). These purposes are all expressed in various forms of prayer, both liturgical and non-liturgical.
 - i. The Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs her in the life of prayer, inspiring new expressions of the same basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise. [CCC 2644]

- ii. The forms of prayer revealed in the apostolic and canonical Scriptures remain normative for Christian prayer. [CCC 2625-2649]
2. The Importance of the Our Father in Christian Prayer
 - a. In response to His disciples' request, "Lord, teach us to pray" (Lk. 11:1), Jesus entrusts them with the fundamental Christian prayer, the Our Father. [CCC 2773]
 - b. The Lord's Prayer is the quintessential prayer of the Church. It is an integral part of the major hours of the Liturgy of the Hours and of the sacraments of Christian initiation. [CCC 2776] The Our Father is the summary of the whole Gospel, the most perfect of prayers. It is at the center of the Scriptures. [CCC 2774]
 - c. In the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of His name, the coming of the kingdom, and the fulfillment of His will. The four other petitions present our wants to Him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil. [CCC 2857]
3. The Traditions of Christian Prayer
 - a. Christians are encouraged to pray always and to offer themselves and their lives to God. Christian prayer is a covenant relationship between God and ourselves in Christ. [CCC 2564] The life of prayer is the habit of being in the presence of the Triune God and in communion with Him. [CCC 2565]
 - b. There is a richness and diversity to the forms of prayer in the Christian tradition. Common to many of these forms is the need for silence, for meditation on the word of God, and for openness to contemplation.
 - i. Through His Word, God speaks to us. By words, mental or vocal, our prayer takes flesh. [CCC 2700] Vocal prayer is an essential element of the Christian life. It is an imitation of those moments in the Lord's life when He prayed to His Father. [CCC 2701]
 - ii. Meditation helps us to seek answers to the why and how of Christian life in order to respond to what the Lord is asking of us. [CCC 2705] We are often aided in meditation by reading the Scriptures, the writings of the saints and spiritual authors, liturgical texts, or praying with icons. Meditation engages thought,

imagination, emotion, and desire. [CCC 2707] We should develop the desire to meditate regularly.

iii. Contemplative prayer seeks to turn the gaze of faith on Jesus. [CCC 2715] It is an interior prayer, in which we awaken our faith in order to enter into the presence of the Lord who waits for us. [CCC 2711] Contemplative prayer involves hearing the Word of God, being attentive to His voice in recollection and in silent love. [CCC 2716-2717, 2724] It is a union of love between ourselves and God.

c. Within our prayer, we bless and adore God, exalting the greatness of the Lord who made us. [CCC 2626-2628] We petition God for the coming of His Kingdom, and for what is necessary to welcome it and cooperate with its coming. [CCC 2632] We intercede for others, as Jesus intercedes for us. Christian intercession is an expression of the communion of saints. [CCC 2635-2636] Thanksgiving characterizes the prayer of the Church especially in the celebration of the Eucharist. Every event and need can become an offering of thanksgiving (1 Thes. 5:18; Col. 4:2). [CCC 2637-2638] The prayer of praise is that which rises to God and gives glory to Him for who He is, beyond all that He has done for us. [CCC 2649] The Eucharist contains and expresses all these forms of prayer. [CCC 2643]

4. The Spirit's Invitation to Develop a Personal Prayer Life

- a. The Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs us in the life of prayer.
- b. Every time we begin to pray to Jesus, it is the Holy Spirit who draws us on the way of prayer by His grace. That is why the Church invites us to call upon the Holy Spirit every day. [CCC 2670]
- c. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church. [CCC 2672]
- d. It is always possible to pray. The action of the Holy Spirit helps us to pray everywhere and at any time. [CCC 2743]
- e. Prayer is a vital necessity. [CCC 2744] It is inseparable from the Christian life, for both prayer and the Christian life concern the same filial and loving conformity with the Father's plan of love; the same transforming union in the Holy Spirit who conforms us more and more to Christ Jesus; the same love for all, the love with which Jesus has loved us. [CCC 2745]

CONTENT OF FAITH:

SECTION II

THEMES BY AGE GROUPS

**RELIGION GUIDELINES REVISION
HIGH SCHOOL EDUCATION
THEMES BY AGE GROUP**

I. FAITH THEMES FOR YOUNGER ADOLESCENTS

A. The Profession of Faith

1. Catholic Beliefs

- a. The desire for God is written on the heart of every human person, for we were created by God and for God; God continually draws us to Himself [CCC 27]. The search for God begins with the ultimate questions about human existence. These questions have led to the discovery of God through the things He has made (cf. Rom. 1:19-20; Acts 14:15, 17; 17:27-28; Wis. 13:1-9).
- b. By natural reason, we can come to know that God exists. But God wants us to participate in His own life. We cannot know this by natural reason alone; therefore God, through an utterly free decision, has revealed Himself and given Himself to us [CCC 50]. God willed to adopt us as His children and so make us capable of knowing and loving Him beyond our natural capacity (1 Tim. 6:16; Eph. 1:4-5).
- c. Faith makes us able to respond to God's revelation. Faith is that supernatural gift by which we believe God and entrust ourselves to Him. This faith needs to be nourished and developed throughout our lives. By faith, we also accept what God has revealed to us. The faith of the Church is summarized in the Creed.
 - i. We profess our belief in God, the Father Almighty, Creator of heaven and earth. The Book of Genesis presents the unique revelation concerning the origins of the universe.
 - (a) This revelation teaches that God created the universe out of nothing according to His wisdom by an act of His will [CCC 295]. Essential to the Genesis account (Gen. 1-2) is its emphasis on the goodness of creation (Gen. 1:4). At the same time, the creation story reveals God's own goodness and unfathomable love.
 - (b) The Book of Genesis also presents the unique revelation concerning the origin and dignity of the human person. Man is created in the image and likeness of God (Gen. 1:27), capable of self-knowledge, self-possession and of freely giving himself to another person in love [CCC 357]. God creates every human

person: the soul directly, the body indirectly through the cooperation of one's parents.

- ii. We also profess our belief in one God (Dt. 6:4-5). This one God is a Trinity of Persons, Father, Son and Holy Spirit, eternally sharing one divine nature. This is the mystery of the Holy Trinity.

2. The Holy Trinity

- a. In the Old Testament, God reveals Himself as the one true God. He is the creator of all and transcends all. Jesus was sent by the Father for our salvation and to reveal God's inner life--the mystery of the Father, Son and Holy Spirit.
- b. Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). "Name" is used in the singular to indicate that there is only one God, but three Persons in God. [CCC 233]
- c. The mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. The history of salvation is identical with the way in which the one God, Father, Son and Holy Spirit, reveals Himself to us and reconciles us to Himself. [CCC 234]
- d. The Trinity is a mystery of faith--human reason alone could never have known that there are three Persons in one God unless He Himself revealed His inner life to us. [CCC 237]
 - i. Many religions invoke God as "Father." In the Old Testament, God is called "Father" because of His work of creation, and because He gave the covenant and the Law to Israel. [CCC 238]
 - ii. Jesus reveals God as Father in a unique sense: God is Father not only in relation to creation; He is eternally Father by His relationship to Jesus His Son (cf. Mt. 11:27). Jesus is co-eternal and consubstantial with the Father: "God from God, light from light, true God from true God." [CCC 242]
 - iii. Jesus also reveals the Third Person of the Trinity, the Holy Spirit. The Spirit will remain with the disciples to teach them and guide them (Jn. 14:17, 26; 16:13). The Holy Spirit is sent to the Apostles and to the Church both by the Father and by the Son. [CCC 244] In the Creed, we profess our faith in the Holy Spirit, "the Lord and giver of life, who proceeds from the Father and the Son."

- e. The revelation of the Triune God has as its end the participation of all persons in the life of the Trinity (cf. Jn. 17:21-23). God put us in the world to know, love and serve Him and so enter into paradise to share the joy of Trinitarian life. [CCC 1721] Even now, however, we are called to be a dwelling for the Holy Trinity (Jn. 14:23).
 - i. We participate in the life of God through grace. Grace introduces us into the intimacy of Trinitarian life: we are made adopted children of God, able to call Him “Father” in union with Jesus, the Son, and we receive the life of the Spirit (cf. Jn. 1:12-18; 17:3; Rom. 8:14-17; 2 Pt. 1:3-4). [CCC 1997]
 - ii. This invitation to participate in the life of God through grace is a supernatural gift, depending entirely on God’s initiative. [CCC 1998; cf. 1 Cor. 2:7-9] Our response to this loving offer should be the surrender of self in faith [CCC 142-143, 1102, 2087, 2002]
 - iii. The response of faith we give to God is celebrated in the Church’s liturgy, expressed in our moral life, and nourished by prayer and growth in the spiritual life.

3. Jesus Christ

- a. The New Testament finds its origin in God’s definitive self-revelation in the life, death, resurrection and ascension of His Son, Jesus Christ (cf. Heb. 1:1-2).
- b. Jesus Christ is both truly God and truly man. This mystery is called the Hypostatic Union [CCC 464-469]. Jesus was conceived and born of the Virgin Mary through the power of the Holy Spirit (Lk. 1:34-35).
 - i. God chose Mary, a young Jewish maiden, to be the Mother of His Son. Because of her unique role in salvation history, Mary was preserved free from all stain of original sin. This privilege is called the Immaculate Conception [CCC 490-493]. Mary was also preserved from all personal sin because of her fullness of grace (cf. Lk. 1:28).
 - ii. Mary conceived and gave birth to Jesus as a virgin and remained a virgin always. Mary is a model of faith, loving obedience to God, generosity and purity. Virgin and mother, Mary is the symbol and perfect realization of the Church [CCC 507].
- c. Jesus is the definitive sign of the Father’s unconditional love for each and every human being. Jesus’ life and teachings, recorded in the four Gospels, reveal this love of God for us.

- i. At the heart of Jesus' message is the teaching on conversion. Conversion entails repentance and rejection of one's past sins as a result of turning one's heart and mind to Jesus (cf. Mk. 1:14-15). Conversion ultimately demands a redirection of one's life according to the demands of the Gospel.
 - ii. Repentance and conversion lead to entry into the Kingdom of God. This messianic kingdom is intended for all people. The kingdom is established by Jesus through His words, deeds and His own person [CCC 542]. Through various parables, Jesus taught about the Kingdom of God, its establishment, growth, how one enters it, and the presence of God's saving power in it [CCC 546].
 - iii. The Beatitudes reveal the qualities which characterize true membership in the Kingdom of God (Mt. 5:1-12). These qualities of the Christian life go beyond the demands of the Law and are a powerful sign of the presence of Christ [CCC 1716-1717].
- d. Jesus' earthly life was a life lived in giving thanks and praise to God the Father, culminating in the full sacrifice of His life on Calvary.
- i. The people of Israel over time came to expect a deliverer, the Messiah promised by God. Many of the expectations related to the Messiah are developed by the prophets. The most prominent are: the figure of the Suffering Servant in Isaiah (cf. Is. 52:13-53:12) and the Son of Man in Daniel (cf. Dan. 7:14).
 - ii. Gradually in the course of His public ministry, Jesus revealed the purpose of His coming: to save us all from our sins by the free offering of His life in His passion, death and resurrection (Jn. 12:27; 18:11; Lk. 3:21; 1 Jn. 2:2) [CCC 606-607]. The supreme example of love is Jesus' willingness to give His life out of love for His Father and for us [CCC 609]. This self-giving is given supreme expression in the Eucharist [CCC 610-611].
 - (a) In dying, Jesus atoned for the sins of mankind, thus destroying the power of sin and death forever (cf. Rom. 5:19; 2 Cor. 5:14) [CCC 615].
 - (b) By rising to a new life, Jesus restores our supernatural life. The resurrection completes the victory over sin and death (1 Pt. 2:21) [CCC 618, 654]. By ascending into heaven, Jesus goes before us into the fullness of God's Kingdom and intercedes for us with His Father.

- e. In Christ, God has reconciled the world to Himself and has provided us with the means (grace) to overcome whatever obstacles prevent us from living in a greater freedom and friendship with God. Salvation comes to us through a real but mysterious participation in the Paschal Mystery of Jesus, communicated to us above all through the sacraments of the Church.
 - i. The sacraments of initiation are Baptism, Confirmation and the Eucharist. These are the sacraments which together form the basis of every Catholic's life, enabling him or her to live a mature life of faith, witness and service in the world.
 - ii. Other sacraments enable a person to grow in holiness and bear witness to Christ according to a specific vocation and way of life. These sacraments of service to the Church and to the world are Matrimony and Holy Orders.
 - iii. The sacraments of healing are Penance and Anointing of the Sick. These help reconcile us to God and provide spiritual and physical healing when a person is faced with illness.
- f. During His life on earth, Jesus called people to follow Him in faith as disciples. He continues to invite all humanity to conform their lives to Him and to spread the Gospel. As followers of Jesus, we are to love God above all things and to love our neighbors as Jesus has loved each and every one of us (cf. Jn. 15:12; 13:34). [CCC 1970]
 - i. For a Catholic, discipleship means following Christ unconditionally; this involves carrying one's cross (Mt. 16:24), and putting on the mind and heart of Christ (cf. Eph. 4:17-24). The Sermon on the Mount, especially the Beatitudes, and the last discourse of Christ at the Last Supper (Jn. 14-18) are ideal examples of the Lord's way of life.
 - ii. Those who fulfill the will of God and keep His commandments will be rewarded with eternal happiness in heaven; those who deliberately reject God's will and commands will lose the Kingdom of God forever and suffer the damnation of hell. [CCC 1020-1037]
 - iii. To communicate His gifts of salvation to all the world, Christ sent the Holy Spirit upon the Apostles, enabling them to go and teach all nations as Jesus Himself had commanded (Mt. 28:19-20). The Holy Spirit dwells in and works through the Church, and is the source and guarantee of her truth, life and holiness. The same Spirit enters the hearts of the faithful at baptism, continuing to mold and shape the believer through the sacraments and other divine gifts. [CCC 683, 768]

4. The Church

- a. The Church, founded by Christ, has its origins in His death and resurrection. It is the new People of God, prepared for in the Old Testament and given life, growth and direction by Christ in the Holy Spirit. It is the work of God's saving love in Jesus Christ. [CCC 759, 766-768]
 - i. In the Old Testament, a new people is formed by the word of God which first came to Abraham. A series of covenants, culminating in the covenant of Mt. Sinai, formed and guided this people, Israel. [CCC 762]
 - ii. Despite many infidelities to the covenant, and through hardships and trials, God led His people, always guiding them towards the fulfillment of the promise of salvation.
 - iii. Salvation comes to all mankind in Jesus Christ, the Word of God made man. Jesus called the people to believe in Him and His Father who sent Him. He inaugurated His Church by preaching the Good News, that is, the coming of the Kingdom promised throughout the Scriptures. The Church is the Kingdom of God already present in mystery. [CCC 764, 541]
 - iv. In the death and resurrection of Jesus, the Church comes to birth. The Church is the New Israel established in the New Covenant of Christ's blood. [CCC 766]
- b. After His ascension into Heaven, Jesus sent the Holy Spirit upon the Apostles and the Virgin Mary at Pentecost. The Church was publicly displayed to all nations and the work of spreading the Gospel was begun. [CCC 767]
- c. The Church is both a spiritual community, held together by bonds of faith, hope and charity, and a visible society, with a history that grows and develops through the centuries. [CCC 771]
 - i. The Church in the Apostolic Age
 - (a) On Pentecost, the Holy Spirit descended on the Apostles, enabling them to go out and teach all nations as Jesus had commanded. This universal mission of salvation belongs to the essence of the Church.
 - (b) The central teaching of the Apostles, in their witness to Christ, the Risen Lord, was repentance and baptism. The early Church community was characterized by their faith in Christ, their spirit of fraternal charity, their devotion to the Apostles' teaching, and

to prayer, especially the celebration of the Lord's Supper (the breaking of bread; cf. Acts 2:42-47).

- (c) From Jerusalem, the Church sent missionaries into other cities of Palestine and ultimately throughout the known world. The two most important figures in the Apostolic Age were St. Peter and St. Paul. St. Peter received a unique mission from Christ to be the chief of the Apostles and the visible head of the Church on earth. [CCC 881; Mt. 16:18-19] The Pope is the successor of Peter; he is the chief shepherd and teacher of all the faithful. [CCC 882] St. Paul became an outstanding witness to Christ in his missionary journeys and writings after his conversion (cf. Acts 9:1-19; Gal. 1:11-24). Both Peter and Paul, as well as the other Apostles, left successors to carry on the task of sanctifying, teaching and governing the churches they had established. These successors are the bishops [CCC 880]. Priests and deacons also emerged as assistants to the mission of the bishops.
 - (d) The early Church began in thoroughly Jewish surroundings and spread in a world of Greek thought under Roman political authority. The Church had to find ways of preaching the message of Christ such that the people of that time would understand. There was then and is in every age a constant struggle to maintain the integrity of the Gospel without compromising it with the prevailing thoughts and customs of the time. The fidelity of the Church to her mission and message is guaranteed by the gift of the Holy Spirit through the charism of infallibility. [CCC 785, 889-892]
- ii. The First Centuries
- (a) Periodic persecutions of the Church occurred at various times during the first three centuries. Many of the men and women whom we honor as saints were martyred in these persecutions.
 - (b) The Church expanded greatly during these centuries. In the course of time, various conflicts and disputes arose over issues of doctrine and practice. Several of the most important disputes were concerned with the person of Christ, the relationship of His divinity and humanity, the maternity of the Blessed Mother, and the divinity of the Holy Spirit.

- (c) These disputes were often resolved at special gatherings of the bishops known as ecumenical councils. These councils make decisions concerning the doctrine and life of the Church which, once confirmed by the Pope, are binding on the faithful. Doctrinal formulas solemnly defined by ecumenical councils are infallible statements of the Church's teaching authority (the Magisterium) under the guidance of the Holy Spirit. [CCC 891] The Creed which we profess at Mass was formulated by the first ecumenical council, the Council of Nicea (325 A.D.) and later expanded by the Third Council of Constantinople (681 A.D.). The Creed summarizes the central teachings of our faith.
- (d) The early centuries of the Church's history are marked by a great richness in writings by Christians, many of whom are saints, who lived in both the Eastern and Western parts of the Roman Empire. Another remarkable development was the growth of monasticism, in which both men and women chose to leave the world and follow Christ in poverty, chastity and obedience. The monastic life and practices continue to flourish today in religious communities of men and women (priests, brothers, and sisters).

iii. The Middle Ages

- (a) During the first period of the Middle Ages (c. 600-800 A.D.), the Church was involved in great missionary efforts. With the collapse of the Roman Empire, the Church helped to preserve the culture and learning of the past. Monasteries and religious communities played a very important part in handing on the Christian and secular heritage.
- (b) During the second period of the Middle Ages (c. 800-1050 A.D.), the Church and the State became practically intertwined. Although medieval society was rooted in the Catholic Faith, the entanglement between Church and State would ultimately prove detrimental to the Church's unique mission. Also at this time, tension between the East and the West led to a break (schism) between these two parts of the Church. Theological and political differences on both sides caused this division between Roman Catholics and the Orthodox, a division which unfortunately exists still today.
- (c) During the third period of the Middle Ages (1050-1300 A.D.), the Church experienced the beginnings of a rebirth. The Papacy grew in its influence; art, architecture and intellectual inquiry

flourished.

- (d) During the fourth period of the Middle Ages (1300-1500 A.D.), the Papacy was moved from Rome to Avignon and then back to Rome. It was during this period that a schism arose in the Papacy. Throughout the Middle Ages, the holiness of the Church continued to be manifested in men and women of great sanctity. A number of new religious orders were also founded.

iv. The Reformation and Counter-Reformation

- (a) During the period of the Middle Ages and into the 1500's there was, on the part of some Popes and bishops in these times, excessive involvement in temporal affairs. Such involvement created a climate of discontent among the people and certain religious figures called for reform within the Church. Some temporal rulers took advantage of this decline to enhance their own temporal power.
- (b) Eventually some of these religious and temporal leaders broke away from the Church and carried out their reforms by establishing their own churches. This movement is known as the Protestant Reformation.
- (c) Other leaders who had been calling for reform remained faithful to the Church and worked to bring about reform from within. After a time, the bishops gathered at the Council of Trent (1545-1563) in order to renew the life of the Church. The Council promulgated many important reforms in the discipline of the Church, sought to correct abuses that had crept into the Church, and more clearly defined certain Catholic beliefs that had been called into question or denied by the Protestant Reformers.
- (d) The period following the Council is known as the Counter-Reformation. It was a time of the founding of new religious orders, the reform of older religious orders, and a reawakening in missionary activity. Yet the reforms of Trent were implemented very slowly in certain European countries. In general, the split in Christianity which occurred in this period of history had the effect of weakening the role and influence of religion in temporal affairs and public life.

v. The Modern Era

- (a) Philosophical, political and social changes have tended to characterize the modern era. There have been massive changes

in nearly all institutions in Western society and thought. During this period, the Church lost almost all her temporal power, yet at the same time, grew in the consciousness of her spiritual mission.

- (b) The Industrial Revolution of this period saw workers in many countries treated unjustly and denied basic rights. The Church began to develop a body of social teaching aimed at securing recognition and protection of all peoples' human dignity and rights. The Church, through her social doctrine, proclaims that everyone is subject to the moral law.
 - (c) From 1869-1870, the bishops of the Church met at the First Vatican Council. The Council solemnly defined the infallibility of the Pope, and solemnly asserted that faith and reason could not contradict one another, since both have their source in God, who is Truth Itself. [CCC 159]
 - (d) The modern era has seen the destruction caused by wars and violence. The Popes of this period called all people to seek peace and reject war as a solution to conflict. Two important dogmas concerning Mary were defined in this period: her Immaculate Conception (by Pope Pius IX in 1854) and her bodily Assumption (by Pope Pius XII in 1950).
 - (e) From 1962-1965, the Second Vatican Council was called, in order to find ways of preaching and applying the Gospel message in the contemporary world. Vatican II was essentially a pastoral council which was intended not only to invigorate the life of the Church where she had been established for a long time, but also to better equip her for her missionary activities in bringing the saving Gospel to all peoples of the earth. At the same time, the council prepared the Church to make a greater contribution to temporal peace and prosperity. Today, Pope John Paul II has made the teachings and implementation of Vatican II the foundation for his own papacy.
- d. The Church has been described by many images drawn from Scripture:
- i. The Church is the Mystical Body of Christ. Christ is the head who joins to Himself the members of His Body through baptism and other spiritual bonds. [CCC 787-795] Those belong fully to the Mystical Body who are united by the bonds of grace, faith, government and sacraments.
 - ii. The Church is the People of God. This People is called by God, redeemed by Christ and united in the Holy Spirit. [CCC 781-782] As the

new People of God, all members of the Church share in the priestly, kingly, and prophetic mission of Christ [CCC 783-786]

- (a) The priesthood of the laity is exercised through the offering of spiritual sacrifices, whereby their whole lives become a fitting sacrifice of praise. We are given a share in Christ's priesthood by baptism. Through the ministerial priesthood, which is essentially different from the priesthood of the laity, Christ perpetuates His saving actions in the Church. The ministerial priest acts in the person of Christ when administering the sacraments.
 - (b) All members of the Church participate in the kingly office of Christ by overcoming the reign of sin in their own lives and by refashioning the temporal order in the light of the teachings of Christ. The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ.
 - (c) All members of the Church are called to be witnesses of Christ through the testimony of their lives and by proclaiming the Gospel in accord with their state in life. Thus they fulfill their prophetic office.
- iii. The Church is like a sacrament: a sign and instrument of communion with God and of unity among all people. [CCC 775]
- (a) The Church is a visible institution whose purpose is to bring salvation to all the world. This salvation is brought about by the proclamation of the Gospel and by our participation in the Paschal Mystery of Christ through the sacraments.
 - (b) Christ has entrusted His Church with the mission of teaching, governing and sanctifying. He promised that His Spirit would guide the Church in this work.
 - (c) This Church is one, holy, catholic and apostolic. [CCC 813-870] In the Church, the fullness of God's revelation, saving truth and sanctifying grace resides. Some elements of truth and sanctification can exist outside of the visible boundaries of the Catholic Church. Since these gifts belong to the Church of Christ they are forces impelling toward Catholic unity
 - (i) These realities are found in other Christian churches even though they are not in full communion with the Catholic Church [cf. CCC 818-819] The Church prays and works

for the unity of all Christians [CCC 821-822]

- (ii) With regard to other religions of the world, the Catholic Church rejects nothing of what is true and holy in these religions. Faithful to her mission, however, she continues to proclaim Christ who is the way, the truth, and the life (Jn. 14:6). [CCC 839-845] All of humanity is called to be gathered together and reunited in the Church of Jesus Christ [CCC 845]
- e. In any consideration of the Church, Mary, the Mother of God, is important. She holds a pre-eminent place as the Mother of Christ and of all believers. She is the type and model of the Church in her charity, faith and union with Jesus [CCC 963, 967]
 - i. Like the Church, Mary is both Virgin and Mother. She conceived and brought forth the Lord while remaining a virgin. [CCC 496-507] The Church as a mother, in word and sacrament, brings forth and nourishes new children of God. As virgin, the Church pledges herself to the Lord, who is the sole source of her life and fruitfulness.
 - ii. The Church finds her perfection in Mary who was assumed body and soul into heaven. Mary stands as a sign of certain hope and comfort to the pilgrim People of God. [CCC 972]
 - iii. The Church's devotion to the Blessed Virgin Mary is intrinsic to Christian worship. [CCC 971] Mary has been and will continue to be honored through prayer and devotion by those who believe in her Son.

B. The Sacraments of Faith

1. Sacraments

- a. God calls all people to an ever-deeper sharing in His life which begins in Baptism and continues to grow through many channels of grace, including the sacraments, prayer, and good works.
- b. The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments [CCC 1113]. The seven sacraments (Baptism, Confirmation, the Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony) touch all the stages and all the important moments of Christian life [CCC 1210].

- c. Each sacrament is an efficacious sign made up of actions and words which signify and effect the particular grace conferred through it. Sacraments confer their grace through the power of God and are limited in their effectiveness only by the disposition of those who receive them [CCC 1127-1128]. The sacramental sign is included within a rite which contains other symbols related to the meaning of the sacrament as well.
- d. A sacramental celebration is woven from signs and symbols. In keeping with the divine pedagogy of salvation, their meaning is rooted in the work of creation and in human culture, specified by the events of the Old Covenant and fully revealed in the person and work of Christ. [CCC 1145]
 - i. A sacramental celebration is a meeting of God's children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words. [CCC 1153]
 - ii. The liturgical word and action are inseparable both insofar as they are signs and instruction and insofar as they accomplish what they signify. [CCC 1155]
- e. The Church affirms that for believers the sacraments are necessary for salvation. The fruit of sacramental life is both personal--the Spirit makes us sharers in the divine nature (cf. 2 Pt. 1:4), and ecclesial--it is an increase in charity and in the Church's mission of witness. [CCC 1134]

2. The Church as Sacrament

- a. The Church is a kind of sacrament. The Church is both a visible organization and a spiritual community. She is one, yet formed of two components, human and divine. [CCC 779]
 - i. A sacrament is a visible sign of God's saving presence through which He communicates His divine life. The Church is a sign of union between God and His people, and at the same time brings about this union. The unity of the human family is restored in Christ and the Church. [CCC 774-775]
 - ii. We become sharers in Christ's life through our participation in His Paschal Mystery. The seven sacraments of the Church are the means through which we enter into and participate in the Paschal Mystery. [CCC 1085, 1067]
- b. The Church is the Mystical Body of Christ. Christ is the Head who joins to Himself the members of His Body through baptism and the Eucharist and other spiritual bonds. [CCC 790, 794]

- c. Those who belong to the Mystical Body of Christ are united by bonds of grace, faith, government and the sacraments.
- d. The Church is the People of God, called by the Father, redeemed by Christ, united in the Holy Spirit. We become members of God's people by being reborn in a new birth of water and the Holy Spirit--that is, by faith in Christ and Baptism (cf. Jn. 3:3-5). [CCC 782] As the new People of God, all members of the Church share in the priestly, prophetic and kingly office of Christ. [CCC 783-786]
- e. The Church was instituted by Christ to bring His salvation to all the world. Christ Jesus is the mediator and way of salvation, who is present in His Body, the Church. Thus, the Church is necessary for salvation. [CCC 846-848] The Church communicates the life, truth and holiness of Jesus through her preaching, her works of charity and service, and her celebration of the liturgy and the sacraments.

3. The Church Year

- a. Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. The Paschal Mystery of Christ is celebrated, not repeated. [CCC 1104] In the liturgy, God is glorified, and we are sanctified.
- b. The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which her power flows. [CCC 1074] For this reason, every liturgical celebration, because it is an action of Christ the Priest and of His Body, the Church, is a sacred action surpassing all others. The liturgy makes the Church present and manifests her as the visible sign of the communion in Christ between God and mankind. It engages the faithful in the new life of the community and involves the conscious, active and fruitful participation of everyone. [CCC 1071]
- c. From ancient times the Church has gathered on the Lord's Day to celebrate the Paschal Mystery with Scripture readings and the Eucharist. Sunday is the preeminent day for the liturgical assembly [CCC 1167]. The Church requires the faithful to participate in the liturgy on the day recalling Christ's resurrection. [CCC 2042]
 - i. As time passed, various periods of the year were set aside to celebrate different aspects of the mystery of salvation in Christ. These periods are called liturgical seasons.
 - (a) The seasons of Advent and Lent are seasons of preparation. Advent prepares for the celebration of Christ's birth at Christmas. Lent prepares for the celebration of the Paschal

Mystery, reflected in the Easter Triduum. The Easter season focuses on the Resurrection and culminates in the Ascension and Pentecost, which commemorates the descent of the Holy Spirit upon the Apostles and the beginning of the universal mission of the Church. [Cf. CCC 1095, 1169, 1076]

- (b) The liturgical year outside of these special times is called Ordinary Time. During Ordinary Time, the Church continues to meditate upon the mystery of Christ and His teachings.
- ii. On certain Sundays and Holy Days, the Church celebrates solemn feasts of Jesus, Mary, and the saints. On certain weekdays, the Church honors particular saints. [CCC 1172-1173]
- d. In the celebration of the liturgy, Sacred Scripture is extremely important. From it come the lessons that are read and explained in the homily and the psalms that are sung. It is from the Scriptures that the prayers, collects and hymns draw their force, and that actions and signs derive their meaning. [CCC 1100]
 - i. The Holy Spirit first recalls the meaning of the salvation event to the liturgical assembly by giving life to the Word of God which is proclaimed so that it may be received and lived. [CCC 1100]
 - ii. By the saving Word of God, faith is nourished in the hearts of believers. The proclamation of this Word elicits the response of faith as consent and commitment. The Holy Spirit gives the grace of faith, strengthens it and makes it grow in the community. [CCC 1102]
 - iii. The liturgical word and action are inseparable. They both give instruction and accomplish what they signify. When the Holy Spirit awakens faith, He gives an understanding of the Word of God and through the sacraments makes present what the Word of God proclaims. The Spirit makes present and communicates the Father's work, fulfilled by the Son. [CCC 1155]

C. The Life of Faith

1. Life in the Spirit

- a. The knowledge of Jesus as Lord is possible only in the Holy Spirit (1 Cor. 12:3; cf. Gal. 4:6): to be in touch with Christ, we must first have been touched by the Holy Spirit [CCC 683]. Through His grace, the Holy Spirit is the first to awaken faith in us and to communicate to us the new life, which consists in knowing God the Father and His Son, Jesus Christ (cf. Jn. 17:3). [CCC 684]

- b. God is Love (1 Jn. 4:8, 16) and love is His first gift, poured into our hearts by the Spirit He has given us (Rom. 5:5). By this power of the Spirit, God's children can bear much fruit--the fruit of a new life in Christ. [CCC 733, 736, 740]

2. The Dignity of the Human Person

- a. The dignity of the human person is rooted in his creation in the image and likeness of God (cf. Gen. 1:27). This divine image is present in every man. As creatures made in God's image and likeness, we possess the spiritual faculties of intellect and free will. By our reason, we are capable of understanding the order of things established by the Creator. By free will, we are capable of directing ourselves toward our true good. [CCC 1704]
- b. Freedom allows us to shape our own lives [CCC 1731] and to be responsible for our acts. [CCC 1734]
 - i. Our freedom is not absolute; it is limited and can be affected by various internal and external factors. [CCC 1739, 1735]
 - ii. The more one does what is good, the freer one becomes. By deviating from the moral law, we violate our own freedom, disrupt our relations with our neighbors, and act against divine truth. [CCC 1740]
 - iii. We are aided in overcoming the limitations and obstacles to freedom. In Christ, God reconciled the world to Himself and ultimately provided mankind with the means (grace) to overcome these obstacles so as to live in a greater freedom and friendship with God. [Cf. CCC 1741-1742]
- c. Human dignity encompasses both our bodies and our souls (cf. Gen. 2:7). The human body shares in the dignity of the image of God. [CCC 364]

3. Morality and the Virtuous Life

- a. A virtue is a good habit, inclining a person to do what is good and right more easily (cf. Phil. 4:8). [CCC 1803]
- b. There are certain natural moral virtues which are acquired by human effort. Four of these virtues play a pivotal role and are called "cardinal virtues": prudence, justice, fortitude, and temperance (cf. Wis. 8:7). [CCC 1804-1805]
- c. The human virtues are rooted in the theological virtues, which adapt our natural faculties for participation in the divine nature. The three theological virtues are: faith, hope, and charity (cf. 1 Cor. 13:13). The theological virtues are the foundation of Christian moral activity. [CCC 1812-1813]

- d. The practice of the moral life should be animated by the virtues: we are called to pursue what is good and to choose what is good in all our concrete actions. The goal of a virtuous life is to become like God. [CCC 1803]

4. Personal Growth

- a. The first and last point of reference for our moral life is always Jesus Christ, the way, the truth and the life (cf. Jn. 14:6). [CCC 1698]
- b. The person who believes in Christ becomes a child of God. This first adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Savior, the disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life reaches its perfection in eternal life in the glory of heaven. [CCC 1709]
- c. God put us into the world to know, to love, and to serve Him, and so come to paradise. This happiness that we are promised confronts us with decisive moral choices. It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not to be found in riches or well-being, in human fame or power, or in any human achievement, but in God alone, the source of every good and of all love. [CCC 1721, 1723]

5. Relationships

- a. The human person needs to live in society. Through forming good relationships with others, we develop our potential and grow in our vocation. [Cf. CCC 1878]
- b. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion. [CCC 2347]
 - i. Friendship between persons should be marked by mutual respect, patience, understanding, and charity.
 - ii. Willingness to forgive one another is a demand of the Gospel. When friendships are damaged by sin, the persons involved need to seek reconciliation with each other and with God.
- c. Healthy relationships with others ought to be based on Catholic values. We are called to help one another grow in virtue and holiness by our words, actions, and example.

6. Sexuality

- a. Creating the human race in His own image, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion. [CCC 2331] Sexuality is a good which affects all aspects of the human person in the unity of his body and soul. [CCC 2332] The physical, moral and spiritual difference and complementarity between man and woman are oriented towards the goods of marriage and the flourishing of family life. [CCC 2333]
 - i. Marriage and the family are at the root of every human society.
 - ii. Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus, husbands and wives become signs, in and to the world, of God's steadfast love for His people. [Cf. CCC 2335]
 - iii. Sexuality is ordered to the conjugal love of man and woman [CCC 2360]. This conjugal love has a twofold end: the good of the spouses themselves and the transmission of life. These two meanings or values of marriage cannot be separated without altering the couple's spiritual life and compromising the goods of marriage and the future of the family. [CCC 2363]
- b. Sexuality is not something simply biological; it concerns the person as such. [cf. CCC 2361] In order to be truly human, sexuality must be integrated into the affective dimensions of the person.
 - i. Chastity means the successful integration of sexuality within the person. [CCC 2337] Chastity includes self-mastery, a continuing effort to govern one's passions and act according to the moral and spiritual dimensions of human life. [CCC 2339, 2344]
 - ii. Chastity is a moral virtue, but it is also a gift from God. We need the graces of the sacraments, fidelity to prayer, and self-discipline in order to live a chaste life. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. [CCC 2345, 2340, 2348]

7. Social Justice and Service

- a. Society is essential to the fulfillment of the human person's vocation. [CCC 1886] Every society should be established on the principles of respect for the rights and dignity of each person. The Church does not have a mission in the political, economic or social order; the purpose Christ assigned to it was a religious one. However this mission can be a source of commitment, direction and vigor to establish and consolidate human society according to the law of God.
 - i. The Church cannot be identified with any political system. At the same time, the Church is concerned for the total good of each person, since each person is called to salvation. [cf. CCC 2245, 2420]
 - ii. The Church urges each of her members to be committed to the transformation of society by the message of the Gospel. In her social teaching, the Church proposes principles for reflection; it provides criteria for judgment; it gives guidelines for action. [CCC 2423]
- b. Society ensures social justice when it provides the conditions that allow persons to obtain what is their due. Social justice can be obtained only in respecting the transcendent dignity of man. [CCC 1928-1929]
 - i. Respect for the human person entails respect for the rights that flow from his dignity as a creature. The law of God obliges us to love our neighbor as ourselves, and to see in our neighbor the presence of Christ Himself (cf. Mt. 25:40).
 - ii. In light of the Church's understanding of her commitment to human welfare all Christians are encouraged to work for decisions in the political and economic arena that will safeguard the right of every person to human and civil culture in harmony with the dignity of the person, without distinction of race, sex, nation, religion or social circumstances.
 - iii. The Church is concerned not only with basic human necessities, but also with the spiritual rights and development of each person. [cf. CCC 1942] This defense of man's rights and freedom is based on the truest and deepest sense of what freedom means. In this regard, Christ reminds us of the interrelationship between freedom and truth: "You will know the truth and the truth will set you free" (Jn. 8:32). For every person, freedom means choosing in reason and in truth according to his own human dignity as created by the Father and redeemed by the Son.
- c. All people are called to respect the integrity of creation. Animals, plants, and inanimate beings are by nature destined for the common good of human

- persons (cf. Gen. 1:28-31). Yet man's dominion over the created world is not absolute; it requires a religious respect for the integrity of creation. [CCC 2415]
- i. The goods of creation are destined for the whole human race (cf. Gen. 1:26-29). The right to private property does not do away with the original gift of the earth to the whole of mankind. [CCC 2402-2403]
 - ii. The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others, first of all his family. Political authority has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good. [CCC 2404, 2406]
 - (a) The common good is the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.
 - (b) The common good presupposes respect for the person. Public authorities are bound to respect the fundamental and inalienable rights of the human person. [CCC 1907]
 - (c) The common good also requires the social well-being and development of the group itself. All people have a right to basic necessities of life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, etc. [CCC 1908]
 - (d) Finally, the common good requires peace, the stability and security of a just order. It is the basis of the right to legitimate personal and collective self-defense. [CCC 1909]
 - d. All persons should participate, each according to his own position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. [CCC 1913]
 - i. Participation begins by taking charge of the areas for which one has personal responsibility: one's work, one's family, one's education.
 - ii. Citizens are urged to participate as good and responsible citizens in the political life of their country. Included in this duty are the exercise of one's voting rights and (if one has the talent and desire) public office. Citizens should always strive to bring the light of the Gospel into the political arena. [cf. CCC 1915]

- e. Charity and love of neighbor urges us to be willing to serve one another as Christ came to serve, not to be served (cf. Mt. 20:28).

8. Grace as Gift

- a. Grace is first and foremost the gift of the Holy Spirit who justifies and sanctifies us. [CCC 2003] Grace is a free gift, a participation in the life of God, who invites us to share in His divine life.
- b. God's free initiative demands our free response. God has created us with freedom and the power to know Him and love Him. He has placed within us a longing for truth and goodness that only He can satisfy. The promises of eternal life respond to this desire. [CCC 2002]
 - i. The first work of the grace of the Holy Spirit is conversion, which brings about a detachment from sin and a purification of heart. This leads to justification, which is conferred in Baptism, the sacrament of faith. [CCC 1989-1990, 1992]
 - ii. Justification establishes a cooperation between God's grace and our freedom. We assent in faith to the Word of God which invites us to conversion, and we cooperate in charity with the Holy Spirit. [CCC 1993]
- c. The moral law is a work of divine Wisdom. Law is declared and established by reason as a participation in the providence of God, who governs all things. There are different expressions of the moral law: eternal law; natural law; revealed law and civil and ecclesiastical laws. [CCC 1950, 1952]
 - i. The Law given to Moses is the first stage of revealed law. The Old Law remains the first step on the way to the Kingdom of God. It is summed up in the Ten Commandments, which prohibit what is contrary to the love of God and neighbor and prescribe what is essential to it. [CCC 1962-1963]
 - ii. The New Law, or Law of the Gospel, is the perfection here on earth of the divine law, both natural and revealed. It is the work of Christ and is summed up particularly in the Sermon on the Mount (Mt. 5-7). The New Law is a law of love, of grace, and of freedom. It fulfills the commandments of the Old Law by a reform of the heart and an interior conversion. [cf. CCC 1968] Such interior conversion opens the way to justification accomplished by the Holy Spirit.

9. Lifestyles and Vocation

- a. The Second Vatican Council, repeating the constant teaching of the Church, explains the meaning of Jesus' words, "You must be perfect as your heavenly Father is perfect" (Mt. 5:48). The Council states that "all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness, a more human manner of life is fostered also in earthly society" (LG 40). [CCC 2013]
- b. While vocations differ in their tasks and forms, the call to holiness is for all Christians. "Each one, however, according to his own gifts and duties must steadfastly advance along the way of a living faith, which arouses hope and works through love" (LG 41).
- c. The laity share in the priestly, prophetic and kingly office of Christ. "In the concrete their apostolate is exercised when they work at the evangelization and sanctification of men; it is exercised, too, when they endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of men" (AA 2).[CCC 873]
- d. The states of life within the Church include married life, single life, religious life and the priesthood.
 - i. Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus husbands and wives become signs, in and to the world, of God's steadfast love for His people.
 - ii. By Baptism, Confirmation and the Eucharist, every Catholic is fully constituted as a member of the Church. Therefore, the single person who has received these sacraments must be fully committed to grow in holiness within this state of life. Those in the single state are sometimes more free from certain responsibilities found in other states of life and should contribute more of themselves to projects for the common good.
 - iii. Some members of the Church are called by God to enter into a special consecrated life. Members of religious orders dedicate themselves to following Christ by special vows and are called religious. The vows are to chaste self-dedication (chastity), poverty and obedience. There can be many different forms of the consecrated life: hermits [CCC 920-921]; consecrated virgins [CCC 922-924]; religious [CCC 925-927]; secular institutes [CCC 928-929]; and societies of apostolic life [CCC 930].

- (a) In the Church there are various religious orders, distinguished from each other because of the unique charism of their founder or foundress and because of their dedication to this charism. Some religious orders are contemplative; others are involved in the world through some special apostolic work.
 - (b) The various communities of priests, sisters and brothers have contributed much to the richness and diversity of life in the Church. Through the evangelical counsels, they bear a unique witness to the Church's mission and life. [CCC 916, 926]
- iv. Holy Orders is the sacrament by which a man is called to share in an active and intimate manner in the priesthood of Jesus Christ in a ministry of teaching, sanctifying and guiding the community of the Church. It is through the sacrament of Holy Orders that a man becomes a part of the hierarchy of the Church: deacon, priest and bishop. This sacrament is conferred through the laying on of hands and the invocation of the Holy Spirit.

D. Prayer in the Life of Faith

1. The Forms of Prayer in the Church

- a. Christians are encouraged to pray always and to offer themselves and their lives to God. Prayer is the raising of one's mind and heart to God or the requesting of good things from God. [CCC 2559] In prayer, the faithful God's initiative of love always comes first; our own first step is always a response. [CCC 2567]
- b. There are two principal types of prayer in the Church: liturgical and non-liturgical prayer.
 - i. The liturgy is the supreme expression of the prayer of the Church. It includes the Mass, the sacraments, the Liturgy of the Hours, and the other official rites of the Church.
 - (a) Liturgical prayer is the prayer of the entire Church. As such, it is the official public worship given to the Father by the community of believers through Jesus Christ in the unity of the Holy Spirit.
 - (b) In the sacramental liturgy of the Church, the mission of Christ and the Holy Spirit proclaims, makes present and communicates the mystery of salvation which is continued in the heart that prays. [CCC 2655]

- ii. Non-liturgical prayer refers to all other prayers offered by the members of the Church, individually or collectively, such as purely private prayer, devotions, novenas, etc.
 - (a) Private prayer is a necessary preparation for full participation in liturgical prayer. Certain common prayers should be known by all members of the Church.
 - (b) There are as many paths of prayer as there are persons who pray, but it is the same Holy Spirit who acts in all and with all. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church. [CCC 2672] Christian tradition maintains three major expressions of prayer: vocal prayer [CCC 2700-2704]; meditation [CCC 2705-2708]; and contemplation [CCC 2709-2719].
- c. The four purposes of prayer are adoration, contrition, thanksgiving, and supplication (petition). These purposes are all expressed in various forms of prayer, both liturgical and non-liturgical.
 - i. The Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs her in the life of prayer, inspiring new expressions of the same basic forms of prayer: blessing, petition, intercession, thanksgiving, and praise. [CCC 2644]
 - ii. The forms of prayer revealed in the apostolic and canonical Scriptures remain normative for Christian prayer. [CCC 2625-2649]

2. The Importance of the Our Father in Christian Prayer

- a. In response to His disciples' request, "Lord, teach us to pray" (Lk. 11:1), Jesus entrusts them with the fundamental Christian prayer, the Our Father. [CCC 2773]
- b. The Lord's Prayer is the quintessential prayer of the Church. It is an integral part of the major hours of the Liturgy of the Hours and of the sacraments of Christian initiation. [CCC 2776] The Our Father is the summary of the whole Gospel, the most perfect of prayers. It is at the center of the Scriptures. [CCC 2774]
- c. In the Our Father, the object of the first three petitions is the glory of the Father: the sanctification of His name, the coming of the kingdom, and the fulfillment of His will. The four other petitions present our wants to Him: they ask that our lives be nourished, healed of sin, and made victorious in the struggle of good over evil. [CCC 2857]

**RELIGION GUIDELINES REVISION
HIGH SCHOOL EDUCATION**

II. FAITH THEMES FOR OLDER ADOLESCENTS

A. The Profession of Faith

1. Revelation

- a. The search for God begins with the ultimate questions about human existence. All people have a natural desire for God, because God created us and He continually draws us to Himself. [CCC 27, 33]
- b. Called to know and love God, we discover Him through the things He has made (cf. Rom. 1:20). The world itself and our own desires for goodness, truth, and beauty, as well as our questions about human existence and our longing for happiness all point the way to God as the origin and final end of all things. [CCC 32-34]
- c. Our search for God is fully answered by Him. God took the initiative and revealed His loving plan of salvation (cf. Eph. 1:9; 2:18; 2 Pt. 1:4). This divine revelation is realized simultaneously by deeds and words which are bound up with each other and shed light on each other. [CCC 53]
 - i. God communicated Himself to us gradually and by stages. These stages reach their fulfillment in Jesus Christ, the Word made flesh (Jn. 1:14; cf. Heb. 1:1-2). [CCC 50-66] This is known as public revelation, which ended with the death of the last Apostle. This public revelation is contained in written form in Sacred Scripture and is handed on in the Church according to her living Tradition.
 - ii. From time to time, there have been “private” revelations, some of which have been recognized by the authority of the Church. These do not belong to the deposit of faith, but they may help us to live a certain aspect of God’s saving plan more fully. [CCC 67]

2. The Old Testament

- a. The Old Testament finds its origin in God’s revelation to humanity. Revelation means God’s disclosure of Himself and His purposes through divine words and deeds. The Old Testament is the written account of God’s revelation to Israel for the sake of all peoples.

- b. The Old Testament includes 46 books in its official list (canon). The books of the Old Testament are divinely inspired and inerrant. [CCC 121, 106-107] They retain a permanent value, for the Old Covenant has never been revoked.
- c. There are various types of literary forms found in the Old Testament: poetry, songs, historical accounts, narratives, etc. The Old Testament also contains three principal divisions: the Law, the Writings, and the Prophets.
 - i. The Law (or Torah, or Pentateuch) is found in the first five books of the Bible. The Law sets out the main themes of Creation, the Fall, the Covenant, the Commandments, and Worship of God.
 - (a) The Book of Genesis presents the unique revelation concerning the origins of the universe. This revelation teaches that God created the universe out of nothing by a free and loving act of His will (cf. Rev. 4:11; 2 Macc. 7:22-23, 28). [CCC 295-296] Essential to this account is its emphasis on the goodness of creation (Gen. 1:4, 10, 12, 18, 21, 25, 31) [CCC 339]
 - (b) The work of creation culminates in the creation of man and woman. [CCC 343] God creates every human person: the soul directly, the body indirectly through the cooperation of one's parents. [cf. CCC 327] The human person is created in the image and likeness of God. This is reflected in two ways: naturally in the soul, and supernaturally in that humanity was initially created in the state of grace (cf. Gen. 1:26-27).
 - (c) From the creation accounts, we learn that sexuality is an integral part of the human person and finds its ultimate meaning in the cooperation of husband and wife in continuing the work of creation (Gen. 1:28). [CCC 371-372]
 - (d) Although our first parents, Adam and Eve, were created in a state of grace, they were tempted by Satan and freely chose to commit a sin. This first sin is called original sin, which consisted of disobedience toward God and the preferring of himself (Gen. 3:1-11). [CCC 397-398]
 - (i) As a consequence of original sin, our first parents lost the state of sanctifying grace for themselves and their descendents.
 - (ii) All humanity inherits original sin and its consequences, which include suffering, death, and the tendency to sin

(Gen. 3:16-19). [CCC 399-406] The Genesis account graphically portrays the fallen nature of humanity and our inner tendency toward sin as emphasized by the rapid multiplication of sin and evil in the world. Each human being is confronted by both original sin and personal sin. [CCC 408-409]

- (e) God reveals Himself as one who is personally concerned with the salvation of all humanity by means of a hidden plan proceeding out of love. [CCC 51-53] God invites us to salvation by means of His covenant.
 - (i) Integral to God's plan of salvation were the covenants established between God and those whom He chose. These covenants (or agreements) involved certain promises made by God for our benefit and certain obligations assumed by humanity toward God.
 - (ii) The covenant between God and Noah involves a promise by God never to destroy creation and Noah's obligation to respect creation and to render an account of his stewardship. [CCC 56-58]
 - (iii) The covenant between God and Abraham involves a promise by God to bless the human race in Abraham's offspring (i.e., redemption) and Abraham's obligation to remain faithful to God. [CCC 59-61] Abraham's election is a free act of God's love to which Abraham responded with great faith and trust.
 - (iv) The covenant between God and Moses at Mt. Sinai involves God's promise of salvation by making Israel a holy nation, a people set apart as God's own while they are obligated to keep God's commandments and worship Him in accordance with the dictates of the covenant (Ex. 19-24).
 - (a) The Passover from slavery and death in Egypt to the new life and freedom in the promised land was the definitive event in revealing God's saving plan to Israel.
 - (b) The ratification of the covenant at Sinai came about through the sprinkling of blood on the altar and on the people (Ex. 24:1-8).

- (f) The commandments, as part of the covenant, are a gift from God. As a direct revelation of the natural law, they are meant to help shape and guide the nation of Israel. They are a sign of God's love for His people and concern for their well-being. Fidelity to the covenant demands the keeping of the commandments [CCC 1962, 2062, 2072]
- (g) Worship is man's expression in external ritual of his relationship with God, in which we respond to God and are the recipients of His saving activity. Israel's worship was to be a worship which reflects the interior states of adoration, thankfulness, praise and contrition.
 - (i) As the Chosen People, Israel expresses its faith in the unique worship of the one true God, Yahweh, as part of the people's mission to be His witnesses (Dt. 6:4-5).
 - (ii) Israel's worship included various institutions. Chief among them are the cycles of annual feasts, sacrifices, a special priesthood, the cult surrounding the ark of the covenant, and certain ritual prescriptions.
 - (iii) The covenant was a focal point for Israel's worship. This is shown by the important place given to the ark of the covenant, as well as by the remembrance of the covenant in special feasts, culminating in the celebration of the Passover.
- ii. The Writings contain much material about Israel's history after the entry into the promised land, as well as what is called Wisdom Literature. The historical books of the Old Testament narrate the stories of the Judges and the Kings. The Wisdom Literature shows God's order in creation and describes how we come to discover our vocation in relation to creation and our final destiny.
 - (a) As a result of the covenant, Israel becomes a nation whose religious and political dimensions are directed by God. In the early period of Israel's history, Yahweh exercised His kingship through charismatic individuals whom He raised up from His people. These judges were raised up in periods of acute crisis to deliver the Israelites from oppression and to clarify the demands of that justice which was called for by the covenant.

- (b) The institution of the king arose from the people for political motives. It was opposed by Samuel as endangering Yahweh's covenant rights as sole King of Israel (1 Sam. 8:5-7).
- (c) God will use this institution to guide Israel. Ultimately, the kingship will play a significant role in God's plan of salvation (1 Sam. 9:17; Mt. 1:1-17).
 - (i) For Israel, the king, chosen by God, was His representative and received special gifts from Yahweh. At the same time, the king represents the people of God before Yahweh.
 - (ii) King David will become the image of God's perfect king. The prophecy of Nathan that the Davidic dynasty would last forever was a clear promise of God's protection. This prophecy will find its true meaning in the Kingship of the Messiah (2 Sam. 7:13-14; Is. 11:1).
 - (iii) Although the king was God's anointed, many kings did not live up to their privileged status. This results in the splitting of the kingdom and in the political subjugation of Israel to other nations (1 Kings 11:29-39; 2 Chron. 10:16-19; 36:2-21).
 - (a) The collapse of the kingdom leads ultimately to the people's exile. This period of exile is a punishment for infidelity. It becomes a time for re-evaluating the meaning and implications of the covenant.
 - (b) The institution of the synagogue arises because of Israel's deprivation of the Temple. The synagogue was a place in which the people studied and meditated on the Word of God and worshipped.
- (d) Wisdom Literature began to be composed during the exile and afterwards. Wisdom in the Old Testament is a very rich concept. It is primarily an attribute of God who manifests it in the work of creation and salvation.
 - (i) For humanity, wisdom is the realization of the order present in creation. The wise person understands his place in creation and his final destiny. This wisdom is completed with God's revelation in Christ.

- (ii) In Wisdom Literature, wisdom is described in many different ways. It is personified, identified with the Law (Dt. 4:6), concerned with moral conduct and retribution (Job 28:28), and in a number of other ways. While some of the conclusions found in Wisdom Literature are common to and drawn from other cultures, they are perfected through the inspiration of God's Spirit.
- iii. The prophets of the Old Testament are those who have been called by God and, having heard God's Word, in turn proclaim that Word to the people. Fidelity to this mission demanded that the prophets often chastise Israel for her infidelity to the covenant.
 - (a) The prophets' chief task was to announce God's present will for Israel and His future intentions with regard to salvation. The prophets reminded Israel of the obligations of the covenant and called the people to conversion by showing that their sins distanced them from Yahweh.
 - (b) The exilic prophets developed the concept of a future definitive deliverance by God from all oppression. In this future deliverance, God will put His own Spirit in the hearts of the people. This gift will enable them to be faithful forever to a new and final covenant (Ez. 36:24-28).
 - (i) With the fall of Jerusalem, the monarchy was dissolved. Through the prophets, there arose the expectation for a Messiah king (Is. 11).
 - (ii) The word "Messiah" means "anointed." Those anointed in the Old Testament included kings, priests and prophets. Anointing was seen as the way God communicated His Spirit to His chosen ones (cf. 1 Sam. 10:1).
 - (iii) Many of the expectations related to the Messiah are developed by the prophets. The most prominent are the figure of the Suffering Servant in Isaiah and the Son of Man in Daniel. [cf. CCC 440]

3. The New Testament

- a. The New Testament finds its origin in God's definitive self-revelation in the life, death, resurrection and ascension of His Son, Jesus Christ. [CCC 65, 124]

- b. As Sacred Scripture, the New Testament is both inspired and inerrant. [CCC 105-107] The New Testament contains various types of writings: the Gospels, the Acts of the Apostles, Apostolic Letters (Epistles), and the Apocalypse (Book of Revelation).
 - i. The term “gospel” means “good news.” The four Gospels are at the heart of the New Testament and of all Scripture. [CCC 125] The Gospels proclaim salvation in Christ through their inspired accounts of His life and teachings. [cf. CCC 126-127]
 - ii. The word “epistle” means “letter.” The Epistles are concerned with the demands of living the Christian life and contain further elucidations of the Gospel under the guidance of the Holy Spirit. The New Testament contains 13 letters of St. Paul, 2 letters of St. Peter, 3 letters of St. John, 1 letter of St. James, 1 letter of St. Jude, and the Letter to the Hebrews.
 - iii. The Acts of the Apostles describes the growth of the early Church communities from the time of the Lord’s ascension until the imprisonment of St. Paul in Rome.
 - iv. The Apocalypse (Book of Revelation) is composed of symbolic and allegorical imagery related to the end times. It is meant to assure the persecuted faithful in every age of God’s ultimate triumph and vindication.
- c. The Old Testament and the New Testament form one unity. The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New. [CCC 129]
- d. The Word of God comes to us through both Sacred Scripture and Sacred Tradition.
 - i. Sacred Scripture is the written record of God’s relationship with humanity and His saving action in history.
 - ii. Sacred Tradition is the living record of God’s saving action in history handed on to every generation by the Apostles and their successors. [CCC 77-79] Through Tradition, the Church, in her doctrine, life and worship perpetuates and transmits to every generation all that she herself is, all that she believes. [CCC 78]
 - iii. Both Scripture and Tradition must be honored and accepted with equal sentiments of devotion and reverence. [CCC 82]

4. The Holy Trinity

- a. From the beginning, the revealed truth of the Holy Trinity has been at the root of the Church's living faith. It finds its expression in the baptismal creed, the preaching, the catechesis and the prayer of the Church. [CCC 249]
- b. During the first centuries the Church sought to clarify its Trinitarian faith. This was the work of the early councils, aided by the theological writings of the Church Fathers and sustained by the Christian people's sense of the faith. [CCC 250]
 - i. We believe that there is only one God, not three gods. This one God exists eternally in three divine persons: Father, Son and Holy Spirit. These three persons do not share the divinity among themselves, but each is God whole and entire. [CCC 253]
 - ii. The divine persons are really distinct from one another. The Father is not the Son nor the Holy Spirit; the Son is not the Father nor the Holy Spirit; and the Holy Spirit is not the Father nor the Son. [CCC 254]
 - iii. The divine persons are related to each other. The inner life of God is an eternal communion of life and love. The divine persons cannot be separated from each other. [CCC 255]
- c. God is perfectly blessed and complete in Himself. He needs nothing outside of Himself in order to be happy. Out of love, however, God freely wills to communicate the glory of His blessed life. This plan unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Holy Spirit, which are continued in the mission of the Church. [CCC 257]
- d. The whole plan of salvation history is the work of the Trinity Itself. However, the Church attributes certain aspects of this plan to each person of the Trinity. To the Father is attributed the work of creation, since He is the origin and source of all life. To the Son is attributed the work of redemption, since He, as the Word of God, became man in order to communicate God's saving truth to us. To the Holy Spirit is attributed the work of sanctification, since He is the bond of love between Father and Son, and He pours out this love into our lives. [CCC 258-259] The whole of Christian life is a communion with the Trinity Itself.
- e. The ultimate end of each human being is our entry into the perfect communion and life of the Blessed Trinity. Even now, however, we are called to be a dwelling place for the Trinity (Jn. 14:23). [CCC 260]

5. Jesus Christ

- a. “But when the time had fully come, God sent forth His Son, born of a woman, born under the law, to redeem those who under the law, so that we might receive adoption as sons” (Gal. 4:4-5). In Jesus Christ, God has fulfilled the promises He made to Abraham and his descendants. [CCC 422]
- b. The name “Jesus” means “God saves.” Jesus came to save us from our sins and to restore us to friendship and communion with God. [CCC 430, 432] Jesus is also addressed by the title “Christ” which means “anointed one” or “Messiah.” Jesus is the Messiah sent by the Father to redeem the entire world by His suffering, death and resurrection. [CCC 436, 440]
- c. Jesus gave His life to atone for the sins of all people (Jn. 3:13; Mt. 20:28). By giving up His life, Jesus manifests the redeeming love of God. This love is extended to every human being without exception (cf. 2 Cor. 5:15; 1 Jn. 2:2). [CCC 605]
 - i. The suffering, death, resurrection and ascension of the Lord is called the Paschal Mystery. In the Paschal Mystery, Jesus reveals the mystery of God’s love and His victory over sin and death.
 - ii. At the Last Supper, Jesus anticipated the free offering of His life and transformed this Last Supper into the memorial of His voluntary sacrifice. [CCC 610] The Eucharist is the memorial and the perpetuation of Christ’s sacrifice. [CCC 611] During the institution of the Eucharist, Jesus gave a share in His priesthood to the Apostles so that this Eucharistic sacrifice and banquet will be perpetuated in the Church (Lk. 22:19; 1 Cor. 11:23-26). Both on Calvary and in the Eucharist, Christ is the true Paschal Lamb “who takes away the sin of the world” (Jn. 1:29). [cf. CCC 1546-1547]
 - iii. The sacrifice of Christ on the Cross is unique; it accomplishes our definitive redemption and destroys the power of sin and death. [CCC 613-614] Jesus accepted His death out of obedience to His Father’s will and to atone for the disobedience of Adam. [CCC 615]
 - iv. By rising to a new life, Jesus restores our supernatural life. The resurrection of Jesus is the crowning truth of our faith. This was the central truth preached by the early Christian community and it continues to be handed on, proclaimed and celebrated by the Church today. [CCC 638]
 - (a) Christ’s resurrection is a real event, with manifestations that were

historically verified in the New Testament. [CCC 639] At the same time, the resurrection remains at the heart of the mystery of our faith as something that transcends and surpasses history. [CCC 647]

- (b) The resurrection is the confirmation of all of Christ's works and teachings; it is the fulfillment of God's promises both in the Old Testament itself and Jesus' own promises during His earthly life. [CCC 651-652]
- (c) Christ's Paschal Mystery has two aspects: by His death, Christ frees us from sin; by His resurrection, He opens for us the way to a new life. [CCC 654] Christ's resurrection brings about our adoption as children of God by which we are given a real share in the divine life of Jesus Himself. Christ's resurrection also is the anticipation and source of our own future resurrection (1 Cor. 5:28). [CCC 655]
- v. Jesus, after His resurrection, ascended to His Father where He lives and reigns in glory. As the Head of the Church, Jesus Christ precedes us into the Father's glorious kingdom, so that we, the members of His Body, may live in the hope of one day being with Him forever. [CCC 666] Seated at the right hand of the Father, Jesus intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit. [CCC 667]
- d. Salvation comes to us through a real but mysterious participation in the Paschal Mystery of Christ. [CCC 618] Jesus calls His disciples to take up the cross and follow Him (Mt. 16:24).
- e. Our participation in the Paschal Mystery is expressed in a special way in the sacraments. Sacraments are actions of the Holy Spirit at work in His Body, the Church. [CCC 1116] The sacraments manifest and communicate to us the mystery of communion with the God who is love, One in three persons. [CCC 1118]
- f. Through the communication of the Holy Spirit, the mission of Christ is brought to completion, and the faithful are prepared to be drawn into communion with God. [CCC 737]
 - i. In the Spirit, the Christian is able to live in longing and expectation for the final coming of the Lord.
 - ii. God, in His infinite mercy, love and justice, invites all people to enjoy eternal life with Him. During our lives, we can either accept or

reject this offer to share His life. [CCC 679] At the moment of death, each person will be judged on the basis of his or her faith and works. [CCC 1021-1022]

- (a) Those who have fulfilled the will of God in life and die in God's grace and friendship and are perfectly purified live forever with Christ in heaven. [CCC 1023]
 - (b) All who die in God's grace and friendship, but who are still imperfectly purified of sin and attachment to sin, are assured of eternal salvation. After death, however, they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. [CCC 1030] The Church gives the name "Purgatory" to this state of final purification. [CCC 1031]
 - (c) We cannot be united with God unless we freely choose to love Him. But we cannot love God if we sin gravely against Him, against our neighbor or against ourselves (cf. 1 Jn. 3:14-15). To die in mortal sin without repenting and accepting God's merciful love means remaining separated from Him forever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell." [CCC 1033]
- iii. We believe that Jesus Christ will come again at the end of time to judge the living and the dead. This Last Judgment will be preceded by the resurrection of the dead. [CCC 1038] Because no one knows the day or the hour of Christ's Second Coming, we are all called to a conversion of life and to the hope of salvation. [CCC 1041]

B. The Sacraments of Faith

1. The Sacraments of Initiation

- a. The sacraments of initiation are Baptism, Confirmation and the Eucharist. These are the sacraments which together form the basis of every Catholic's life, enabling us to live a mature life of discipleship in the world.
- b. Baptism initiates a person into a new life in Christ through insertion into His Paschal Mystery. Through Baptism we are freed from sin and reborn as children of God; we become members of Christ, are incorporated into the Church and made sharers in her mission. [CCC 1213]
 - i. The sacramental sign of Baptism is either the triple pouring of water or

immersion in water with the words, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (cf. Mt. 28:19-20). [CCC 1239-1240]

- ii. The action of Baptism signifies both the death and the resurrection of Christ (cf. Rom. 6:3-4). Because this is a true sacrament, the person mystically participates in the death of Christ, dying to sin, and the resurrection of Christ, rising to new life and membership in His Mystical Body. [CCC 1227, 1265, 1267-1270]
- iii. The two principal effects of Baptism are purification from sins and new birth in the Holy Spirit (cf. Acts 2:38; Jn. 3:50. [CCC 1262]
 - (a) By Baptism, all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. [CCC 1263]
 - (b) Baptism makes us “new creatures,” “sharers of the divine nature” (2 Cor. 5:17; 2 Pt. 1:4). In Baptism, the person receives a permanent spiritual mark (“character”) which identifies us as belonging to Christ. This interior sign can never be erased and is linked to the Christian’s participation in the priesthood of Christ and in His prophetic and royal mission. [CCC 1272-1274, 1268]
- c. Confirmation completes baptismal grace. By this sacrament, we are more perfectly bound to the Church and enriched with a special strength of the Holy Spirit. We are made true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed. [CCC 1285]
 - i. The laying on of hands and the anointing with chrism, together with the words, “Be sealed with the gift of the Holy Spirit” form the essential rite of the sacrament. [CCC 1300] These actions are ancient signs of God’s gift of the Spirit. [CCC 1288-1289]
 - ii. By this anointing, the person confirmed receives the seal of the Holy Spirit, which, like Baptism, marks our total belonging to Christ, our enrollment in His service forever, and the promise of divine protection in time of trial (cf. Rev. 7:2-3; 9:4; Ez. 9:4-6). [CCC 1296]
 - iii. The effect of the sacrament of Confirmation is the full outpouring of the Holy Spirit as on the day of Pentecost. The reception of the Holy Spirit brings with it many gifts and fruits which assist a person in bearing witness to Christ and building up His body. [CCC 1303, 1831-1832]
- d. The Holy Eucharist completes Christian initiation. The Eucharist recalls and re-presents Jesus’ sacrifice of His Body and Blood on the cross. The sacrament

of the Eucharist is the source and summit of the Christian life. [CCC 1322-1324]

- i. The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of His unique sacrifice in the liturgy of the Church which is His Body. [CCC 1362] The sacrifice Christ offered once on the cross remains ever present (cf. Heb. 7:25-27). [CCC 1364]
- ii. In the Church's liturgy, Jesus is really present in many ways: He is present in the Scriptures, in the assembly, in the person of His minister the priest, and finally He is most uniquely present in the sacrament of the Eucharist, under the appearances of bread and wine. [CCC 1373]
- iii. In the Eucharist, Jesus makes present again the sacrifice of Calvary by transforming bread and wine into His Body and Blood. This change, called transubstantiation, is brought about by the power of the Holy Spirit through the words of consecration spoken by the priest. [CCC 1374-1377]
- iv. The Eucharist is also a sacrifice of praise and thanksgiving to the Father for all that He has done for us. [CCC 1360] The word "Eucharist" itself means "thanksgiving." The Eucharistic sacrifice is the supreme worship of God offered by the entire Mystical Body in praise, thanksgiving, adoration, expiation, and petition.
- v. The celebration of the Eucharistic sacrifice is directed toward the intimate union of the faithful with Christ through communion. [CCC 1382] In Holy Communion, the banquet of Christ's sacrifice, Jesus is received as the supreme gift of the Father. Anyone conscious of grave sin must receive the Sacrament of Penance before coming to communion. [CCC 1385]
 - (a) Holy Communion increases our union with Jesus Christ (Jn. 6:57). Communion with the Body and Blood of Jesus preserves, increases and renews the life of grace received in Baptism. [CCC 1392]
 - (b) Holy Communion also separates us from sin by an increase of charity. Communion wipes away venial sins and preserves us from future mortal sins. [CCC 1394-1395]
 - (c) Holy Communion unites those who receive it to all the faithful in one body, the Church (1 Cor. 10:16-17). The Eucharist renews, strengthens and deepens the incorporation into the Church already achieved by Baptism. [CCC 1396]

- (d) The Eucharist is also the pledge of the future glory we will share in heaven. [CCC 1402-1405]

2. The Sacraments of Healing

- a. The Lord Jesus has willed that His Church continue, in the power of the Holy Spirit, His work of healing and salvation. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of the Anointing of the Sick. [CCC 1421]
- b. The sacrament of Penance is the sacrament in which Christ continues the effects of His Paschal Mystery, reconciling us to the Father through the forgiveness of sins and an increase in the life of grace. [CCC 1423-1424]
 - i. The sign of the sacrament consists of the confession of sins with sorrow, a willingness to atone, and the words of absolution spoken by the priest. The priest speaks in the person of Christ and is the sign and instrument of God's merciful love for the sinner. [CCC 1442, 1444, 1456, 1461-1467] The priest is absolutely bound to keep secret the sins that penitents have confessed to him (the "sacramental seal").
 - ii. The Church teaches that every mortal sin must be confessed. Mortal sin is a grave rupture of one's relationship with God, a rejection of God and His grace. [CCC 1855] Mortal sin endangers our relationship with the Church as well. Without being strictly necessary, confession of everyday faults (venial sins) is strongly recommended by the Church. [CCC 1458]
 - iii. God continually calls every Christian to an ongoing conversion of life and growth in holiness. [CCC 1427-1428] The sacrament of Penance is not only the means for restoring God's life lost through mortal sin, but a primary means and expression of this ongoing conversion and deepening of our relationship with God. Interior repentance and conversion is a radical reorientation of our whole life. [CCC 1431]
 - iv. The effects of the sacrament of Penance are first of all reconciliation with God and also reconciliation with the Church--the restoration of fraternal communion damaged or even broken by sin. [CCC 1468-1469]
- c. The sacrament of the Anointing of the Sick is for those who are in danger of death from illness or old age. [CCC 1514] This sacrament expresses in a vivid way our participation in the Paschal Mystery of Christ.
 - i. In His earthly life, Jesus often healed those who were sick (Lk. 6:19).

Especially by His passion and death on the cross, Jesus has given new meaning to suffering: it can conform us to Him and unite us with His redemptive Passion. [CCC 1505] The Church continues Christ's healing mission by taking care of the sick and interceding for them (James 5:14-15). [CCC 1509]

- ii. The effects of this sacrament are to strengthen and console the sick person. [CCC 1520] The sick person is helped to unite himself more closely to Christ's Passion. [CCC 1521] Cure of bodily illness may also be brought about through the sacrament. [CCC 1520] Its primary purpose is to strengthen the person spiritually by joining his sufferings to the Passion of Christ and to comfort the person by means of the Lord's continued presence, even in illness.
- iii. The Anointing of the Sick completes our conformity to the death and resurrection of Christ, just as Baptism began it. So powerful is this sacrament that in the case where a person is unable to receive the sacrament of Penance, the Anointing of the Sick is capable of forgiving even grave sin.

3. The Sacraments at the Service of Communion

- a. The sacraments of Holy Orders and Matrimony are directed towards the salvation of others. They confer a particular mission in the Church and serve to build up the People of God. [CCC 1534]
- b. Holy Orders is the sacrament through which the mission entrusted by Christ to His apostles continues to be exercised in the Church until the end of time: it is the sacrament of apostolic ministry, and includes three degrees (episcopate, presbyterate, and diaconate). [CCC 1536]
 - i. Through Holy Orders, a man is called to share in an active and intimate manner the priestly saving action of Jesus Christ in a ministry of sanctifying, teaching and shepherding the Christian community. This sacrament is conferred by the laying on of hands and the invocation of the Holy Spirit. [CCC 1538] The sacrament of Holy Orders, which can be received only once, grants to the man ordained an indelible spiritual character configuring the recipient to Christ by a special grace of the Holy Spirit. [CCC 1581-1582]
 - ii. In the ecclesial service of the ordained minister, it is Christ Himself who is present to His Church as Head of His Body. The priest, by virtue of his ordination, acts in the person of Christ the Head. [CCC 1548] The ministerial priesthood is a means by which Christ builds up and leads His Church.

- iii. The fullness of the sacrament of Holy Orders is conferred by episcopal consecration. Bishops are the successors of the Apostles. They teach, govern and sanctify the particular church entrusted to them by the Pope. Bishops take the place of Christ Himself and act as His representative. [CCC 1558, 1560]
 - iv. Priests are co-workers with the bishops. Priests are consecrated to preach the Gospel and shepherd the faithful as well as to celebrate divine worship. [CCC 1564-1565] Priests exercise their ministry only in dependence on the bishop and in communion with him. [CCC 1567]
 - v. Deacons are ordained not to the priesthood, but to the ministry. It is the task of deacons to assist the bishop and priests in the celebration of the liturgy, above all the Eucharist; in the distribution of Holy Communion; in assisting at and blessing marriages; in the proclamation of the Gospel and preaching; in presiding over funerals; and in dedicating themselves to the various ministries of charity. [CCC 1570]
- c. Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus, husbands and wives become signs, in and to the world, of God's steadfast love for His people [cf. CCC 2335, 1601, 1604]
- i. God who created man and woman out of love also calls us to love. This love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation (Gen. 1:28). Man and woman were created for each other (Gen. 2:18; 2:24).
 - ii. Married love is designed by God to unite husband and wife in a permanent, life-long union. [CCC 1644-1645] This union requires the inviolable fidelity of the spouses which mirrors the unbreakable fidelity of God to His covenant, of Christ to His Church. [CCC 1646-1647]
 - iii. Married love, by its very nature, is also ordered to the procreation and education of children (cf. Gen. 2:18; 1:28). Married couples should regard it as their proper mission to transmit human life and to educate their children; in this way, they cooperate with the love of God the Creator. [CCC 1652, 2367] The Church teaches that all forms of contraception and direct sterilization are contrary to the natural law and are gravely immoral. [CCC 2368-2370]

- iv. In the Latin (Western) Church, the spouses themselves are the ministers of the sacrament of Matrimony. The priest normally witnesses the marriage in the name of the Church. [CCC 1623]
 - (a) The consent by which the spouses mutually give and receive one another is sealed by God Himself (cf. Mk. 10:9). From this exchange of consent, a bond arises between husband and wife which is perpetual and exclusive. [CCC 1638]
 - (b) Christian marriage also confers a special grace upon the spouses in order to help them attain holiness in their married life. Christ dwells with the spouses to give them the strength to love one another, to forgive one another, and to follow Him each day. [CCC 1641-1642]

4. Worship

- a. In her liturgy, the Church proclaims and celebrates the Paschal Mystery of Christ so that the faithful may live from it and bear witness to it in the world. [CCC 1068]
- b. The liturgy is also a participation in Christ's own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal. [CCC 1073] In the earthly liturgy, we already share in a foretaste of the heavenly worship offered to God. [CCC 1090]
- c. Christ is always present in His Church, especially in her liturgical celebrations. [CCC 1088] We should prepare ourselves to encounter the Lord and so participate actively in the liturgical actions. The Holy Spirit seeks to awaken faith, conversion of heart, and adherence to the Father's will in those who take part in the liturgical celebrations.
 - (a) The mission of the Spirit is to prepare the assembly to encounter Christ; to recall and manifest Christ to the faith of the assembly; to make the saving work of Christ present and active by His transforming power; and to make the gift of communion bear fruit in the Church. [CCC 1112]
 - (b) The Holy Spirit also unites us in the Body of Christ. The Church, in her liturgical prayer, asks the Father to send the Holy Spirit to make the lives of the faithful a living sacrifice to God by their spiritual transformation into the image of Christ, by concern for the Church's unity, and by taking part in her mission through the witness and service of charity. [CCC 1109, 1368]

- d. Every sacramental celebration is a meeting of God’s children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words. [CCC 1153] The sacraments of the Church purify and integrate the richness of the signs and symbols present in creation and in social life. They also fulfill the types and figures of the Old Testament, signifying and making actively present the salvation brought to us by Christ, and they anticipate the glory of heaven. [CCC 1152]

C. The Life of Faith

1. Catholic Morality

- a. Incorporated into Christ by Baptism, Christians are “dead to sin and alive to God in Christ Jesus” (Rom. 6:11) and so participate in the life of the Risen Lord. Jesus Himself is “the way, and the truth, and the life” (Jn. 14:6); Christian morality means pursuing the way of Christ which leads to eternal life.
- b. It is in the Church, in communion with all the baptized, that the Christian fulfills his vocation. [CCC 2030] To the Church belongs the right to announce moral principles which apply both to personal life and to social life. [cf. CCC 2032]
 - i. The Magisterium of the Church in moral matters is ordinarily exercised in catechesis and preaching, with the help of theologians and spiritual writers. [CCC 2033]
 - ii. The ordinary and universal Magisterium of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for. [CCC 2034]
- c. The message of salvation shows forth the power of its truth when it is authenticated by the witness of the life of Christians. Christians contribute to the building up of the Body of Christ by the firmness of their convictions and their moral lives. By living with the mind of Christ, Christians help to foster the coming of the Kingdom of God, a kingdom of justice, love and peace. [CCC 2044-2046]

2. Conscience, Virtue and Sin

- a. Conscience is a special exercise of human reason which involves the knowledge of moral principles and the application of those principles to concrete situations. [CCC 1777-1780] Conscience enables a person to assume responsibility for the acts performed (cf. Rom. 1:32; 2:14-16).

- i. “Conscience is man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths” (GS 16). Conscience is a person’s immediate norm of the moral life.
- ii. In order to be truthful and authentic in our actions, we are obliged to follow our conscience. Following one’s conscience is a moral duty. [CCC 1782, 1790] At the same time, we have a serious responsibility to form our conscience rightly. A well-formed conscience makes judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. [CCC 1783]
 - (a) The formation of conscience is a life-long task. For a Christian, conscience formation means putting on the mind and heart of Christ.
 - (b) In the formation of conscience, the Word of God is the light for our path (cf. Ps. 119:105). We must assimilate it in faith and prayer, and put it into practice. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others, and guided by the authoritative teaching of the Church. [CCC 1785]
 - (c) One’s conscience must be formed by prayer, meditation on the Scriptures, on the life of Christ, and by the study of the natural law. Ultimately for a Catholic, one’s conscience is formed through submission in faith to the teachings of the Church.
- b. The practice of the moral life should be animated by the virtues; we are called to pursue what is good and to choose what is good in all our concrete actions. The goal of a virtuous life is to become like God. [CCC 1803]
 - i. A virtue is a good habit, inclining a person to do what is good and right more easily (cf. Phil. 4:8). [CCC 1803]
 - ii. There are certain natural moral virtues which are acquired by human effort. Four of these virtues play a pivotal role and are called “cardinal virtues”: prudence, justice, fortitude and temperance (cf. Wis. 8:7). [CCC 1804-1805]
 - (a) Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it. [CCC 1806]
 - (b) Justice is the virtue that consists in the constant and firm will to give to God and neighbor what is due to them. [CCC 1807]

- (c) Fortitude is the virtue that ensures firmness in difficulties and constancy in the pursuit of the good. [CCC 1808]
 - (d) Temperance is the virtue that moderates the attraction of pleasures and provides balance in the use of created goods. [CCC 1809]
 - iii. The human virtues are rooted in the theological virtues, which adapt our natural faculties for participation in the divine nature. The three theological virtues are faith, hope and charity (cf. 1 Cor. 13:13). The theological virtues are the foundation of Christian moral activity. [CCC 1812-1813]
 - (a) Faith is the theological virtue by which we believe in God and believe all that He has said and revealed to us, and that the Church proposes for our belief, because God is truth itself. [CCC 1814]
 - (b) Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying, not on our own strength, but on the help of the grace of the Holy Spirit. [CCC 1817]
 - (c) Charity is the theological virtue by which we love God above all things for His own sake, and our neighbor as ourselves for the love of God. [CCC 1822]
- c. Sin is a rejection of God and His will for us. It is a disobedience, a turning away from God. Sin wounds our human nature and injures human solidarity. It is a failure in genuine love for God and neighbor. [CCC 1849]
 - i. We are born in the state of original sin. Original sin is the sin committed by our first parents who abused their freedom and disobeyed God's command. [CCC 397-398] After this first sin, Scripture and the Church's Tradition continually recall the presence and universality of sin in our history. [CCC 401]
 - ii. Personal sins are those sins committed by individuals who act contrary to God's law. Personal sin resides essentially in the interior rejection of God's command of love, but this rejection is often expressed in exterior acts (cf. Mt. 15:19-20). [CCC 1853] Personal sins are evaluated according to their seriousness.
 - (a) Mortal sin radically turns us away from God; it destroys charity in the heart of a person by a grave violation of God's law. [CCC

1854] To choose deliberately--that is, both knowing it and willing it--something gravely contrary to the divine law and to the ultimate end of man is to commit a mortal sin. Unrepented, it brings eternal death. [CCC 1874]

- (b) Venial sin is committed when, in a less serious matter, we do not observe the divine law, or when we disobey the moral law in a grave matter but without full knowledge or without complete consent. [CCC 1862] Venial sins weaken our relationship with God, but they do not break it off entirely.
- iii. God's grace is stronger than the power of sin, thanks to the death and resurrection of Jesus. However, evil continues to damage our freedom and endanger our destiny. Much of the evil in the world can be traced to the work of Satan, the tempter, but the Church teaches that victory over Satan, sin and death has been achieved in Christ. By living in union with Jesus Christ, we share in His victory over the power of evil.

3. Justice and Peace

- a. The Church receives from the Gospel the full revelation of the truth about the human person. The Church teaches the demands of justice and peace in conformity with divine wisdom. [CCC 2419] The concern of the Church, then, is for the total good of each person since each person is called by Christ to salvation. The Church urges all her members to be committed to the transformation of society by the Gospel.
- b. In light of the Church's understanding of her commitment to human welfare, all Christians are encouraged to work for decisions in the political and economic arena that will safeguard the right of every man to human and civil culture in harmony with the dignity of the human person, without distinction of race, sex, nation, religion, or social circumstances.
- c. In the area of economic and social life, the dignity and entire vocation of the human person, as well as the welfare of society as a whole have to be respected and fostered; for man is the source, the focus and the end of all economic and social life (GS 63).
 - i. The person is not to be a slave to any economic system. [CCC 2423-2425] Economic policy should be created in light of the equality of all people and for their common good. [CCC 2426] Provision should be made for the employment and education of all, as well as for the care of those affected by old age and sickness. [cf. CCC 2433]

- ii. Work is a duty which involves a person in prolonging the work of creation by subduing the earth, both with and for one another. [CCC 2427] Through work, one's talents are perfected, creation perfected and others' needs served. Everyone should be able to draw from work the means of providing for his life and that of his family, and of serving the human community. [CCC 2428]
 - iii. The Church teaches that workers are entitled to a just wage. To refuse or withhold it can be a grave injustice (cf. Lev. 19:13; Dt. 24:14-15). A just wage should take into account the needs and the contributions of each person. [CCC 2434] Workers are entitled to decent housing and sufficient leisure. They should also have input into decisions which affect them. They have the right to collective bargaining. Workers are urged to settle any disputes through dialogue and only as a last resort should they have recourse to a strike. [CCC 2435]
 - iv. In the beginning, God entrusted the earth and its resources to the common stewardship of mankind. The goods of creation are destined for the whole human race. [CCC 2402] The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for meeting their basic needs. The right to private property does not do away with the universal destination of goods, but the common good of society requires respect for the right to private property and its exercise. [CCC 2403]
- d. The Church teaches that political authority must be exercised in light of the moral order and the common good. Authority means the quality by virtue of which persons or institutions make laws and give orders to others and expect obedience from them. [CCC 1897]
- i. Every human community needs an authority to govern it. The role of authority is to ensure, as far as possible, the common good of the society. [CCC 1898]
 - ii. Citizens are bound to obey all just laws and must be committed to the common good. However, citizens do have the right to defend their legitimate rights and the rights of their fellow citizens. Authority is exercised legitimately only when it seeks the common good of the group concerned and if it employs morally licit means to attain it. Unjust laws or measures contrary to the moral order are not binding in conscience. [CCC 1903]
 - iii. Citizens are urged to participate in the political life of their country. Included in this duty are the exercise of one's voting rights and (if one has the talent and desire) public office. Citizens should always strive to

bring the light of the Gospel into the political arena. [cf. CCC 1915, 2240]

- iv. The state exists to ensure the common good and must be clearly committed to the welfare and legitimate freedom of all its citizens. Political authorities are obliged to respect the fundamental rights of the human person. [CCC 2237]
 - (a) More prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and means of livelihood which he cannot find in his own country. [CCC 2241]
 - (b) Citizens are obliged in conscience not to follow the directives of civil authorities when these are contrary to the demands of the moral order, the fundamental rights of persons, or the teachings of the Gospel (cf. Mt. 22:21; Acts 5:29). [CCC 2242, 1903]
- e. All Christians and peoples of the earth should strive for peace. Respect for and development of human life require peace. [CCC 2304] Peace cannot be attained on earth without safeguarding the goods of persons, free communication among all, respect for the dignity of persons and peoples, and the practice of fraternal charity.
 - i. The Church is firm in its teaching that peace must be based on justice. This means respect for persons in light of their God-given dignity. Without a genuine respect for the material and spiritual rights of persons, true peace is impossible.
 - ii. One of the grave obstacles to peace is the unequal distribution of wealth among nations. Injustice, excessive economic or social inequalities, envy, distrust, and pride among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war. [CCC 2317]
 - iii. All citizens and governments are obliged to work for the avoidance of war. However, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed. [CCC 2308]
 - (a) There are strict conditions for legitimate defense by military force. [CCC 2309]
 - (b) The moral law remains in force during armed conflict. Non-combatants, wounded soldiers and prisoners must be respected

and treated humanely. One is morally bound to resist orders that command genocide. [CCC 2312-2313]

- (c) Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation. [CCC 2314] Nations are called upon to eliminate the threat of such warfare by reducing the accumulation of arms and working together to end the arms race. [CCC 2315]

4. Lifestyles and Vocation

- a. The Second Vatican Council, repeating the constant teaching of the Church, explains the meaning of Jesus' words, "You must be perfect as your heavenly Father is perfect" (Mt. 5:48). The Council states that "all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness, a more human manner of life is fostered also in earthly society" (LG 40). [CCC 2013]
- b. While vocations differ in their tasks and forms, the call to holiness is for all Christians. "Each one, however, according to his own gifts and duties must steadfastly advance along the way of a living faith, which arouses hope and works through love" (LG 41).
- c. The laity share in the priestly, prophetic and kingly office of Christ. "In the concrete their apostolate is exercised when they work at the evangelization and sanctification of men; it is exercised, too, when they endeavor to have the Gospel spirit permeate and improve the temporal order, going about it in a way that bears clear witness to Christ and helps forward the salvation of men" (AA 2).[CCC 873]
- d. The states of life within the Church include married life, single life, religious life and the priesthood.
 - i. Christian marriage is the union of a baptized man and woman who freely enter into a loving covenant with each other in Christ. The self-giving love of bride and bridegroom is sealed and strengthened by the Lord; the married couple imitates, and in a way represents, Christ's faithful love for His bride, the Church. Thus husbands and wives become signs, in and to the world, of God's steadfast love for His people.
 - (a) The family is the basic cell of society and the Church. Its sanctity should be respected and defended. All members of the Church are urged to do everything in their power to strengthen and support families.

- (b) Families are called to be generous in serving life. This includes not only the procreation of children but also the handing on to their children the fruits of the moral, spiritual, and supernatural life. [CCC 1653] At the same time, spouses and all people are reminded that human life is sacred from the first moment of its conception until death. Direct abortion and euthanasia are crimes against the moral law and are always gravely wrong.
 - (c) Parents have the primary right and obligation to educate their children, especially to educate them in the faith. [CCC 1656]
- ii. By Baptism, Confirmation and the Eucharist, every Catholic is fully constituted as a member of the Church. Therefore, the single person who has received these sacraments must be fully committed to grow in holiness within this state of life. Those in the single state are sometimes more free from certain responsibilities found in other states of life and should contribute more of themselves to projects for the common good.
 - (a) Single persons are especially close to Jesus' heart and deserve the affection and solicitude of the Church. [CCC 1658]
 - (b) Those who are widowed and divorced, as well as those who bear the sole responsibility for the family, merit the special care and concern of the Christian community.
- iii. Some members of the Church are called by God to enter into a special consecrated life. Members of religious orders dedicate themselves to following Christ by special vows and are called religious. The vows are to chaste self-dedication (chastity), poverty and obedience. There can be many different forms of the consecrated life: hermits [CCC 920-921]; consecrated virgins [CCC 922-924]; religious [CCC 925-927]; secular institutes [CCC 928-929]; and societies of apostolic life [CCC 930].
 - (a) In the Church there are various religious orders, distinguished from each other because of the unique charism of their founder or foundress and because of their dedication to this charism. Some religious orders are contemplative; others are involved in the world through some special apostolic work.
 - (b) The various communities of priests, sisters and brothers have contributed much to the richness and diversity of life in the Church. Through the evangelical counsels, they bear a unique witness to the Church's mission and life. [CCC 916, 926]

- iv. Holy Orders is the sacrament by which a man is called to share in an active and intimate manner in the priesthood of Jesus Christ in a ministry of teaching, sanctifying and guiding the community of the Church. It is through the sacrament of Holy Orders that a man becomes a part of the hierarchy of the Church: deacon, priest and bishop. This sacrament is conferred through the laying on of hands and the invocation of the Holy Spirit.

D. Prayer in the Life of Faith

1. The Traditions of Christian Prayer

- a. Christians are encouraged to pray always and to offer themselves and their lives to God. Christian prayer is a covenant relationship between God and ourselves in Christ. [CCC 2564] The life of prayer is the habit of being in the presence of the Triune God and in communion with Him. [CCC 2565]
- b. There is a richness and diversity to the forms of prayer in the Christian tradition. Common to many of these forms is the need for silence, for meditation on the word of God, and for openness to contemplation.
 - i. Through His Word, God speaks to us. By words, mental or vocal, our prayer takes flesh. [CCC 2700] Vocal prayer is an essential element of the Christian life. It is an imitation of those moments in the Lord's life when He prayed to His Father. [CCC 2701]
 - ii. Meditation helps us to seek answers to the why and how of Christian life in order to respond to what the Lord is asking of us. [CCC 2705] We are often aided in meditation by reading the Scriptures, the writings of the saints and spiritual authors, liturgical texts, or praying with icons. Meditation engages thought, imagination, emotion, and desire. [CCC 2707] We should develop the desire to meditate regularly.
 - iii. Contemplative prayer seeks to turn the gaze of faith on Jesus. [CCC 2715] It is an interior prayer, in which we awaken our faith in order to enter into the presence of the Lord who waits for us. [CCC 2711] Contemplative prayer involves hearing the Word of God, being attentive to His voice in recollection and in silent love. [CCC 2716-2717, 2724] It is a union of love between ourselves and God.
- c. Within our prayer, we bless and adore God, exalting the greatness of the Lord who made us. [CCC 2626-2628] We petition God for the coming of His Kingdom, and for what is necessary to welcome it and cooperate with its coming. [CCC 2632] We intercede for others, as Jesus intercedes for us. Christian intercession is an expression of the communion of saints. [CCC 2635-

2636] Thanksgiving characterizes the prayer of the Church especially in the celebration of the Eucharist. Every event and need can become an offering of thanksgiving (1 Thes. 5:18; Col. 4:2). [CCC 2637-2638] The prayer of praise is that which rises to God and gives glory to Him for who He is, beyond all that He has done for us. [CCC 2649] The Eucharist contains and expresses all these forms of prayer. [CCC 2643]

2. The Spirit's Invitation to Develop a Personal Prayer Life

- a. The Holy Spirit who teaches the Church and recalls to her all that Jesus said also instructs us in the life of prayer.
- b. Every time we begin to pray to Jesus, it is the Holy Spirit who draws us on the way of prayer by His grace. That is why the Church invites us to call upon the Holy Spirit every day. [CCC 2670]
- c. It is in the communion of the Holy Spirit that Christian prayer is prayer in the Church. [CCC 2672]
- d. It is always possible to pray. The action of the Holy Spirit helps us to pray everywhere and at any time. [CCC 2743]
- e. Prayer is a vital necessity. [CCC 2744] It is inseparable from the Christian life, for both prayer and the Christian life concern the same filial and loving conformity with the Father's plan of love; the same transforming union in the Holy Spirit who conforms us more and more to Christ Jesus; the same love for all, the love with which Jesus has loved us. [CCC 2745]

CONTENT OF FAITH:

SECTION III

GLOSSARY

GLOSSARY{PRIVATE }

AARON: the brother of Moses. God made Aaron Moses' spokesman.
Aaron was the one who made the golden calf while Moses was up on Mt. Sinai.

ABEL: Adam and Eve's second son. He was murdered by his brother, Cain.

ABORTION: The deliberate and direct murder of the unborn child in the womb of his/her mother.

ABSOLUTION: The words said by the priest in the Sacrament of Penance that take away our sins.

ABRAHAM: The father of God's chosen people, the Jews.

ABSTINENCE: A form of penance such as refraining from eating meat.

ACT OF CONTRITION: A prayer in which we tell God we are sorry for our sins.

ACTS OF THE APOSTLES: A book of the New Testament written by St. Luke which tells about the history of the early Church during the time of the Apostles and St. Paul.

ACTUAL GRACE: Supernatural help from God in which He inspires us to do good and avoid evil.

ACTUAL SIN: Sin that we commit ourselves.

ADAM: The first man created by God.

ADORATION: Giving praise and honor. Adoration is due to God alone.

ADVENT: The liturgical season of four weeks before Christmas, during which we prepare for the birth of Jesus.

ALLELUIA: Taken from Hebrew meaning "all praise to the God who is". In the Liturgy of the Mass it is repeated as an expression of joy or thanksgiving.

ALTAR: A table specifically dedicated to God for the offering of sacrifices. The Holy Mass is usually offered on an altar.

AMEN: Yes! This is so.

ANGEL: God's special messengers. Pure spirits created by God to praise Him and to help God's people. The word "angel" means messenger.

ANNUNCIATION: A Church feast which celebrates the Angel Gabriel's message to Mary that she was to be the Mother of God.

ANOINTING: An act of putting oil on someone as a sign that God is giving His strength, power, or healing to

him/her.

ANOINTING OF THE SICK: The sacrament instituted for the spiritual and bodily strengthening of Christians who are gravely ill.

APOSTASY: The act by which a baptized person, after possessing the true Christian faith, totally rejects it.

APOSTLES: The 12 men chosen by Jesus to be the first leaders (bishops) of His Church. Jesus sent the apostles to build up the Kingdom of God in His Name.

APOSTLES' CREED: A brief statement of fundamental Christian beliefs, formerly attributed to the Apostles themselves. (See "Prayers" appendix for the text of the Apostles' Creed.)

APOSTOLIC LETTERS: One of the divisions of writings coming from the Roman Curia. An apostolic letter may be drawn up in the Pope's name, or signed by the Pope, or an encyclical (written by the Pope).

APOSTOLIC SUCCESSION: The unbroken chain of bishops from the apostles to the present day.

ARK: The boat built by Noah before the flood.

ARK OF THE COVENANT: The golden chest containing the Ten Commandments which was carried by the Hebrews during their desert journey to the Promised Land.

ASCENSION: When Jesus went up to Heaven 40 days after His resurrection from the dead.

ASH WEDNESDAY: The day on which Lent begins and we receive ashes as a reminder to do penance and to live our lives more like Jesus.

ASSUMPTION: The taking up of the body and soul of Mary to Heaven.

ATHEISM: The denial of the existence of God.

AVARICE: Greed. An excessive desire for wealth.

BAPTISM: The sacrament which takes away original sin. It gives us the new life of grace, makes us children of God, and members of the Church.

BAPTISM BY BLOOD: The possibility of salvation for those who have not received the sacrament of Baptism, but have died as martyrs for Christ.

BAPTISM OF DESIRE: The possibility of salvation for those who, through no fault of their own, do not know about the necessity of the sacrament of Baptism in order to enter heaven.

BEATIFIC VISION: The act of understanding by which those in heaven see and know God clearly and immediately--as fully as human beings can know.

BEATITUDE: The promise of true happiness made by Jesus to those who follow Him faithfully.

BEATITUDES: The eight blessings pronounced by Our Lord at the beginning of His Sermon on the Mount (Matthew 5:3-10).

1. "Happy are those who know they are the poor in spirit; the kingdom of heaven belongs to them!"
2. "Happy are those who mourn; God will comfort them!"
3. "Happy are those who are humble; they will receive what God has promised!"
4. "Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!"
5. "Happy are those who are merciful to others; God will be merciful to them!"
6. "Happy are the pure in heart; they will see God!"
7. "Happy are those who work for peace; they will be called God's children!"
8. "Happy are those who are persecuted because they do what God requires; the kingdom of heaven belongs to them!"

BETHLEHEM: The town where Jesus was born. Also known as the City of David.

BIBLE: The Holy Book that God gave us. It tells about God, His chosen people, the Savior He sent, and the early days of the Church. It is divided into the Old and New Testaments.

BISHOP: A leader of the Church who holds the place of an apostle. The bishops are the fathers and shepherds of our souls who rule over an area called a Diocese.

BLASPHEMY: The sin of speaking about or to God in a scornful or irreverent way.

BLESSED SACRAMENT: The Eucharistic presence (Body and Blood of Jesus) reserved in the Tabernacle in an especially worthy place in the church.

BLESSING: A prayer asking God to care for someone or something.

BODY OF CHRIST: The Eucharist.

CAIN: Adam and Eve's first son. He murdered his brother Abel.

CALVARY: The hilltop in Jerusalem where Jesus died.

CANAAN: Name given to the promised land of the Hebrews.

CAPITAL SINS: The seven principal vices from which all others flow: pride (excessive love of self), covetousness (excessive greed), lust (uncontrolled desire for sexual pleasure), anger, gluttony (uncontrolled desire for food and drink), envy (discontent over the good fortune of others) and sloth (excessive laziness or carelessness--especially in the spiritual life).

CARDINAL: A special title given to a bishop.

CARDINAL VIRTUES: The 4 chief moral virtues. Taken from the Latin for "hinge", they are the virtues on which all the others depend. They are prudence, justice, temperance, and fortitude.

CATHOLIC: A member of the family of God who believes in Jesus and follows the pope and bishops. The word "catholic" means universal or for everyone.

CELIBACY: The law in the Western Church forbidding those who are married to be ordained to the priesthood and forbidding those in Holy Orders from marrying. The purpose of this law is to enable those who are ordained to serve God and the Church with a greater singleness of purpose.

CHARITY: A supernatural gift which enables us to love God above all else and to love our neighbor out of love for God.

CHASTITY: The virtue of ordering our sexual powers in accord with the sixth and ninth commandments.

CHILDREN OF GOD: A term describing what we become as a result of receiving a share in God's life (Grace) at Baptism.

CHOSEN PEOPLE: The Jews of the Old Testament who were chosen by God to bring the Savior into the world.

CHRISM: A special oil blessed by a bishop and used in the sacraments of Baptism, Confirmation and Holy Orders.

CHRIST: A Greek title meaning "anointed one". This title was given to Jesus.

CHRISTIAN: A baptized follower of Jesus Christ.

CHRISTMAS: A Church feast on which we celebrate the birth of Jesus.

CHURCH: The group of followers of Jesus who believe the same faith, receive the sacraments, and obey the Pope.

CHURCH MILITANT: The members of the Church on earth.

CHURCH SUFFERING: The souls in Purgatory.

CHURCH TRIUMPHANT: The saints in Heaven.

CITY OF DAVID: Another name for Bethlehem.

CLERGY: Those persons in the Church who have received the sacrament of Holy Orders: deacons, priests, and bishops.

COMMANDMENTS: God's laws of love--Love for God and neighbor. The Ten Commandments are:

1. I am the Lord your God; you shall not have strange god's before me.
2. You shall not misuse the name of the Lord your God.
3. Remember to keep holy the Sabbath day.

4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not tell lies against your neighbor.
9. You shall not want to take your neighbor's wife or husband.
10. You shall not want to take your neighbor's possessions.

COMMUNION: Means "one with". In Communion we receive Jesus.

COMMUNION OF SAINTS: All people, living and dead, who are followers of Jesus. (The Church Militant, Suffering and Triumphant)

CONFESSION: Telling one's sins to the priest in the Sacrament of Penance.

CONFIRMATION: Sacrament where Jesus strengthens those who have been baptized with the Holy Spirit so they can more firmly spread and defend the Faith by their words and deeds.

CONSCIENCE: A judgment that an action is right or wrong based on God's laws.

CONSECRATION: The part of the Mass when the priest changes the bread and wine into the Body and Blood of Jesus.

CONTEMPLATION: A higher form of affective prayer, above meditation, in which the mind and will are engrossed in sincere concentration on God and love for Him.

CONTRITION: Being sorry for our sin.

CORPORAL WORKS OF MERCY: The seven acts of compassion and love by which we care for our neighbor's physical needs: to feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the imprisoned, visit the sick, bury the dead.

COVENANT: A contract between two persons. In the Old Testament, the important covenant was the agreement made between God and the people of Israel. Jesus made a new and eternal Covenant between us and God.

COVET: To desire too strongly to possess things which do not belong to us.

CREATION: The world, animals, plants, humans, angels--all things made by God from nothing.

CREATOR: The one who made everything from nothing--God.

CREED: The prayer of faith in which we profess what we believe.

CULPABLE IGNORANCE: Not knowing something that one ought to know.

CURSING: The sin of expressing hope that evil or harm will happen to someone or something.

DAVID: The second king of Israel, the son of Jesse.

DEACON: An ordained minister who serves God and the Church by helping the priests and bishops.

DECALOGUE: The Ten Commandments.

DETRACTION: The sin of telling something that is true, but harmful to another person's reputation without sufficient reason.

DEVILS: Those angels who refused to serve God and do His will. They try to lead us away from God.

DIACONATE: The degree of Holy Orders made up of Deacons.

DIOCESE: An area made up of many parishes and ruled by a Bishop. We live in the Diocese of Arlington.

DIVINE OFFICE: The prayer of the Church using psalms, hymns, and readings. It is called the Liturgy of the Hours because parts of it are prayed at different times of the day.

DIVINE PRAISES: A litany of praises said after Benediction of the Blessed Sacrament.

DISCIPLES: Followers of Jesus.

DOCTORS OF THE CHURCH: A title officially given by the Church since the Middle Ages to certain writers of great learning and holiness who have distinguished themselves by their defense, explanation and preservation of the doctrine of the Church.

DOGMA: A truth directly proposed by the Church for our belief as an article of Divine Revelation.

ECUMENICAL COUNCIL: The gathering of all the world's bishops together with the Pope for a special reason.

ECUMENISM: Term referring to the fostering of unity among all Christians.

EDEN: The beautiful Garden in which God put Adam and Eve when He created them.

EASTER: The day we celebrate the Resurrection of Jesus.

ENCYCLICAL: A letter written by the pope to teach the Church about matters of faith, morals, or Church discipline.

ENVY: The sin of being resentful or saddened by another's success.

EPISCOPACY: The bishops of the Church as a body.

EUCCHARIST: The real Body and Blood of Jesus under the appearances of bread and wine.

EUCCHARISTIC FAST: Abstinence from food and drink one hour before receiving Holy Communion. Water and medicine do not break the Eucharistic fast. The aged and sick may receive the Eucharist even if they have

taken something during the previous hour.

EUTHANASIA: The direct and deliberate painless killing or hastening of death for one in great pain. It is a serious sin.

EVANGELICAL COUNSELS: The good actions taught and practiced by Jesus. They are poverty, chastity, and obedience.

EVANGELIST: The four writers of the Gospels: St. Matthew, St. Mark, St. Luke, and St. John.

EVE: The first woman created by God. Eve was the wife of Adam.

EX CATHEDRA: A Latin phrase which means literally "from the chair of authority". This is the term used to indicate when the Pope is speaking infallibly.

EXODUS: Name given to the journey of the Jews from Egypt to the Promised Land. It is also the name of the second book of the Old Testament, which tells about this journey.

EXORCISM: The special and powerful ceremony of the Church by which the devil, or his evil influence, is driven away from a person. All Catholics are exorcised at Baptism.

EXPOSITION OF THE BLESSED SACRAMENT: The ceremony in which the Sacred Host is placed in a monstrance on the altar for adoration.

FAITH: A gift from God by which we believe in God and trust in His word.

FATHER: The name Jesus used for God to show that God cares for all people as a loving parent; the First Person of the Trinity.

FATHERS OF THE CHURCH: Sainly writers of the early centuries who are recognized by the Church for their holiness and scholarship.

FALSE WITNESS: Giving untrue testimony about another; lying about someone.

FAST/FASTING: Doing penance by eating less food than usual.

FATHER: Term used to refer to the First Person of the Blessed Trinity.

FEAST/FEASTDAY: One of several days set aside by the Church for giving special honor to God, Mary, the saints, or sacred mysteries and events. Their purpose is to remind us of the important mysteries and persons of our faith.

FIXED FORMULA PRAYER: The recitation of a fixed formula or memorized prayer, such as the Our Father, Hail Mary, etc.

FLATTERY: False praise.

FORGIVENESS: The act of pardoning someone who has done something wrong.

FORM (of a Sacrament): The proper words to be used for a Sacrament in order for it to be celebrated validly.

FORTITUDE: The moral virtue which enables us to confront difficulties or dangers with courage and hope.

FRAUD: The sin of deceiving another in order to deprive him/her of something he/she rightfully owns.

FREE WILL: The ability to make a choice.

FRUITS OF THE HOLY SPIRIT: The 12 signs of a healthy Christian life. They are: charity, joy, peace, patience, kindness, goodness, continence, mildness, fidelity, long-suffering, modesty, and chastity.

GABRIEL: The angel who came to Mary and announced to her that she would be the mother of Jesus.

GENERAL JUDGMENT: The judgment of the entire human race at the end of the world.

GENEROSITY: Virtue practiced by one who acts unselfishly and cheerfully for the benefit of others.

GENTILES: People who are not Jews.

GENUFLECTION: A sign of reverence we make when we are in front of the tabernacle. We genuflect by touching the right knee to the ground.

GIFTS OF THE HOLY SPIRIT: Blessings we receive at Baptism and Confirmation to help us live and act as Christians. The 7 Gifts of the Holy Spirit: Wisdom, Understanding, Knowledge, Counsel, Fortitude, Piety and Fear of the Lord.

GOD: The Supreme Being who is infinitely perfect.

GOD THE FATHER: The first Person of the Blessed Trinity.

GOD THE HOLY SPIRIT: The third Person of the Blessed Trinity.

GOD THE SON: The second Person of the Blessed Trinity who became man in order to save us from our sins.

GOOD FRIDAY: The Friday before Easter when we remember Jesus' death on the cross.

GOOD NEWS: The message of God's saving love for us as told to us by Jesus.

GOOD SAMARITAN: Someone who helps others in need.

GOOD SHEPHERD: A name for Jesus because He takes care of us like a shepherd cares for his sheep.

GOSPEL: One of the 4 accounts of the life, death, and Resurrection of Jesus in the New Testament. (Matthew, Mark, Luke, John) Gospel comes from 2 words: "god" and "spell"--"good news".

GOSSIP: The sin of useless and worthless talk about others.

GRACE: A gift from God which gives us a share in His Divine Life.

GUARDIAN ANGEL: A special angel given to each of us by God to help us.

HEAVEN: Eternal life and happiness with God forever. Heaven is for those who have died in the state of grace.

HEBREWS: Another name for the people of Israel.

HELL: The place where someone goes who has turned away from God by mortal sin. It is eternal separation from God.

HERESY: The willful denial of a truth of the Faith.

HERO: A person idealized or held in esteem for superior qualities and deeds. The Saints are examples of our heroes.

HIERARCHY: A ranking of those in authority. In the Church the hierarchy is the Pope and the Bishops under him. It is their duty to teach, govern, and sanctify in Christ's name.

HOLY: Being like God; all people are called to holiness.

HOLY COMMUNION: The bread and wine that are changed into the Body and Blood of Jesus at Mass.

HOLY DAYS OF OBLIGATION: A special feast, besides Sunday, when Catholics are required to participate at Mass and refrain from work. The six Holy Days of Obligation are:

1. Solemnity of Mary, Mother of God (January 1)
2. Ascension Thursday (During the Easter season - 40 days after Easter)
3. Assumption of Mary (August 15)
4. All Saints Day (November 1)
5. Immaculate Conception (December 8)
6. Christmas (December 25)

HOLY EUCHARIST: The sacrament in which Jesus comes to us in the form of bread and wine--the Body and Blood of Jesus.

HOLY FAMILY: Jesus, Mary and Joseph.

HOLY ORDERS: The sacrament by which Jesus gives a man the grace and spiritual power to celebrate Mass, forgive sins, and make others holy.

HOLY SPIRIT: The third Person of the Blessed Trinity.

HOMILY: The explanation of God's Word by the priest or deacon at Mass.

HONOR: To respect and reverence someone or something.

HOPE: The supernatural gift given to us at Baptism that helps us trust that God will give us what we need to be able to share life with Him in heaven.

HYPOSTATIC UNION: The mystery that in Christ the divine and human natures are united in the second Person of the Blessed Trinity.

IDOLATRY: Giving honor and worship to a creature instead of God.

IMMACULATE CONCEPTION: The doctrine that Mary, the mother of Jesus, was from the instant of her conception free from all stain of sin. This feast is celebrated on December 8.

IMPIETY: The sin of lacking reverence or proper respect for God.

IMPURITY: Sexual pleasure in thought or action that is against the 6th or 9th commandments.

INCARNATION: The truth that God the Son became man.

INDEFECTIBILITY: The truth that the Catholic Church will last until the end of the world.

INDULGENCE: The taking away of the punishment that our sins deserve. We can do this on earth through our prayers, penance, and good works, or we can make up for our sins in Purgatory.

INFALLIBILITY: The truth that the Catholic Church, by the power of God, is kept free from teaching any error in faith (what we must believe) and morals (how we are to act). Only the Pope, and the Bishops in union with the Pope can teach us infallibly.

INITIATION: Becoming a part of the Church. The sacraments of Baptism, Confirmation and Eucharist are the Sacraments of Initiation.

INSPIRATION: The special help which God gave to those who wrote the books of the Bible. They were inspired by God to write the truths He wanted written.

INTERCESSION: The praying by one person on behalf of another.

INTERCESSOR: Someone who pleads or prays for another.

INVALID MARRIAGE: A marriage that in the eyes of God did not take place because something essential was missing from it at the time the couple exchanged their vows. For example, if the couple did not intend marriage in accord with God's plan--life-long mutual love, fidelity, or openness to children.

ISAAC: The only son of Abraham and Sarah. To test Abraham's faith God ordered that he kill Isaac. Abraham was ready to obey, but God stopped him. Isaac became the father of Jacob and Esau.

ISAIAH: One of the great prophets of the Old Testament. He foretold many things about the coming of Jesus.

ISRAEL: The new name that God gave to Jacob. The Jewish people were named after him.

ISRAELITES: The descendants of the patriarch Jacob (Israel); later called the Jews.

JERUSALEM: The city David conquered after becoming king. King Solomon built the first temple in Jerusalem. Jesus taught in Jerusalem and it is here that He was crucified, died and rose again.

JESSE: The father of King David.

JESUS: The Son of God; the second Person of the Trinity who became man and died for our sins.

JEWS: The people who follow the traditions of the Old Testament and are still awaiting the Messiah.

JOHN THE BAPTIST: The last and the greatest of the prophets before Jesus.

JORDAN RIVER: The main river of Israel. Jesus was baptized in the Jordan by His cousin John the Baptist.

JOSEPH: The foster father of Jesus and husband of Mary.

JOSEPH: The favorite of Jacob's 12 sons whose envious brothers sold him into slavery in Egypt, but he saved the chosen people from famine.

JOSHUA: The man who took Moses' place and led the Hebrews into the Promised Land.

JUDEA: The southern part of Israel where Jerusalem and Bethlehem are located.

JUDGES: The non-hereditary rulers of the Israelites, for example, Gideon and Sampson.

JUSTICE: Giving to each what is due to them; being fair.

KINGDOM OF GOD: In this world, God's Kingdom is His Church; in the next world, it is heaven.

LAITY: The members of the Church who have not been ordained or who do not belong to a religious community.

LAST SUPPER: Jesus' last meal with the Apostles where He changed the bread and wine into His Body and Blood and commanded the Apostles to do the same. The Last Supper was the First Mass.

LAW: A rule that tells us how to act.

LECTERN: The reading desk from which Scripture is read.

LENT: A 40 day period of preparation before Easter where we follow Jesus more closely by giving special time to prayer, good deeds and penance.

LITANY: A prayer which consists of statements or petitions alternating with a response, such as "St. Joseph, pray for us".

LITURGICAL YEAR: The annual cycle of the Church year during which the principal mysteries of our Faith are celebrated.

LITURGY: The official worship of the Church.

LITURGY OF THE EUCHARIST: The second and most solemn part of the Mass where Jesus becomes present and the actual Sacrifice takes place and where we receive Christ in communion.

LITURGY OF THE HOURS: See the "Divine Office".

LITURGY OF THE WORD: the first part of the Mass in which God's Word is read and then explained to us in the homily.

LOVE OF GOD: The greatest command given to us by Christ; it summarizes the first three commandments.

LOVE OF NEIGHBOR: The second great command given to us by Christ; a summary of the last 7 commandments.

MAGISTERIUM: The official teaching authority of the Church, which is exercised by the pope alone and by the bishops in union with the pope.

MANGER: The wooden box used to feed animals. Mary used a manger for baby Jesus' bed.

MANNA: The name given by the Hebrews to the bread God sent them from Heaven while they were wandering in the desert.

MARKS OF THE CHURCH: The four special signs that point out the true Church of Jesus Christ. These are found in the Nicene Creed as one, holy, catholic, and apostolic. Only in the Catholic Church can all four of these marks be found.

MARTYR: A follower of Jesus who dies as a witness to the Faith.

MARRIAGE: The sacrament where a baptized man and woman become husband and wife. God gives them His grace to love and help one another and their children.

MARY: The Mother of Jesus and therefore, the Mother of God.

MASS: The sacrifice of Jesus on the Cross offered by the priest in our Church. It is also the sacred meal in which we receive Jesus.

MATTER (of the Sacraments): Part of the outward sign of the Sacraments. It is the material or action of a sacrament that can be perceived by the senses.

MEDIATOR: Someone who is a "go-between" for others. Jesus is the one true mediator between God and mankind.

MEDITATION: A type of mental prayer where one reflects on a particular subject in order to stir the will to make acts of faith, love, etc., and to form resolutions to better one's life.

MEMORIAL: The recalling or remembrance of a past event.

MENTAL PRAYER: Prayer said interiorly, uniting our heart and mind with God while reflecting on His holy truths.

MERCY: Loving care and forgiveness.

MESSIAH: The promised Savior of the people of Israel.

MINISTER: To serve others or the name of one who serves others.

MIRACLE: An event that takes place outside of the ordinary working of nature's laws. A miracle is something only God can do.

MISSIONARY: One who brings the Catholic Faith to others.

MODERATION: A virtue possessed by one who is able to distinguish between what is reasonable and what is self-indulgent in accord with upright principles.

MODESTY: A virtue whereby one recognizes the value of his/her own privacy and respects that of others.

MONSIGNOR: An honorary title given by the Pope to particular priests in recognition of their service to the Church.

MONSTRANCE: A beautiful holder for the Host used in benediction.

MORALITY: Term referring to whether a human action is right or wrong.

MORAL LAW: The law of right and wrong for humans.

MORAL LIFE: Term referring to the aspect of one's life dealing with right and wrong.

MORNING OFFERING: A prayer we say at the beginning of each day and in which we offer all we think, do and say to God.

MORTAL SIN: A serious offense against the law of God which destroys the life of grace in a person's soul.

MISSION: The work a person is sent to do. The mission of the Church is to teach truth and dispense grace in Jesus' name.

MISSIONARY: A person who brings the message of Jesus to others.

MOSES: A great prophet of the Old Testament who led the Israelites out of slavery in Egypt. God gave Moses the Ten Commandments on Mount Sinai.

MURDER: The sin of deliberately taking the life of an innocent person.

MYSTERIES OF THE ROSARY: The events in the lives of Jesus and Mary upon which one is to meditate when reciting the Rosary. (See "Prayers" appendix)

MYSTICAL BODY: The Church with Christ as the head and the faithful as the members. It is called "mystical", meaning spiritual, and reminds us of the supernatural character of the Church.

MYSTERY: A truth we cannot fully understand, but we believe because God has told us it is true.

MYSTICAL BODY OF CHRIST: Another name for the Church which emphasizes the union of all the members working for the good of the whole Body.

NATIVITY: Another word for human birth. We celebrate the nativity of Jesus on Christmas, December 25.

NATURAL LAW: The basic moral law which God has placed in human nature and which we can discover by reason.

NATURE: What a thing is; what it is able to do.

NAZARETH: The town where Jesus lived with Mary and Joseph.

NEW COVENANT: The law of Jesus Christ which has fulfilled and infinitely surpassed the Old Covenant of Moses.

NEW TESTAMENT: The second and most important section of the Bible. It has 27 books and tells us about the life, teachings, death, and Resurrection of Jesus Christ.

NICENE CREED: The Profession of Faith we say at every Sunday Mass.

NOAH: The man God saved in the ark when He sent the great flood to cleanse the earth of sin.

NOVENA: Nine days of public or private prayer for some special occasion or intention.

OATH: Calling on God to witness that what we say is true.

OBEDIENCE: To do what we are told; to live according to God's laws.

OBLATION: The offering of something in the act of worship.

OCCASION OF SIN: Any person, place or thing that would tempt us to sin.

OFFERTORY: The part of the Mass where bread and wine are brought to the altar to become the Body and Blood of Jesus.

OLD TESTAMENT: The first section of the Bible which tells us about creation, the fall of man, and God's preparation of the Chosen People for the coming of the Redeemer. It is composed of 46 books.

OMISSION: Not to do something that we should have done.

ORDAINED: To be given a special role; bishops, priests and deacons are ordained to do the work of God in the sacrament of Holy Orders.

ORDINARY TIME: The liturgical season of the Church between Pentecost and Advent. It is marked by the liturgical color of green, which symbolizes hope.

ORIGINAL SIN: The first act of disobedience to God committed by Adam and Eve, our first parents. Because of original sin, the human race was separated from God, denied entrance into heaven and born without Grace.

PAGAN: A person who does not believe in the one, true God.

PAPAL PRIMACY: The supreme and universal authority of the Pope over the whole Church.

PARABLE: A story that has a special lesson to learn. Jesus often taught by using parables.

PARACLETE: A title for the Holy Spirit. It means someone who pleads on behalf of someone else. The Holy Spirit pleads for us before God.

PARISH: A community of Catholics who gather in the same Church to pray together. A parish is led by a pastor.

PARTICULAR JUDGMENT: The individual judgment of each person by Christ at the moment after death.

PARTS OF THE MASS: The two major divisions of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist.

PASCHAL MEAL: Another term for the Eucharist.

PASCHAL MYSTERY: Refers to the suffering, death, and Resurrection of Jesus by which we are saved from our sins.

PASSION: The suffering of Jesus.

PASSOVER: The ancient Jewish ceremonial supper which recalls the Exodus from Egypt.

PASTOR: The priest who leads the people of a parish.

PATRIARCH: A title given to the founding fathers of the Jewish people in the Old Testament: Abraham, Isaac, Jacob and Joseph.

PATRON SAINT: A special saint chosen to intercede for a particular person or group.

PENANCE: The sacrament in which all sins committed after Baptism are forgiven. It is also something done to make up for sin.

PENTECOST: The coming of the Holy Spirit to the Apostles 50 days after Jesus' Resurrection.

PEOPLE OF GOD: A title for the Church which reminds us that the Church is a visible community of people chosen by God to be His own.

PERSEVERANCE: A virtue whereby one persists in the achievement of a goal set for oneself--despite difficulties.

PERSON: An individual being with an intellect and a free will.

PETER: The leader of the apostles. Jesus made him the first pope.

PHARAOH: A ruler in ancient Egypt.

PHARISEES: A Jewish group at the time of Jesus that was concerned about following the Jewish law very strictly and forgot about the law as love of God and others.

PILGRIM CHURCH: A title for the Church which reminds us that we are pilgrims, people on a spiritual journey to heaven. It reminds us that life on earth is only a temporary thing and heaven is our true home.

PLAGUES: A disastrous evil or affliction.

POPE: The chief leader and supreme teacher of the Catholic Church; he takes the place of Jesus on earth.

PRAISE: The kind of prayer that tells God how great and good He is.

PRAYER: The raising of one's mind and heart to God; talking to God.

PREACHING: Sharing the good news with others.

PRECEPT: A rule or command.

PRECEPTS OF THE CHURCH: The Seven Laws of the Church are:

1. Celebrate Christ's resurrection every Sunday (or Saturday evening) and on holy days of obligation by taking part in Mass and avoiding unnecessary work.
2. Lead a sacramental life. Receive Holy Communion frequently and the sacrament of Penance, or Reconciliation, regularly. We must receive Holy Communion at least once a year at Lent-Easter. We must confess within a year, if we have committed serious, or mortal sin.
3. Study Catholic teaching throughout life, especially in preparing for the sacraments.
4. Observe the marriage laws of the Catholic Church and give religious training to one's children.
5. Strengthen and support the Church: one's own parish, the worldwide Church, and the Holy Father, the Pope.
6. Do penance, including not eating meat and fasting from food on certain days.
7. Join in the missionary work of the Church.

PRIEST: An ordained minister of the Church who serves God and the people by preaching God's word and administering the sacraments.

PRIESTHOOD: The body of those who are priests.

PROFESSION OF FAITH: A declaration of the firmness of one's belief.

PROPHECY: God's message to His people.

PROPHET: A messenger chosen by God to speak to His people for Him.

PROVIDENCE: The virtue by which one directs oneself and one's affairs according to right reason, giving thought to one's actions and their consequences. A prudent person weighs favorable and unfavorable possible outcomes and then decides how to act in light of God's plan.

PRUDENCE: The moral virtue which helps the intellect choose the best means for attaining its ends.

PSALMS: Prayer-poems and hymns inspired by God in the Old Testament.

PURGATORY: A place of suffering after death which purifies our souls and helps them to make up for sins committed while they were alive.

RASH JUDGMENT: The sin of judging another's behavior as wrong without enough evidence.

REAL PRESENCE: The term which expresses our belief that Jesus is really and truly present in the Holy Eucharist.

RECONCILIATION: Making peace; restoring friendship between two or more persons.

REDEEM: To free someone from slavery by buying freedom for the person. Jesus redeemed us from slavery to sin and the devil by His death and resurrection.

REDEEMER: Title given to Jesus since He freed us from sin.

REDEMPTION: The act of Christ (His passion-death-resurrection) which repaid the infinite debt of mankind to God, restored grace, and opened heaven for the human race.

RELIGIOUS COMMUNITY: A group of men or women who make vows, or solemn promises to follow Jesus through prayer and service.

RELIGIOUS CONSECRATION: The act whereby one dedicates himself/herself to God through the religious vows of poverty, chastity, and obedience.

REPENT: To turn away from sin and to turn back to God.

RESPECT: To think highly of someone and show respect for them.

RESPONSIBILITY: Virtue by which one accepts the consequences of his/her actions.

RESURRECTION: When Jesus rose from the dead on Easter Sunday.

REVELATION: The truths of the Faith which God has made known to us through Scripture and Church Tradition.

REVERENCE: The respect that is due to God and others because they are in God's image.

RITE: A distinction within the Church according to the manner in which the Liturgy is celebrated. There are nine such rites in the Church--among which are the Roman (Latin) and Byzantine Rites.

ROSARY: A special prayer honoring Mary, the Mother of God.

SABBATH: A day of rest and worship; celebrated on Saturday by the Jews and Sunday by Christians.

SACRAMENT: An outward sign, instituted by Jesus Christ, to give us grace.

SACRAMENTS OF INITIATION: Baptism, Eucharist, and Confirmation.

SACRAMENTAL GRACE: The supernatural help we receive from God through the sacraments which helps fulfill the purpose of the particular sacrament. For example, Matrimony helps the couple to be good spouses and good parents.

SACRAMENTAL SIGNS: The form and matter of a sacrament which determine its validity.

SACRED: Holy or divine.

SACRIFICE: Something that is offered to God. At Mass we offer Jesus to the Father as a sacrifice for our sins.

SACRIFICE OF THE MASS: The greatest worship the Church gives to God. The priest offers God the most precious gift we have: the Body and Blood of Jesus Christ.

SACRILEGE: A serious mistreatment of people, places, or things that have been consecrated to God.

SAINT: A holy person who loved God very much on earth and now lives with Him in heaven.

SALVATION: Being saved; living with God in heaven.

SALVATION HISTORY: The story of how God has entered human history in order to save us.

SANCTIFYING GRACE: The life of God in our souls by which we are made the adopted children of the Father, brothers and sisters of Christ, and temples of the Holy Spirit.

SANCTITY: Holiness

SANCTUARY LAMP: A special light that always burns by the tabernacle to let us know that Jesus is there in the Eucharist.

SAUL: The first King of Israel who was good at first, but then turned away from God.

SAVIOR: Jesus is our Savior because He saved us from sin and death by His death and resurrection.

SCANDAL: The sin of giving bad example which leads another into sin.

SCRIPTURE: A word used for the Bible - both the Old and New Testaments. The word literally means writing and is used for the written word of God.

SECOND COMING: The return of Jesus at the end of the world as He promised at His ascension.

SELF-DENIAL: The act of giving up something we desire for a higher motive.

SENSUS FIDELIUM: A Latin phrase which means "the sense of the faithful". This refers to what has been believed and practiced by the faithful throughout the life of the Church.

SERMON ON THE MOUNT: The sermon preached by Christ in the first few months of His ministry which sounds the keynote of His new teaching. It can be found in Matthew 5:1-7:29.

SERVE: To do what God wants us to do; to do God's work.

SEVEN GIFTS OF THE HOLY SPIRIT: 7 supernatural powers received at Baptism and strengthened at Confirmation: wisdom, understanding, knowledge, counsel, fortitude, piety, and fear of the Lord.

SIN: Any wrong that we do; going against the will of God. Sin turns us away from God.

SINAI: A mountain near the Red Sea where God gave Moses the Ten Commandments.

SLANDER: The sin of saying something false about another which harms his or her reputation.

SOLOMON: The third King of Israel; the son of David and Bathsheba. He was known for his wisdom and built the Temple in Jerusalem.

SON OF GOD: A title of Jesus which reminds us that He is both God and man; Divine and human.

SORROW FOR SIN: Being sorry for and turning away from the sins one has committed.

SOUL: The spiritual part of the human person which enables us to know and to choose freely. Our soul lives forever and makes us be in God's image.

SPIRITUAL WORKS OF MERCY: The seven acts of compassion and love by which we care for our neighbor's spiritual needs: to admonish the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive all injuries, pray for the living and the dead.

SPONTANEOUS PRAYER: A type of prayer which comes to one's lip because of a situation in which one finds oneself; praying in one's own words rather than with a fixed formula.

STATE OF GRACE: Being free of mortal sin and possessing God's grace.

STATIONS OF THE CROSS: A devotion in honor of the passion of Our Lord which consists in moving from one to another of the 14 crosses (or stations) and praying and meditating before each one (See "Prayer"

appendix)

STEALING: The sin of taking something from someone that doesn't belong to you. It is against the 7th commandment.

STEWARDSHIP: Caring for God's creation; acting as His representative.

SUICIDE: The sin of taking one's own life. A serious sin against the 5th commandment. (If someone commits suicide without full knowledge and freedom, his/her responsibility before God is lessened.)

SUPERNATURAL: Something that is above the powers of man or of nature. A supernatural event is done only by God.

SUPERSTITION: Belief that creatures possess powers that only God has.

SUPPLICATION: A prayer of petition.

SYNAGOGUE: Place where Jewish people meet to pray and study.

SYNOD: An assembly or meeting of members of the clergy.

TABERNACLE: The special place in our Church where the Blessed Sacrament is kept.

TEMPERANCE: The moral virtue which enables us to control our passions and desires.

TEMPLE: The center in Jerusalem where the Jews worshipped God.

TEMPTATION: The urge to commit sin. We are tempted in 3 ways: by the world, the flesh and the devil. Temptations are not sinful in themselves; only by giving in to them do we commit sin.

TEN COMMANDMENTS: The laws given to us by God.

THANKSGIVING: A prayer of thanks to God for all He has given us.

THEOLOGICAL VIRTUES: The virtues of Faith, Hope, and Charity which are infused into our soul at Baptism. They are called theological because they come from God and are directed back to Him.

TOWER OF BABEL: Tower built by the proud people who thought they could do things without God's help. God confused their language and they had to abandon their tower.

TRADITION: The entire body of Christ's teachings that was preached by the apostles and passed down from one generation to another without alteration.

TRANSUBSTANTIATION: The complete change of substance of the bread and wine into the Body and Blood of Christ at the Consecration of the Mass.

TREE OF LIFE: A tree in the middle of the Garden of Eden. Whoever ate of its fruit would live forever.

TREE OF KNOWLEDGE OF GOOD AND EVIL: A tree in the Garden of Eden from which God forbade Adam and Eve to eat as a test of their love and obedience.

TRIBE: The families of Jacob's 12 sons.

TRINITY: The mystery of God; that He is three persons in one divine nature.

TRUTH: When what we say is the way things really are.

USURY: The sin of taking excessive interest for a loan of money.

VENERATE: To give honor and respect to someone. We venerate the saints and Mary because of their example and their holiness. This is different from homage and worship, which is given to God alone.

VENIAL SIN: A small or slight offense against the will of God.

VESTMENT: Literally means "clothing". In the Church it refers to the special garments worn by the bishops, priests and deacons when exercising their official priestly duties.

VIATICUM: Holy Communion given to someone in danger of death.

VICAR: Someone who acts for or in the name of another person. In the Church, the Pope is the vicar of Christ on earth.

VICE: An evil habit that leads to sin. It is the result of repeated sinful acts.

VIRTUE: From the Latin meaning "strength". A virtue is a good habit which enables a person to perform good actions easily and to avoid bad actions.

VOCAL PRAYER: Prayer said with spoken words alone or with others.

VOCATION: A call from God to serve Him in a specific way. Marriage, priesthood, religious life, and committed single life are all vocations.

VOLUNTARY DOUBT: The sin of willfully doubting some religious truth when there is enough reason to believe it.

VOW: A solemn promise made to God of something good and pleasing to Him.

WITNESS: To tell others about Jesus by words and actions.

WORSHIP: Giving honor, praise, and sacrifice to God.

YAHWEH: God's name which He revealed to Moses. In Hebrew it means "I AM".

"YES TO GOD": A phrase used to denote assent and submission to God's will.

EXPERIENCE OF FAITH:

BOOKS, RESOURCES, VIDEOS

SERVICE, ACTIVITIES,

PROJECT AND RETREATS

Books and Resources

Profession of Faith

- Faith Ways, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996.
Ideas for prayer, service, sacraments, teaching our faith and resources. Designed for 6th-8th graders.
- Kikawada, Isaac, and Arthur Quinn, Before Abraham Was, Ignatius Press, P.O. Box 1339
Collins, CO, 80522, 800-651-1531.
- Miguens, Manuel, Mary, The Servant of the Lord, Daughters of St. Paul, 50 St. Paul's Avenue,
Boston, MA, 02130.
- This Rock Magazine, P. O. Box 17490, San Diego, CA 92177.
- Youth Works, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996.
Ideas for prayer, service, teaching our faith, and resources. Invaluable asset to parish youth ministry. Designed to be used with high school students.

Sacraments of Faith

- Advent and Christmas Resources, Lent and Easter Resources, Pentecost Resources, Educational Ministries, Inc., 165 Plaza Drive, Prescott, AZ, 86303-5549, 800-221-0919.
- Bogle, Joanna, Celebrating Catholic Feasts and Festivals: A Book of Feasts and Seasons, Guardian Angel Books, McLean, VA. (703-827-8534).
- Faith Ways, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996.
Ideas for prayer, service, sacraments, teaching our faith and resources. Designed for 6th-8th graders.
- Youth Works, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996.
Ideas for prayer, service, sacraments, teaching our faith, and resources. Invaluable asset to parish youth ministry. Designed to be used with high school students.

The Life of Faith

- Bread for the World, Hunger 1996: Annual Report on the State of World Hunger, 301-608-2400.
- Bright, T. and Roberto, J., Do It Justice!, Center for Youth Ministry Development, 800-342-5850
and Don Bosco Multimedia, 914-636-4425. Series published for adults who want to share the gospel with the young.
- Campaign for Human Development, Catalog, 202-541-3212. Small-group booklets, videos, family-orientated reflections, year-round planning guide for justice education.
- Carey, Loretta, Dimensions of Justice and Peace in Religious Education, National Catholic Educational Association, 202-337-6232.
- Catholic Relief Services, Food Fast, 800-222-0025. Experiential educational tool on hunger and poverty.
- Catholic Relief Services, Operation Rice Bowl, 800-222-0025. Lenten program of fasting, education, almsgiving and prayer.
- East, Thomas, and John Roberto, Guides to Youth Ministry, Don Bosco Multimedia, 914-636-

4425

- Faith Ways, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996.
Ideas for prayer, service, sacraments, teaching our faith and resources. For 6th-8th graders.
- Henriot, Peter, et al. Catholic Social teaching: Our Best Kept Secret. Orbis Books, 800-258-5838.
- Johnston, Ray, Developing Student Leaders, Youth Specialties Church Source, P.O. Box 668, Holmes, PA 19043-9631, 800-776-8008.
- King, Martin Luther, Letter from Birmingham City Jail, April 16, 1963, available at local libraries.
- Kozol, Jonathan, Rachel and Her Children: Homeless Families in America, Crown, 215-572-6117.
- LaNave, Kevin, Christian Justice: Sharing God's Goodness, St. Mary's Press, 800-533-8095. Teaching manual.
- Lee, Harper, To Kill a Mockingbird, Warner, 212-522-7200.
- Maryknoll Justice and Peace Office, News Notes, 202-832-1780. Features background information and action suggestions on international issues in each bimonthly issue.
- Maturin, B.W., Self-Knowledge and Self-Discipline, Roman Catholic Books, P.O. Box 255, Harrison, NY, 07446.
- McElhone, James F., Particular Examen: How to Root Out Hidden Faults, Roman Catholic Books, P.O. Box 255, Harrison, NY, 07446.
- McGinnis, Educating for Peace and Justice: Religious Dimensions, Grades K-6 and Grades 7-12, Institute for Peace and Justice, 314-533-4445.
- Miller, Arthur, The Crucible, Viking Penguin, 212-366-2000.
- Miller, William, Dorothy Day: A Biography, Harper & Row, 800-242-7737.
- Moore, Joseph, A Teen's Guide to Ministry, Liquori Publications.
- National Catholic Rural Life Conference, Renewing the Earth, 515-270-2634. Study guides for children, teens and adults on the bishops' environmental statement.
- Pope John Paul II, Original Unity of Man and Woman, Blessed Are the Pure of Heart, The Theology of Marriage, and Celibacy, Reflections on Humanae Vitae, Daughters of St. Paul, 50 St. Paul's Avenue, Boston, MA, 02130.
- Prendergast, John, A Guide for Activists: Handbook on African Hunger, Center for Concern, 303-635-2757.
- Prejean, Helen, Dead Man Walking, Random House, (800-726-0600).
- Reynolds, Brian, A Chance to Serve, St. Mary's Press, Winona, MN.
- Rice, Wayne, and Mike Yaconelli, Creative Crowd-Breakers, Mixers, and Games, St. Mary's Press, Winona, MN. Numerous practical resources for a variety of youth ministry events. Adapted for the Catholic audience.
- Rice, Wayne, and Mike Yaconelli, Creative Communication and Discussion Activities, St. Mary's Press, Winona, MN. Numerous practical resources for a variety of youth ministry events. Adapted for the Catholic audience.
- Rice, Wayne, and Mike Yaconelli, Creative Activities for Small Youth Groups, St. Mary's Press, Winona, MN. Numerous practical resources for a variety of youth ministry events. Adapted for the Catholic audience.

- Rice, Wayne, and Mike Yaconelli, Play It!, Youth Specialties Church Source, Holmes, PA. 275 pages of games that can be played by almost anyone, regardless of skill or ability.
- Silverstein, Shel, The Giving Tree, Harper Collins Children's Books, 212-217-7000.
- Updates for Teens, St. Anthony Messenger/Franciscan Communications, 1615 Republic Street, Cincinnati, OH, 45210, 800-4880-0488.
- U.S. Catholic Conference, Department of Social Development and World Peace, Communities of Salt & Light: Reflections on the Social Mission of the Parish and Parish Resource Manual, 800-235-8722. A framework for assessment with a companion video.
- U.S. Catholic Conference, Department of Social Development and World Peace, Confronting Violence: A Catholic Framework for Action, 800-235-8722. Recognizes programs in dioceses, parishes and schools across the country.
- U.S. Catholic Conference, Department of Social Development and World Peace, Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy, (800-235-8722.) Resources such as posters and suggestions for using the pastoral letter in the classroom.
- U.S. Catholic Conference, Office for the Pastoral Care of Migrants and Refugees, Who are My Sisters and Brothers? A Catholic Educational Guide for Understanding and Welcoming Immigrants and Refugees, 800-235-8722.
- Youth Ministry Resources, Educational Ministries, Inc., 165 Plaza Drive, Prescott, AZ, 86303-5549, 800-221-0919.
- Youth Works, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996. Ideas for prayer, service, sacraments, teaching our faith and resources. Invaluable asset to parish youth ministry. Designed to be used with high school students.

Prayer in the Life of Faith

- Ausperk, Michael, D., Teenagers Come and Pray!, Twenty-third Publications, Mystic, CN. 800-321-0411. Celebrating the milestones, memorials and Holy Days with teens.
- Ayer, Jane E., Guided Meditations for Junior High: Good Judgment, Gifts, Obedience, Inner Blindness, St. Mary's Press, Winona, MN., 1997. Directions for the leader provide method for leading students in guided meditations. Used quite successfully for Prayer Days.
- Cannon, Chris, Great Retreats for Youth Groups, Youth Specialties Church Source, Holms, PA. Twelve complete faith-building weekends, ready to use or you can tailor them to fit your needs.
- Catucci, Thomas F., Time With Jesus: Twenty Guided Meditations for Youth, Ave Maria Press, Notre Dame, In, 1993. All levels, kids love these!
- Costello, Gwen, Prayer Services for Young Adolescents, Twenty-third Publications, Mystic, CN. 800-321-0411. Fourteen prayer custom-made services that relate to the everyday lives of young adolescents.
- Dubay, Thomas, The Fire Within: St. Teresa of Avila, St. John of the Cross, and the Gospel on Prayer, Ignatius Press, Ft. Collins, CO. 800-651-1531.
- Frohlich, Mary, Praying with Scripture, The Center for Learning, Villa Maria, PA. 1993. Helpful as a reference for various types of prayer and how to introduce students to these

different methods of prayer.

Haas, David, Praying with the Word - Advent, Christmas and Epiphany, St. Anthony Messenger, Cincinnati, OH. 1996. 800-488-0488. Contains scriptural references of each day's lectionary readings as well as a prayer based on the reading.

Hakowski, Maryann, Vines and Branches, Vol. 1, 2, and 3, St. Mary's Press, Winona, MN. Five retreat themes in each volume, includes handout masters.

Huelsman, Richard, S.J. Pray, Paulist Press, N.Y. 1976. Contents useful for prayer days and retreats, It is filled with ideas and methods of pray.

Koch, Carl, F.S.C., 150 Opening and Closing Prayers, St. Mary's Press, Christian Brothers Publication, Winona, MN. 1990. Each of these short prayers employ a passage from Scripture. This collection of prayers is helpful for short beginning or ending class or meeting.

Lanciotti, Judi, Prayers with Pizzazz, St. Mary's Press, Christian Brothers Publication, Winona, MN, 1996. Excellent prayer activities for retreats, days of prayer.

Link, Mark, Psalm 2000: A School of Prayer, Tabor Publishing, Allen, TX, 1996. Daily, short prayers.

McEntee, Margaret, ed., Resources for Catechists and Chaplains, Columbia Press, 1994. Retreats, prayer services, reflection ideas.

O'Donnell, Heart of the Redeemer, Ignatius Press, Ft. Collins, CO. (800-651-1531).

Peterson, Eugene H., Praying With Jesus: A Year of Daily Prayers and Reflections on the Words and Actions of Jesus, Harper, San Francisco, CA, 1993. Daily, short prayers.

Regan, S. Kevin, Teen Prayer Services, Twenty-third Publications, Mystic, CN. 800-321-0411. Services focus on important issues like friendship, self-esteem, sexuality, choices, love and others.

Regan, S. Kevin, Twenty More Teen Prayer Services, Twenty-third Publications, Mystic, CN. 800-321-0411. More excellent prayer services for teens.

Sawyer, Kieran, Time Out!, Ave Maria Press, Notre Dame, IN. A resource collection of more than 50 "capsules" of youth ministry experiences - presentations, discussions, scripture study, community building activities, prayer experiences, games, role-plays, and more.

Schneider, Mary Valerie, S.N.D., Weekly Prayer Services for Teenagers, Twenty-third Publications, Mystic, CN, 1997, 800-321-0411. Prayers based on Sunday readings and are set up in the same manner.

Youth Works, Center for Ministry Development, P. O. Box 699, Naugatuck, CT, 06770, 1996. Ideas for prayer, service, sacraments, teaching our faith, and resources. Invaluable asset to parish youth ministry. Designed to be used with high school students.

Videos

Profession of Faith

"*Agony and the Ecstasy*," rent in local video store. Ages: Jr. High and Sr. High. Tells the story of Michelangelo. 120 minutes.

"*Brother Sun, Sister Moon*," rent in local video store. Ages: Jr. High and Sr. High.

“*The Creation*,” available through the Audio Visual Office of Diocese of Arlington. All ages. 9 minutes. Based on a black spiritual poem written by James Weldon Johnson in 1919. Reflects awesome power of God in creation.

“*Inside the Vatican with Peter Ustinov*,” rent in local video store. Ages: Jr. High and Sr. High.

“*Jesus Christ Superstar*,” rent in local video store. All ages. 108 minutes.

“*Jesus of Nazareth*,” distributed by the Bridgewater Group, 15400 Sherman Way, Van Nuys, CA.91406. All ages. 14 tapes for a total of approximately 382 minutes.

“*Joan of Arc*,” rent in local video store. Ages: Jr. High and Sr. High.

“*Miracles of Jesus*,” distributed by Turner Home Entertainment, One CNN Center, Atlanta, GA. 30303. All ages. Approximately 30 minutes.

“*The Shoes of the Fisherman*,” rent in local video store. Ages: Jr. High and Sr. High.

“*Song of Bernadette*,” rent in local video store. Ages: Jr. High and Sr. High.

Sacraments of Faith

“*The Changing Sacraments*,” St. Anthony Messenger Press and Franciscan Communications, 800-488-0488. Ages: Junior High to Adult; themes: the sacraments. Whimsical cartoons explain the history and development of the seven Catholic sacraments in this seven-part video tape. Each part about 15 minutes.

“*The Choice*,” St. Anthony Messenger Press and Franciscan Communications, 800-488-0488.

Ages: Junior High to Adult; themes: Confirmation/Role Models. A teenage girl, preparing for Confirmation, meets a young woman who helps her to see that service can be more of a joy than a chore. 19 minutes.

“*Pardon and Peace*,” St. Anthony Messenger Press and Franciscan Communications, 800-488-0488. Ages: Junior High to Adult; theme: reconciliation.

The Life of Faith

“*Abortion*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Sr. High. MTV format addresses this topic. 15 minutes.

“*Alcohol*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.

“*Amie*,” St. Anthony Messenger Press and Franciscan Communications, 800-488-0488. Ages: Junior High to Adult; themes: Social Justice/Awareness. A young photojournalist on assignment helps bring the plight of the inner city poor into the headlines. Her solidarity with the oppressed arouses a mixed response of both rejection and acceptance. 17 minutes.

“*Attitude*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.

“*Bells of St. Mary’s*,” rent in local video store.

“*Beyond the Dream*,” USCC, Washington, D.C., 800-235-USCC. Catholic Immigration in the U.S.

“*Chariots of Fire*,” rent in local video store. Rating - G. Tells the story of the personal struggles faced by two long distance runners, their choices, and the results of their choices.

- "The Choice,"* St. Anthony Messenger Press and Franciscan Communications, 800-488-0488. Ages: Junior High to Adult; themes: Confirmation/Role Models. A teenage girl, preparing for Confirmation, meets a young woman who helps her to see that service can be more of a joy than a chore. 19 minutes.
- "Dating,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Sr. High. MTV format addresses this topic. 15 minutes.
- "Dead Man Walking,"* rent in local video store. Rating - R. Themes of repentance and conversion. This is a film that you would want to choose scenes to use.
- "Depression,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Dropouts,"* Power Surge Videos for Teens, Wm. H. Sadlier 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Drugs,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Entertaining Angels."* Life story of Dorothy Day. Theme: social justice.
- "Everyone, Everywhere," "The Choice,"* St. Anthony Messenger Press and Franciscan Communications, 800-488-0488. Ages: Junior High to Adult; themes: Social Concern/Vocation. Mother Theresa tells of the ministry of her Sisters of Charity with the sick and the destitute of India and the West. 11 minutes.
- "Field of Dream,"* rent in local video store.
- "Friends,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Ghandi,"* rent in local video store. Rating - PG-13. The story of Ghandi, a peace advocate. Portrays the poser of peaceful resistance.
- "Ghost,"* rent in local video store. Rating - PG-13. Immediate judgment, good and evil shown at time of death.
- "Goals,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Homeless,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Integrity,"* " Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "In the Name of the Father,"* rent in local video store. Rating - R. Based on the autobiographical novel about the "Guilford Four." A surely thief is falsely imprisoned along with his father an aunt for an IRA bombing. They fight the horrifically mislead system with the help of a lawyer.
- "Lay Volunteers in Ministry,"* St. Anthony Messenger Press and Franciscan Communications, 800-488-0488.
- "Leadership,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "Loneliness,"* Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- "A Man for All Seasons,"* rent in local video store.

- “*Man Without a Face*,” rent in local video store. Rating - PG-13. A finely crafted film about an unlikely friendship between a reclusive ex-teacher and a 13-year old fatherless boy. Good discussion for truth or public pressure.
- “*Market Place Prophets*,” USCC, Washington, D.C., 800-235-USCC. History of Catholic Social Teaching.
- “*Media*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Sr. High. MTV format addresses this topic. 15 minutes.
- “*Mission*,” rent in local video store. Story of Jesuit Missionaries in Spanish countries of South America.
- “*Mission Work*,” Maryknoll World Productions, 800-227-8523.
- “*Mother Theresa*,” Our Sunday Visitor Books, Huntington, IN, 46750. Themes: social justice, works of mercy. Approximately 30 minutes.
- “*My Left Foot*,” rent in local video store. Rating - R. A man born with cerebral palsy to a poor family in Dublin is a source of shame, especially to his father, until one day, using his foot, he scrawls a message on the floor with a piece of chalk. The success of his paintings, and writings gives him a voice no one imagined.
- “*Ordinary People*,” rent in local video store. Rating - R. Tells the story of a family torn apart by guilt after the accidental drowning of a son. Dynamics of family life.
- “*Parents*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- “*Questions of Conscience*,” First Run Express, 153 Waverly Place, NY, 10014. Tells the story of the Jesuits murdered in El Salvador.
- “*Quiz Show*,” rent in local video store. Rating - PG-13. Excellent themes on temptation. Sin is not a private matter.
- “*Racism*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- “*Rain Man*,” rent in local video store. Rating - R. Autistic brother who fills a void in his brother’s life. Good discussion on who are we to judge another person’s value or right to life.
- “*Responsibility*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- “*Romero*,” rent in local video store. Rating - PG-13. Theme: social justice. 105 minutes.
- “*Self-Image*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.
- “*Sex*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Sr. High. MTV format addresses this topic. 15 minutes.
- “*Sisters and Brothers Among Us*,” Campaign for Human Development, 203-541-3212. Tells the story of poverty through the faces and voices of the poor.
- “*Soldier Story*,” rent in local video store. Rating - PG. Racial tension in our culture.
- “*Spitfire Grill*,” rent in local video store. Rating - PG-13. Themes of redemption, conversion, accepting the sinner as Jesus did. Judgement of others strongly portrayed.
- “*Stress*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.

“*Tobacco*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.

“*The Trouble with Angels*,” rent in local video store.

“*Twelve Angry Men*,” rent in local video store. No rating given. One man on a jury resists to condemn a man, causing the rest of the jurors to betray their own prejudices and reexamine the facts.

“*Witness*,” rent in local video store. Rating - R. Good depiction of another culture, also how violence can destroy a culture. Choices made by individuals.

“*Violence*,” Power Surge Videos for Teens, Wm. H. Sadlier, 800-221-5175; ages: Jr. High and Sr. High. MTV format addresses this topic. 15 minutes.

“*You Can Make a Difference*,” St. Anthony Messenger Press and Franciscan Communications, 800-488-0488.

Prayer in the Life of Faith

“*Pale Rider*,” rent in local video store. Excerpts can be used for the topic of prayer. Ages: Jr. High and Sr. High.

“*Lady Hawk*,” rent in local video store. Excerpts can be used for the topic of prayer. Ages: Jr. High and Sr. High.

“*Fiddler on the Roof*,” rent in local video store. Excerpts can be used for the topic of prayer. Ages: Jr. High and Sr. High.

Service

Direct Service Ideas (compiled from "Youth Works" published by the Center for Ministry Development and activities used by local youth workers)

Service to Address Hunger, Poverty, and Homelessness

- Youth Ministry Giving Tree in Advent
- Turkey Dinner Scavenger Hunt
- Help with Parish suppers or coffee and donuts after Mass
- Volunteer to clean up/ do yard work at the parish.
- Be a greeter at coffee and donuts. Stop and chat with the older parishoners who love to spend time with young people.
- Adopt a crisis pregnancy center, raise money, have baby showers. (some centers include: This Way House, Mary's House, Hope, DC Border Baby Project, Jeremiah House, St. Ann's Maternity Home)
- Volunteer to work in a local homeless shelter, clothing shop, soup kitchen or food pantry. (e.g. Christ House, Carpenter Shelter, Alive, ACCA, Food Bank, Joseph's Coat.)
- Adopt a priest or seminarian and pray for him daily.
- Plant gardens with low-income families.
- Build playground equipment for a low-income day-care center.
- Rehab or build homes for low-income families (e.g. Habitat of Humanity.)
- Weatherize homes for low-income families.
- Work overnight in a homeless shelter.
- Collect toys for low-income children at Christmas. (HO HO HO)
- Gather school supplies for low-income children who are starting school.
- Organize a food drive for a local food pantry.
- Lead classes for migrant farm children during the summer.
- Cook a holiday meal for the homeless.
- Collect books and videos for a church or library in a low-income community.
- Help food banks or other services with their inventory and bookkeeping.
- Deliver Meals on Wheels.
- Form a baby-sitting service to allow low-income mothers to look for jobs or go to school.
- Reclaim broken bicycles or lawn mowers and donate them to low-income families.
- Hold joint parties or picnics with young people from low-income housing in your city.
- Organize local food merchants to donate food to shelters ad food banks. Work with local supermarkets to cosponsor a one-day food drive, turning over a percentage of the day's sales to local soup kitchens.
- Start, promote, and maintain a church-wide recycling program.
- Hold a paint-a-thon with other churches to help elderly families, while raising money for projects in the developing world.

Section IV

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- Plant a tree or shrubs at a zoo or park.
- Befriend a highway by cleaning up litter.
- Collect phone books for recycling.
- Organize a volunteer service program with a local homeless shelter, clothing shop, soup kitchen or food pantry.
- Clean out your closets on a regular basis, contributing good, wearable clothing to groups that help those in need. (Joseph's Coat, St. Coletta's)
- Donate to a food or clothing drive.
- Sponsor a poor child or family in another part of the world.
- Provide financial support to relief groups that work directly with the poor locally and globally; a few examples of such groups are: CARE, 660 First Ave., New York, NY 10016; Heifer Project International, P.O. Box 808, Little Rock, AR 72203; Catholic Relief Services, 209 West Fayette Street, Baltimore, MD 21201-3403; Mennonite Central Committee, Akron, PA 17501; Save the Children Federation, Wesport, CT.
- Develop a listing of local service opportunities featuring practical ways that people can be involved as families or neighborhood groups
- Post an updated monthly list of items needed by local agencies in your parish bulletin, school newspaper, etc.
- Allocate a percentage of money raised through school or parish fundraisers to agencies that serve the needs of the poor
- Sponsor a poor child or family in another part of the world.
- Twin with a parish/school in another part of your town, diocese, state, country, or world for selected social, educational and prayer programs.
- Sponsor a hunger walk or overnight fast program to raise funds to combat hunger (Check out CROP, Church World Services and Food Fast from Catholic Relief Services.)

Service with the Elderly

- Start an escort service for older church members who need help to get around the church.
- Bake homemade bread (with an expert) and deliver it to homebound members.
- Lead recreation in a nursing home.
- Do fall or spring clean-up or snow removal for homebound church members. Share refreshments.
- Record, duplicate, and deliver tapes of the worship service to homebound members.
- At nursing homes, write or read letters for senior citizens who can no longer write or read.
- Start a clown troupe to perform in children's homes and nursing homes.
- Form one-to-one relationships with residents of nursing homes. Adopt a grandparent.
- Help senior citizens with shopping (Christmas, groceries, errands, go through/organize photo albums/ old pictures).
- Offer a fix-up service for simple home repairs for senior citizens.

Service with Children

- Teach or help with vacation church school in your community or area.
- Act as "big buddies" to children who need extra support and role models. Serve as a Big Brother/Big Sister to a child in need.
- Help with or lead an after-school program for children.
- Produce dramas about current topics to present to children.
- Coach children in sports.
- Teach arts or crafts to younger children.
- Lead overnight camping experiences with younger children.
- Present puppet shows for children in city parks.
- Read books to children in a library program.
- Run an after-school program for children.
- Tutor recent immigrants who are learning English.
- Help parish students with their Science Fair Projects
- Sponsor a First Communicant to help learn their prayers
- Help out with Children's Liturgy of the Word or with seasonal or weekly Children's or Family Mass
- Help train acolytes
- Volunteer as an aide for Sunday Religious Education classes.

Service with People Facing Crises

- Host a carnival for mothers and daughters in a shelter for battered women.
- Provide blankets, clothing, and other emergency supplies for people caught in a crisis such as a flood, tornado, hurricane, fire, etc.
- Make "care packages" for teenage mothers, including diapers, baby wipes, baby shampoo, lotion, baby powder, children's books, and a guide for new parents.

Service with People with Disabling Conditions

- Read written materials for the sightless.
- Visit institutions for those with mental handicaps.
- Help with activities in a home for children with disabilities.
- Offer a shuttle service to help people with disabilities attend church events.
- Undertake projects to make your church facility accessible to all.
- Offer tutoring or job-training mentoring to youth with disabilities.
- Help people with disabilities write letters and send business correspondence.
- Make special equipment (such as wheelchair ramps) for people with disabilities.
- Start an American Sign Language class in the church.

Service Related to Health and Sickness

- Help Red Cross run a blood drive.
- Collect medical supplies for overseas missions and relief efforts.
- Volunteer in an AIDS clinic or hospice.
- Conduct blood-pressure screenings.
- Visit church members in the hospital. Bring a plant that a group member grew.

Other Service Opportunities

- Diocesan WorkCamp - a weeklong Catholic summer work project directed towards people in our diocese.
- Group WorkCamps - weeklong ecumenical summer work projects where travel is required.
- Reach Out - regional Catholic summer work projects where travel is required.
- Neighbors Program - local Catholic summer work project run by the Center for Ministry Development.

Activities and Projects

PROFESSION OF FAITH

- Research names of God used in Old and New Testament. If possible, why is this title used?
- How is the belief of the Israelites in God as being one God different from the various religions of the Old Testament?
- Explore different ways we address God the Father: in private prayers, in the Mass, in sacramental liturgies.
- Go to the National Gallery, or look in Art history books to explore and compare how the following are depicted in paintings and art through history: creation, patriarchs, exodus, etc, The life of Christ, Mary, the early church, the apostles....
- Set up a panel or debate the various scientific and religious explanations of creation and evolution. What is the church's position?
- Present dramatic presentations of Genesis 1 and 2 (with music and choral readings)
- Visit ethnic churches to see how the topics of creation, life and death of Christ are portrayed in their cultures.
- Using the Internet, view the Sistine Chapel on the Vatican Museum Web Page. Using the closeups of the ceiling that portray the story of creation: identify each section and list scripture references, explain what unique factors Michelangelo brought to his paintings.
- Search the scripture for the various names and titles given to Jesus Christ... or which titles did he use for himself... Cite the scriptural reference and the symbolic meaning.
- Develop the theme of God being the Father of all people. One way is to use Christmas cards from other cultures - Native American, countries in Africa, India, China, Japan, Russia, Korea, Viet Nam, Mexico, Central and South America. Another suggestion is to use saints from these various countries and areas.
- Compare and contrast our concept of the one true God with Native American beliefs and celebrations.
- Using the videos available in video stores such as, "Jesus Christ Superstar" and "Jesus of Nazareth" or the "Ten Commandments" with C. Heston or "King David" with Richard Gere.... Compare video with scriptural references. How true are they to the scripture.

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- Write and perform a nativity or a passion play using different dramatic models (Greek Chorus, medieval or Shakespearean Play, Mime, etc.) Use 2-3 acts and as many students as possible.
- Research the Church documents referring to Mary. Explain how she is a model of Church. Research the different history and meanings of the marian feasts. Explore different cultures appreciation and devotion to Mary.
- Study the prayer The Angelus. When did it originate, what is its use. Look at the painting, 'The Angelus' What is its history and your impression.
- Study the origin of the Hail Mary. When is it used in Catholic devotions, How is the Latin translation used.
- Explore and discuss the part of the Creed that says "He descended to the dead". What are the meaning and popular interpretations. What is the Church's teaching? Through art or prose, depict the people Jesus visited and their reaction.
- What do other religions believe about an afterlife? What did various groups who lived at the time of Jesus believe? (Greeks, Romans, Pharisees, Sadducees)
- Choose five or six popular hymns from your parish hymnal or songbook. Analyze what is said about the Holy Spirit in these songs... Discuss what we believe about the Holy Spirit.
- Explore church documents (esp. Lumen Gentium) to discuss how many denominations understand themselves to be one, apostolic, holy and catholic churches. What are our relationships to other denominations, past and present.
- Present the play "Hamlet" Discuss the scene where Hamlet meets the Ghost of his father who has been doomed to walk through the castle. His soul has no rest for in being murdered, he was not able to be shriven of his sins. Discuss the crime of murder, the necessity to confess one's sins and the peace that confession brings.
- Listen to Handel's Messiah, especially the "Halleluia Chorus". Discuss the theological foundations for this piece. Why has it remained such a popular piece through the ages? What are some other popular/rock/folk pieces that could also depict the story of Jesus' life or another religious theme?
- Using the popular video "Ghost"... discuss issues such as heaven or hell, how you get there, immediate judgement, and punishment of evil.

SACRAMENTS OF FAITH

- Advent: Advent Wreath, Hail and Blessed Prayer, students draw pictures of Old Testament types of Christ and read the accompanying Scripture.
- St. Nicholas Day: Younger students put shoes outside the classroom; older students put in candy and a spiritual bouquet for each student.
- Epiphany: Three young men dress up as the three kings, go from classroom to classroom with treats for students, read the Epiphany story, and write in chalk above each doorway 19 - K - M- B - 98 (or whatever the year). This is a European custom commemorating the three kings (Kaspar, Melchior, Balthasar), and consecrating the year to Christ.
- Lent: Make a paper chain with each link representing a prayer or sacrifice (different colors for each type of prayer or sacrifice).
- Students can write their own Stations of the Cross with a Scripture passage and meditation for each station.
- Study the Holy Shroud of Turin and meditate on Our Lord's Passion. For information on the Shroud, contact Turin Shroud Center, P.O. Box 25326, Colorado Springs, CO 80918, 719-599-5755.
- May: May crowning and May altars.
- Any First Friday: Sacred Heart altars and consecration to the Sacred Heart.
- Christ the King: Procession and crowning of a statue of Christ.
- Year Round: Celebrating students' baptismal days and patron saints feast days.
- Quarterly projects: Each quarter each student does a poster, oral presentation and written report on the theme of that quarter. Suggested themes: saints, Bible stories, shrines and famous churches, religious orders.

LIFE IN FAITH

- Research Report: Use the Catholic Encyclopedia and modern magazines: US Catholic, Newsweek, Time, America, etc.). State sources; choose topic; give position of Church with quotes from documents; give overview of topic with its pros and cons.
- Make a child's booklet of the Ten Commandments and Eight Beatitudes using a positive, motivational approach. Illustrate your work. Share with parish religious education classes.
- In the comic section of the newspaper, look for any sins subtly presented. Show how the media presents these a "wrong" or "perfectly all right". In each case, based on the study of Christian Morality, explain what is wrong, and why.
- Create a Booklet for Teenagers on how to live the Beatitudes. Take each beatitude, explain it and use examples from TV characters on how to live it. Make it attractive and "contemporary".

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- Create a visual book for your future daughter or son on the dimensions of love, sex, and life. In this booklet share your own learning experiences of the above through the following:
 - *people who have helped you in establishing your value system
 - *sayings, poems, songs, that are meaningful to you and pertinent to the topic
 - *selections from the life of Jesus in the New Testament that show the richness of love
 - *letters to your daughter or son about handling situations such as drugs, alcohol, pre-marital sex, peer pressure, rejection and hurt. Include your use of personal prayer, why you pray and why you think it is important.
- Analyze ten popular songs that point out different attitudes toward love, sex, and life. Illustrate your findings in a way that they could be shared with someone special: your future spouse, your own child. Complete the booklet with prayers that your son or daughter could use to help them with their problems.
- Research what freedom means in different cultures and countries.
- Take a survey among several adults and ask them how their ideas of freedom have changed over the years. When the survey is completed, write up a "News story" on their views.
- List ten examples of adults who have not been obedient to the responsibilities of their lives. Choose five from TV shows, movies, magazines, or news papers and five from your own experience. Do the same for ten adults who have been faithful and obedient to the responsibilities of their lives.
- MUSIC: Have students put the Ten Commandments to music.
- MEDIA TRACKING: Have the students check out TV news and shows or other media and keep track of how many times they observe each Commandment being violated

Research Report on one of the following: Adapted from "Connect"

- What statements have the Holy Fathers and bishops made concerning human rights?
- What is the position of the Church on the right of conscientious objection in respect to war?
- What guidelines does the Church give regarding war as a legitimate form of defense?
- What is the effect of "white collar" crime in society and what are the moral implications of this form of wrong doing?
- What have the bishops said in regard to housing in areas of justice and respect for the dignity of all Americans?

- Why have the Bishops singled out the plight of farm workers in the USA and what should be our moral response to the statements?
- What does and economic issue like unemployment have to do with Christian morality and the moral life?
- What evidences of racist attitudes and practices are found in our local community of the Diocese of Arlington (including Fairfax, Loudon, etc.)?
- What Church organizations minister to Gay Catholics? what is the church's position on the issue of Homosexuality?
- What is the position of the church on issues such as pollution and ecology conservation?

PRAYER IN THE LIFE OF FAITH

SCRIPTURES

- **SONGS:** List four major themes of the assigned scripture reading. For each theme, find five contemporary songs that express the theme in modern terms. For each song submit the title, the artist, the album it is from, and some of the words that link the song to the scriptural theme.
- **WEB SITES:** In what time and place is the scripture reading set? Locate four web sites that give the history, geography, or politics of the time of the scripture reading. Submit notes you have taken from each site. In a one page essay, use your own words to describe the life of the people at the time of the scripture reading.
- **TV NEWS:** In the scripture reading certain people, named or not, are mentioned. Play the part of a roving reporter with Eyewitness News, and interview some of the characters about what they have witnessed. Present a ten to fifteen minute videotaped interview with at least five different people who were involved in the momentous events.
- **MOVIES:** Using a guidebook on videos, choose one religious and one secular film about a particular scripture event. View them both. Compare and contrast them either in poster form or through a Power Point presentation.

PRAYER FORMS AND STYLES

- Learn to pray the Liturgy of the Hours. The Daughters of St. Paul have a one volume Liturgy of the Hours book. Daytime Prayer is a good place to start because it is simpler, then the students can advance to the other Hours.

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- Explore different styles and methods of prayer. The St. Ignatius Method is good for this age group. The night before, the person chooses a topic of meditation from the Gospels. Upon awaking, the person reviews the topic of meditation. At the beginning of the meditation time, the person recollects himself and asks the Holy Spirit to help him pray. Then he engages the imagination in visualizing the setting and event in as much detail as possible. Then he thinks about the topic, applying it to his own life. Then he makes a resolution based on the topic. Finally he offers acts of love and thanksgiving to God.
- Explore and discuss the different styles of prayer and different personality temperaments. Find different Church leaders that exemplify these different styles (i.e. St. Thomas Aquinas, St. Augustine, St. Francis of Assisi, and St. Theresa of Avila) The book, *Prayer and Temperament* is very helpful.
- Explore the Rosary. Using any one set of mysteries, prepare a small prayer book, either with illustrations or prose, for the first communion class in your parish. You could also do one for the teens in confirmation preparation using modern day pictures in magazines.
- Take a faith walk with Jesus. The setting is one hour before Holy Thursday supper.... You meet your friend Jesus.... He is glad to see you... talk about a difference he has made in your life.... In other's lives.... Cure the sick, the blind, the crippled and forgave their sins, forgave your sins..... you are thinking about becoming one of his disciples but..... share with Jesus what is holding you back, what are the difficulties you have in following Him.... Listen to what He tells you.....
- Dramatize the stations of the cross and present.... Make them modern... how is Jesus judged today, how is He made to carry His cross.... Who are the suffering today.
- Take part in the Holy Week Celebrations... Palm Sunday, Holy Thursday, Good Friday, Holy Saturday, Easter Vigil.
- Imagine yourself as Jesus as you listen/read the gospel passion narratives. What are your feelings....
- Gather on Good Friday to read all the passion narratives in the different Gospels.
- Choose a character from the Easter Sunday gospels. What are your feelings, beliefs as you hear of the Resurrection? How do you react? Is your faith strong enough to believe in the Resurrection? What about your own Resurrection?

Retreats or Days of Reflection

Because many parishes have active comprehensive youth ministry programs and due to the time restraints and busy schedules of many of our teens, many parishes do not do the large high school weekend retreats of the past. Instead they offer small groups, 4-6 week spiritual seminars, leadership retreats, and 8th grade confirmation weekend and day-long retreats. It is very effective and less volunteer and time intensive to attend and promote the excellent diocesan retreat experiences available.

Several retreat programs are offered in the Diocese of Arlington.

NORTHERN VIRGINIA YOUTH ENCOUNTER
YOUTH FOR CHRIST
YOUTH 2000
YOUTH RALLY

Excellent two or three day retreats are offered by the Franciscan Friars of the Primitive Observance, Immaculate Conception Friary, 107 Rivet Street, New Bedford, MA 02744. These friars and sisters are similar to the group that does the Youth 2000 retreat, but lead an even more penitential life. They relate very well to junior and senior high school students.

RETREAT SAMPLES ACTUALLY USED IN PARISH PROGRAMS

Original Guided Meditation for the Feast of the Seven Sorrows

Intro—Review the Seven Sorrows, explain to the extent that your students are/n't familiar with Mary, her life, her significance in Christianity and especially Catholicism.

Start—read the passion narrative from one of the synoptic gospels, then after the crucifixion, lead students to consider what Mary might have done afterward. E.g. she walks home, tracing her steps from earlier in the day. You walk with her as her friend, to comfort and console her. She remembers the crowds, all the noise has now disappeared into the everyday sounds of the marketplace. Entering their home, you sit and talk with Mary, make her supper, sit and eat with her, but eventually, you must return to your own family for the evening. She sits alone in the home, unable to do much but think of her lost son, review the day. Eventually she wanders into Jesus' room, sees his clothes from the previous day neatly folded over a chair, the cot where he slept, the half-read books on his nightstand. Then Mary catches sight a letter peeking out from one of the books. Moving closer to the nightstand and picking up the book, she sees her own name written

in her son's handwriting on the envelopes cover. Opening the envelope, she finds a farewell letter from Jesus – what does he say? How does he comfort her?

Day Long Retreat on Missions and Missionary Work

MORNING – Introduction to topic and break into groups and do Ice Breakers. Each group have two speakers for the morning session. Speakers should provide insight, videos, pictures, collages, clothing, religious art, liturgical materials, etc. from the culture in which they worked as well as first-hand information from their experience with missions and missionary work. Speakers were encouraged to include as much hands-on experience in their presentation as possible.

Break after each speaker/experience to journal about what it would have been like to be in that area of the world with the speaker. Ideas for journals – write letter home to best friend from field, describe experience. Imagine what you would like to share with the people you are visiting—what about your relationship with Jesus is most important, most treasured? What would you like to experience, learn from the people you are visiting? How do you think the exchange will shape/mold your faith life?

LUNCH – Have youth lunch together by group. While one is eating, have the other do an outdoor activity. For lunch, serve rice and water only by request and in conjunction with the missions theme. This way young people can experience the mission idea on multiple levels, and realize that mission work effects more than an 8-hour work day or living quarters. The cost for lunch was split – ½ to pay for rice and ½ to go to a charity... perhaps the mission spoke of in the morning session.

AFTERNOON – Mission-themed films were shown, followed by discussion through imagery. Suggested films include: "Romero", "The Power of One", "Entertaining Angels", "Jesus of Montreal" (in French with subtitles but worth it), "Cry the Beloved Country". Non-verbal discussion involved large sheets of news print and plenty of crayons. Small groups of 4 were formed, and each person in the group chooses a crayon representing the "color" of their mood following the film. Then each person in the group draws a pictorial representation of their thoughts on the film—e.g. if the main character encountered significant oppression, a group member might draw a brick wall representing the obstacle that political oppression is to the recognition of human dignity. Then, each group member responds to the other's drawings – e.g., in

response to the brick wall, one member might draw a rambling rose up the wall as a sign of hope, beauty, and faith for the eventual overcoming of oppression in our midst.

Verbal discussion to follow, first in small groups focussing on the images drawn. Then in large group to bring out main ideas, concerns, issues, etc.

CLOSING – Short prayer service as entire group close the day and retell the main ideas, purposes, as well as offer a time for youth to share what they have learned or discovered about themselves.

Overnight Leadership Retreat --- Gift Exchange

This is intended for a small group of young people who have shown leadership qualities and are being formed to take leadership roles in your class or youth group. It also accommodates the fact that leader types are very busy and can't coordinate their schedules to be available all on one day. It is best to do this on a Sunday night preceding a Monday school holiday, or on a Friday or Saturday night. They must have the opportunity to sleep the next day at home. An additional benefit is that this can and should be done at your parish or school facility, to familiarize the youth with your resources and to minimize cost and travel.

The group gathers in the early evening for some preliminary orientation and talk on upcoming responsibilities or programs that they need to prepare for. Sometimes in the fall (I have leadership change by semester - Sept and Jan to accommodate seniors that need to get out and freshman that are now ready to come on board) we use this time to take all the pictures from the year before and make a collage to hang in the youth room. This reviews the year's activities - what did and did not work - and helps them plan the new year.

For dinner, the group is given a certain amount of money and they have to decide what to make and eat as a group. This is a fascinating process that requires group dynamics and that the adults should not participate in except to observe and make note of dynamics to point out and discuss later. If it doesn't come up you might want to suggest a exploration of your kitchen facilities so they don't have to purchase unnecessary utensils or condiments. If possible walk, as a group, to the grocery and hold firm when they exceed the budget. I like to give them cash... and that's it.

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Sometimes they make up the difference or they have to revise the menu and decide what to put back or exchange for a generic brand... another great discussion/debate to observe. Go home and cook and serve and eat and CLEAN UP dinner as a group. They might want to prepare a snack for later. PLEASE NOTE: I also make them purchase breakfast foods and make those decisions at the same time... maybe divide in groups, dinner/snack/ breakfast to plan, etc.

Once dinner is over the main portion of the retreat is the gift exchange. IMPORTANT: in your invitation/permission slip/informational flyer you need to have made clear that each person (youth and adults) are to come prepared with all the needed materials and supplies to teach or train the group to do a certain task or activity. This activity should be something the individual is good at and/or likes doing. It can be anything. We have learned to juggle, make paper, dance the cha cha, play card games, change a flat tire, balance a checking book, give backrubs, make apple pie, etc, etc.... They should discuss this with you before hand so that 1) you can help them decide what to do and how best to present it, they often have great difficulty thinking of something that they are good at that is appropriate, be patient and flexible and you will be richly rewarded and 2) you can plan the sequence of events. This generally goes on in the early hours of the morning which they love and is good for the bonding process... If you have time for sleep, make sure to separate the boys and the girls, even in such a small group. We often include mass, either in the middle of the night in a dark church if your clergy will oblige, or one of the morning parish masses.(The parishoners love to see groups of teens at mass, even if they are particularly grungy and sleepy.)

Don't hesitate to send them off as soon as breakfast is over. The sooner the better. Follow this retreat up with planning meeting that takes into account the different talents you discovered overnight, not the activities, but things like who explained things well, who could see the whole picture, who would jump in and get things started, etc... All these are observed very clearly through the nights events.

Confirmation Day Retreat with Sponsors

In this diocese, most youth are confirmed in the 8th grade. However, because of the constant movement in our area, there are often many youth in high school that need to be confirmed. Many parishes have special groups for these young people that meet separately from the 8th grade classes but then include them on the retreat and have them confirmed when the bishop comes.

Either way this retreat model includes the sponsors. Many parishes also include the sponsors in the preparation meetings throughout the year. Including the sponsors in the confirmation preparation is very beneficial to the confirmandi and to the parish. Their inclusion allows for a relationship to develop between the young person and a faith-filled adult. Many studies attest to the benefit of the presence of other adults in an adolescent's life as they struggle to define themselves apart from their parents and church. The parish benefits because of the adult formation that happens for these sometimes nominal Catholics during the meetings and especially the retreat. This process also encourages the choice of the sponsor from the parish community, who might be more likely to have an ongoing relationship with the youth rather than a distant relative. However, some choose sponsors who are unable to be present on the day of retreat. In that case, a parent can substitute for the sponsor.

Small groups should be made up and should mix parish school youth with parish religious education youth if that is the issue for your parish. Hispanic youth can be included in this retreat by either having their own small groups or integrating them into the other groups, depending on the dynamics in your parish. All participants should be told to bring a bag lunch. Drinks and snacks should be provided by the parish. This retreat can be done at a parish facility, using a large gathering room with small break-out areas/rooms around the facility. It can also be done at a distant facility. This retreat was designed to accommodate the large numbers of candidates and their busy schedules. We encourage people to come for the whole day or not at all. It is disruptive and difficult for all when someone comes in late or leaves early. The small group leaders can be adults from the youth ministry program, catechists, or other parish adults. If you must a sponsor can be used if ask them in advance. The groups should no more than 6 youth with their sponsors. Meet with the small group leaders and sponsors the night before to explain the day and your expectations. If that is not possible, the schedule below provides time for those meetings at the beginning of the retreat.

CONFIRMATION RETREAT SCHEDULE

- 8:30 Small Group Leaders - Handouts and Explanation of the Day
9:30 People Arrive for Hospitality and Orientation - Donuts and Juice
9:45 Welcome - Who am I and Opening Prayer
9:50 Ice Breakers - Are you someone who???
- 10:00 Sponsors go with Someone to be briefed on expectations of the day
Youth do Pinwheels to make small groups
Handout Holy Spirit Gifts Sheet, posters, magic m's
Have them Create an ad or a T-shirt design about their gift
When group comes back together have sponsors find their youth (small groups are now complete) and then have each group present their design to the whole.
- 10:30 God's Loving Call- Lion King Clip/ Simba's journey
Own Life Journey... share life line with sponsor
God's call of David - 1 Samuel 3:1-10
Small Group Discussion #1
- 11:00 God's Call from Creation to YOU
Research//// Give each small group papers with names from salvation history on it. Each group does one name so each group member has the same name but each group has a different name from other groups. Names should include: Adam and Eve, Abraham, Moses, David, the Prophets, Jesus, The Holy Spirit, The Church. Have them each write one phrase or word that comes to mind when they hear that name on their paper and then everyone passes to the right. Now after reading what has already been written, write another word or phrase on the paper in front of you and then pass to the right. Keep passing until each paper has a good sized list. This is effective in gathering from the candidates and sponsors all that they already know but don't realize. Compilation//// Have the group work together to compile all the list in order of priority onto a poster board to be presented to the large group.
Presentation///// Line the posters up in chronological order of salvation history. Have each group explain their poster. Then spend a few minutes tying it together in terms of God's continued love and presence in our lives as believers from the beginning of time to the present.
- 12:00 Lunch - Have them bring a bag lunch, the parish supplies drinks and snacks
12:30 Jesus and the Call to Discipleship -- Small group #2
1:00 Snack
1:15 Call to be Holy -- Small group #3
2:00 Call to Eucharist or a Reconciliation Service.
Some parishes have the Reconciliation on the retreat, others have a special service at the parish on a day closer to the actual Confirmation.

GUIDE FOR SMALL GROUP FACILITATORS

ATMOSPHERE: This is not a classroom. The small group should be a place where the confirmandi feel comfortable discussing their opinions, questions, and confusion. We are not after right answers as much as fruitful discussion... usually the right answer comes out of their mouths without their knowing it... it is our job to affirm it when it happens. Our orientation should not be that of a teacher,(in the strictest sense of the word) but instead, that of a friend and facilitator - facilitating meaningful dialogue. We should be keeping the discussion on track and focused, deal curtly with the trouble makers - call on the good kids early instead of the troublemakers, and use positive peer pressure to make the group work. If you need to, tell them that they are very important and worthwhile, or we would not be here - we too have other things to be doing. They are undoubtedly unsure why they are here, why they are being confirmed, what confirmation is truly about, and what difference it will make, and that is why we are here.

To begin the first small group discussion time, sit in a circle, preferably on the floor, and make introductions, if they haven't been made already. Something simple, even silly is good, maybe a little more about themselves (school, favorite ice cream, or movie, or soda, or cookie) and something mildly self-revealing (Their favorite color and why)... Make sure you have their names at this point... if you can't see their nametags have them move it so you can... Just talk for a couple minutes, in an organized fashion, to make them feel comfortable. You might want to pray together at this point. Then firmly get your discussion going with the discussion questions listed below, or in whatever direction you want it to go, never let it get too far off. Ask plenty of questions in your own words, challenge them to think, question their answers. Feel free to ask if they are excited about being confirmed and if this sacrament can make a difference - don't be surprised by the answers - and don't accept textbook answers.... Encourage them to answer from their hearts in their own words. Challenge them to make a stand/decision about what they think and believe.

Small Group Discussion #1

WHAT IS A SACRAMENT? - really, in their own words

WHAT DIFFERENCE DOES IT MAKE? - a flash of light, or a gradual process

WHAT IS BAPTISM AND HOW DID IT MAKE A DIFFERENCE IN MY LIFE?

WHAT IS EUCHARIST AND HOW DID IT MAKE A DIFFERENCE IN MY LIFE?

HOW HAS GOD BEEN ACTIVE IN OUR LIVES?

HOW WELL DO YOU KNOW GOD? WHAT IS YOUR IMAGE OF GOD?

SMALL GROUP DISCUSSION #2

IS GOD EFFECTIVE?
CAN HE MAKE A DIFFERENCE? HOW?
WHY DO YOU WANT TO BE CONFIRMED? - work with the answers - what is an adult? What kind of responsibility is included? What does it mean to be a full member of the Catholic community? What does that entail?
WILL I/ CAN I BE A DIFFERENT PERSON AFTER I AM CONFIRMED?
DO I WANT TO BE CONFIRMED?
WHO IS THE HOLY SPIRIT?
IS CONFIRMATION A BEGINNING OR AN END?
WHAT ARE THE SIGNS AND SYMBOLS OF THE SACRAMENT?
WHAT IS OUR PART IN ALL OF THIS?
WHAT DOES IT MEAN TO BE A DISCIPLE? HOW DOES THAT CHANGE OUR LIVES?
DO WE DO WHAT JESUS DID?
WHAT CAN WE AS STUDENTS DO TO MAKE THIS WORLD A BETTER MORE CHRISTIAN PLACE TO LIVE? WHAT COULD ADULTS DO?
HAVE YOU SEEN A DIFFERENCE IN SOMEONE AFTER CONFIRMATION?
WILL OTHERS SEE A DIFFERENCE IN YOU? WHAT WILL IT BE?
IS IT GOING TO BE EASY TO LIVE A LIFE OF DISCIPLESHIP? WHAT ARE THE CHALLENGES? WHAT CAN WE DO TO HELP OURSELVES?

SMALL GROUP DISCUSSION #3

WHAT SAINT NAME DID YOU CHOOSE? WHY?
DISCUSS SAINTS IN GENERAL AND THEIR INSPIRATION.
HOW ARE THEY OR HOW ARE THEY NOT A ROLE MODEL FOR US NOW
TELL ABOUT SOMEONE WHO YOU BELIEVE IS TRULY FOLLOWING A CALL FROM GOD BY THE WAY SHE/HE IS LIVING THEIR LIFE?
WHAT IS A CALL? WHAT DOES ONE ENTAIL?
IS A CALL AN EASY THING? WHY OR WHY NOT?
DOES EVERYONE HAVE ONE?
WHAT IS HOLINESS?
HOW AM I CALLED TO HOLINESS? WHAT DOES IT LOOK LIKE IN MY DAILY LIFE?

IF YOU HAVE GOTTEN THIS FAR YOU CAN DO A VARIETY OF THINGS AT THIS POINT: YOU MAY FINISH WITH THE EARLIER QUESTIONS, OR YOU MAY TELL THEM ABOUT YOUTH MINISTRY IN YOUR PARISH.... REGARDLESS, TRY TO END THE SMALL GROUP TIME ON A GOOD NOTE AND MAYBE EVEN WITH A PRAYER OF THANKSGIVING.

THANK YOU VERY VERY MUCH FOR THE WONDERFUL BLESSING YOU ARE?

WEEKEND HIGH SCHOOL RETREAT SCHEDULE

This is a weekend retreat around the general theme of Discipleship and Church. The talks are general topics and should be changed to fit your theme. It is most effective to have a mixture of peer leaders and adults give the different talks. The basic structure is Large Group/ Small Group. This means that you move back and forth from the Large Group where they get to know one another and are given the message to the Small Group where they bond together and are able to share more deeply. Movement is key, especially for young people. Make sure to have spaces where the Small Groups can go off to for their discussions. Small Groups should be between 5-10 young people and at least one adult. For best results, brief the adults on your expectations and small group leadership skills. These groups are the very important to the success of your retreat.

{PRIVATE }

Friday

- 6:15pm Leave Parish
- 8:00 Arrive and unload
- 8:15 Icebreakers: Signatures/People Bingo/Nametags
- 8:45 Orientation and Rules and Guidelines
- 9:00 More Icebreakers to get into theme: Journals, Time Clocks, Invisible Phone Booths
- 9:15 Opening Prayer
- 9:30 Break into Small Groups - Choose a Name and make a Poster about it
- 9:45 Large Groups - Share Group Posters one group at a time
- 10:00 Munchie break
- 10:30 Meditation: Who is your God?
- 10:45 Talk: God's Friendship
- 11:00 Small Group Discussion Questions
- 11:30 Evening Prayer
- 12:00 Lights Out

Saturday

- 7:00am Wakeup call
- 8:00 Breakfast
- 9:00 Large Group- Morning Activity
- 9:15 Morning Prayer
- 9:30 Talk: Who is Jesus?
- 10:00 Small Group Discussion Questions
- 10:30 Talk: Who am I as a Disciple?
- 11:00 Small Group Discussion Questions
- 11:30 Free Time (Explain Skit theme and tell them to prepare it during lunch / freetime)
- 12:00pm Lunch - Free Time
- 2:00 Talk: Who is the Holy Spirit?
- 2:30 Small Group Discussion Questions
- 3:00 Large Group Wrap up
- 3:45 SCAVENGER HUNT
- 4:30 Free Time
- 5:00 Dinner
- 6:30 Large Group Activity Focus Activity
- 7:30 Preparation for Reconciliation: Sin Dynamic
- 8:30 Liturgy of the Word
- 8:45 Reconciliation
- 10:00 Liturgy of the Eucharist

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10:30 Munchie Break
10:45 Presentations of Group Skits
12:00 Lights Out

Sunday

7:00am Wakeup
8:00 Breakfast
9:00 LG Morning Activity
9:15 Talk : Who are We as Church?
10:00 Final Small Group
10:15 Large Group Activity/ Affirmations
11:30 Clean up, Pack up
12:00 Lunch
12:45 Leave for Parish
2:00 Closing Prayer in Youth Room

RETREAT CENTERS

Brethern Woods: Keezletown, Va 540-269-2741

Camp Maria: Leonardtown, MD 301-475-8330

Hemlock Overlook Regional Park: Clifton, VA 703-323-4271

Ligonier Camp and Conference Center: Ligonier, PA 412-238-6428

Loyola Retreat House: Faulkner, MD 301-934-8862

Manresa on the Severn: Annapolis, MD 301-974-0332

Mountain Light Retreat Center: RR 2, Box 419, Crozet, VA 22932

Northern Virginia 4-H Educational Center: Front Royal, VA
703-635-7171

Our Lady of Bethesda Retreat Center: Bethesda, MD 301-365-0612

Priest Field Pastoral Center: Middleway, WV 304-725-1435

September Song Retreat House: Washington, VA 703-675-3502

St. Gabriel's Retreat House: Catonsville, MD 301-747-6767

Summit Lake Retreat Center: Emmitsburg, MD 301-770-5338

The Lodge at Lost River: Lost River, WV 304-897-5935

YMCA Camp Letts: Edgewater, MD 301-261-4268