

**Fullness of Truth:  
Doctrinal Guidelines for the  
Rite of Christian Initiation  
of Adults**

May, 2011



**ARCHDIOCESE OF INDIANAPOLIS**

*The Church in Central and Southern Indiana*



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Dear Pastors, Parish Life Coordinators and RCIA Leaders,

It is with gratitude and encouragement that I address you in your role as a leader in the *Rite of Christian Initiation of Adults*. Through this Rite, countless lives are touched each year as hundreds of women and men come into full communion with the Church in the Archdiocese of Indianapolis.

Of blessed memory, our Holy Father John Paul II stated in *Ecclesia in America*:

“These sacraments are an excellent opportunity for an effective evangelization and catechesis, when preparation for them is entrusted to people of faith and competence”. (105)

It is my desire that we do everything possible to ensure excellent formation in the RCIA. To this end, I present *The Fullness of Truth: Catechetical Guidelines for the Rite of Christian Initiation of Adults*. These guidelines provide clarity regarding the doctrinal elements necessary for appropriate formation of adults preparing for the Sacraments of Initiation and call for use of the most comprehensive adult catechetical resource in the United States – the *United States Catholic Catechism for Adults*.

The full experience of conversion involves mind and heart, spirit and body. The scriptural and liturgical elements of the RCIA must not be overlooked. However, it is most often through systematic catechesis that catechumens and candidates come to understand the explicit application of Christ’s teaching and can share their difficulties and triumphs as they take on the mantle of a disciple.

I have asked both the Office of Worship and the Office of Catholic Education to help each parish implement these guidelines and am confident that, with catechetical clarity in place, the experience of Sacred Scripture and liturgical celebration will be enhanced for all those participating in the RCIA process. And, by God’s Grace, Christ’s command to share the Good News will be ever more fruitful. I thank God for your commitment to carrying out this essential ministry in our Church and promise you my continued prayers. With gratitude to you for your catechetical leadership, I am,

Sincerely Yours in Christ,

*Daniel M. Buechlein*

Most Reverend Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis

# ***Fullness of Truth: Doctrinal Guidelines for the Rite of Christian Initiation of Adults***

## **Introduction**

In parishes and missions throughout the Archdiocese of Indianapolis, people acquainting themselves with our Catholic faith find an opportunity to learn and share about Christ and his Church in the Rite of Christian Initiation of Adults (RCIA). In some cases, it has become a central focus of parish life.

The RCIA is designed for adults “who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts.” (RCIA, 1) In pastoral practice, unbaptized adults, who will become catechumens, as well as baptized yet uncatechized adults, who will be considered candidates for full communion, may participate. The Rite addresses the very core of the Christian faith, captured beautifully during the dialogue in the “Rite of Acceptance into the Order of Catechumens.”

“If, then, you wish to become his disciples and members of his Church, you must be guided to the fullness of the truth that he has revealed to us. You must learn to make the mind of Christ Jesus your own. You must strive to pattern your life on the teachings of the Gospel and so to love the Lord your God and your neighbor. For this was Christ’s command, and he was its perfect example. Is each of you ready to accept these teachings of the Gospel?” (RCIA, 52, C)

In answering “yes” to the question above, the catechumens and candidates provide acknowledgement and evidence of an “initial conversion” as called for in the Rite.

Just as each participant in the RCIA must be ready to accept the teachings of the Gospel, so must we, the coordinators, leaders, team members and catechists, be ready to present these teachings. “The restored catechumenate seeks to foster a committed conversation through a systematic catechesis based on a more thorough integration of Sacred Scripture and Sacred Tradition, through liturgical catechesis, proper pastoring, and insertion into the parish community.” (National Directory for Catechesis, 3) As a parish and, more specifically, as leaders in the RCIA process, it is our responsibility to present both the *context* and the *substance* needed for helping the candidates and catechumens come to know and experience Christ and his Church.

By utilizing these catechetical guidelines, RCIA coordinators and teams can ensure that their coverage of basic doctrinal and moral truths is complete, so that their attention can focus on creating methods and liturgical experiences that touch both the mind and the heart of catechumens and candidates drawing them into an ever-deeper conversion to Christ.

## **The Goal**

The goal of *Fullness of Truth: Doctrinal Guidelines for the Rite of Christian Initiation of Adults* is to lay out a reasonable, appropriately comprehensive overview of our Catholic faith that can be connected to the liturgical year and that serves as a springboard for reflection, discussion and life application in the RCIA process. The guidelines are rooted in Sacred Scripture and Sacred Tradition, using the *United States Catholic Catechism for Adults* as a primary catechetical resource alongside the Rite, itself, and Sacred Scripture. With suitable doctrinal guidance firmly in place, it is hoped that these guidelines will free RCIA teams to provide an ever more welcoming community.

## **How to use these guidelines**

The doctrinal guidelines provide a set of objectives which contain basic content for catechesis in the RCIA. The order of topics and methods used are flexible, provided that the objectives are addressed. It is expected that leaders and participants will have a copy of the *United States Catholic Catechism for Adults*.

As encouraged in the Rite, the liturgical year is the timeframe to be considered and discernment of readiness, not a “target date,” is to be the benchmark for progression to the next step. Celebrations of the major and minor rites provide opportunities for participants to experience critical liturgical elements alongside prayer and Scripture as they enter initially and then more deeply into their conversion to Christ.

The specific objectives appear in two basic categories: cognitive and affective. Cognitive objectives are listed in the column labeled “The catechumen/candidate will begin to comprehend the Catholic belief that ...” Affective statements of deeper belief and action are listed under the column “The catechumen/candidate will begin to internalize and display the belief that ...” The third column cites short sections from the USCCA which can be used with a variety of methods (The readings rarely repeat what is contained in the cognitive or affective statements.). Short scripture passages are provided to underscore the connection between Sacred Scripture and Sacred Tradition.

### *Precatechumenate*

Many who come to the Church will have questions. The Precatechumenate is a time of evangelization - intentional hospitality, inquiry and honest, compassionate explanations. As the Rite states, leaders are to provide “a suitable explanation of the Gospel.” (RCIA, 38) These catechetical guidelines provide many of the resources needed to help leaders and team members provide those explanations.

As the Precatechumenate phase of RCIA progresses, many of the objectives stated in the guidelines may be covered. And, although the nature of this phase includes responding to the unique character of each group, from year to year certain questions are common providing the coordinator the opportunity to plan around certain catechetical objectives.

### *Catechumenate*

“The Catechumenate is an extended period during which the candidates are given suitable pastoral formation and guidance, aimed at training them in the Christian life.” (RCIA, 75) During this phase of the RCIA, the focus is on deep conversion to Christ. “Ordinarily, this period should go from at least the Easter season of one year until the next ... A thoroughly comprehensive catechesis on the truths of Catholic doctrine and moral life, aided by approved catechetical texts, is to be provided during the period of the catechumenate.” (RCIA U.S., Statutes 6 & 7) For a more detailed explanation, please refer to the Office of Worship’s “Frequently Asked Questions Concerning the Rite of Christian Initiation of Adults (RCIA)” ([www.archindy.org/worship/rcia-faq.html](http://www.archindy.org/worship/rcia-faq.html)).

The catechesis during the Catechumenate must be “complete in its coverage, accommodated to the liturgical year, and solidly supported by celebrations of the word.” (RCIA, 75) The majority of the catechetical objectives are likely to be met during this time.

### *Purification and Enlightenment*

The primary focus of this phase is on interior readiness. “This is a period of more intense spiritual preparation, consisting more in interior reflection than in catechetical instruction, and is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. This period is intended as well to enlighten the minds and hearts of the elect with a deeper knowledge of Christ the Savior.” (RCIA, 139) The affective objectives which involve internalizing the beliefs may take a more prominent, though not necessarily exclusive, place in this phase of the process.

### *Postbaptismal Catechesis or Mystagogy*

“The period of postbaptismal catechesis is of great significance for both the neophytes and the rest of the faithful. Through it the neophytes, with the help of their godparents, should experience a full and joyful welcome into the community and enter into closer ties with the other faithful. The faithful, in turn, should derive from it a renewal of inspiration and of outlook.” (RCIA, 246) This is a time of great joy and enthusiasm for the newly initiated. Although the basic objectives provided in this document will have been achieved, it is during this time that the understanding of life-long faith formation begins to take shape. With the *United States Catholic Catechism for Adults* in hand, all the newly initiated will have a resource which will continue to form and inform them as they become active members of their parishes.

## **Conclusion**

With the implementation of *Fullness of Truth: Doctrinal Guidelines for the Rite of Initiation of Adults*, the Rite itself and Sacred Scripture, RCIA leaders will have ready access to all essential elements for helping candidates and catechumens invite the Holy Spirit to further His work of conversion. May this solid framework of catechesis, a welcoming community and rich liturgical practice help the Rite of Christian Initiation of Adults to have its full positive impact on God’s Church – all by His grace and for the salvation of His holy people.

**Doctrinal Objectives for the Rite of Christian Initiation of Adults**  
(Based on doctrinal statements listed in the *United States Catholic Catechism for Adults*)

The catechumen/candidate will begin to comprehend the Catholic belief that...	The catechumen/candidate will begin to internalize and display the belief that...	Suggested Readings From the <i>United States Catholic Catechism for Adults</i>
<p>The catechumen/candidate will begin to comprehend the Catholic belief that...</p> <p><b>CREED:</b> "Longing for God" 1) God can be known with certainty from his works in creation and from the spiritual nature of the human person by the light of natural reason, although there are many difficulties in coming to this knowledge because of humanity's historical and sinful condition. (USCCA, p. 7)</p>	<p>The catechumen/candidate will begin to internalize and display the belief that...</p> <p>1) We can discern our spiritual soul and can come to see that this could only have its origin in God by our openness to goodness and truth, our experience, our sense of moral goodness, our listening to the voice of conscience, and our desire for happiness.(USCCA, p.8) 2) We can speak of God even if our limited language cannot exhaust the mystery of who he is. (USCCA, p.8) 3) While we can come to know something about God by our natural power of reason, there is a deeper knowledge of God that comes to us through Divine Revelation. (USCCA, p. 8)</p>	<p>"A Generation of Seekers" pp. 6-7 and "Meditation and Prayer" pp. 8-9 <i>As the deer longs for streams of water, so my soul longs for you, O God.</i>(Ps. 42:2) <b>NOTES:</b></p>
<p>"God Comes to Meet Us" 2) Revelation is the self-disclosure of the living God and his plan to save us and shows us that God desires to have an intimate and loving relationship with everyone. (USCCA, p. 17) 3) Revelation is an act by which God speaks to and forms a covenant relationship with a covenant people beginning with Abraham, continuing with Moses through whom the divine law was given and the prophets who prepared the people to look forward to the Messiah. (USCCA, p. 18) 4) Revelation reached its fullness in God's Son, Jesus Christ. The Son is the Father's</p>	<p>4) We believe God's self-disclosure unfolded over time, through words and deeds, as communicated in the covenant relationship described in Sacred Scripture. (USCCA, p. 17) 5) We are committed to Jesus as the Father's definitive Word. (USCCA, p. 18)</p>	<p>"God Reveals His Holy Name" pp. 11-12 <i>Your word is a lamp for my feet, a light for my path.</i> (Ps. 119:105) <b>NOTES:</b></p>

<p>definitive Word. No new public revelation will occur before the final, glorious manifestation of Jesus Christ. (USCCA, p. 18)</p> <p>“Proclaiming the Gospel”</p> <p>5) Divine Revelation is transmitted through Apostolic Tradition and Sacred Scripture, which flow from the same divine wellspring and work together in unity toward the same goal. (USCCA, p. 32)</p> <p>6) “The Church, in her doctrine, life and worship perpetuates and transmits to every generation all that she herself is, all that she believes” (DV, no. 8 para. 1). This is what is meant by <i>Tradition</i>. (USCCA, p. 32)</p> <p>7) God is the author of Sacred Scripture, inspiring the human authors, acting in and through them. Thus God ensured that the authors taught divine and saving truth without error. (USCCA, p. 32)</p>	<p>6) We respect that the teaching office of the Church, the Magisterium – that is the pope and the bishops in communion with him – has the task of authoritatively interpreting the Word of God, contained in Sacred Scripture and transmitted by Sacred Tradition. (USCCA, p. 32)</p> <p>7) We accept and venerate as inspired the forty-six books of the Old Testament and the twenty-seven books of the New Testament. The unity of the Old and New Testaments flows from the revealed unity of God’s loving plan to save us. (USCCA, p. 32)</p>	<p>“Handing on the Faith” pp. 21-23 and Historical Reductionism pp. 30-31</p> <p><i>He said to them, “Go into the whole world and proclaim the gospel to every creature. (Mk. 16:15)</i></p> <p><b>NOTES:</b></p>
<p>“Obedience of Faith”</p> <p>8) Faith is a gift from God. He not only enters a relationship with us but also gives us the grace or help to respond in faith. (USCCA, p. 44)</p> <p>9) Faith is necessary for salvation. “Believing in Jesus Christ and the One who sent him for our salvation is necessary for obtaining that salvation” (CCC, no. 161). (USCCA, p. 44)</p>	<p>8) In faith we surrender our whole being to God who has revealed himself to us. This involves the assent of the intellect and will to the Revelation that God has made in words and deeds. (USCCA, p. 44)</p> <p>9) By faith we believe with conviction in all that is contained in the Word of God, written or handed down, which the Church proposes for belief as divinely revealed. (USCCA, p. 44)</p>	<p>“Challenges to Faith” pp. 41-43</p> <p><i>... according to the command of the eternal God, made known to all nations to bring about the obedience of faith... (Rom. 16:26)</i></p> <p><b>NOTES:</b></p>
<p>“I Believe in God”</p> <p>10) The Old Testament reveals God as One, unique, and without equal. (USCCA, p. 61)</p> <p>11) The mystery of the Holy Trinity is the</p>	<p>10) Our faith in God, the only One, leads us to adore him as our origin and destiny and to love him with all our hearts. (USCCA, p. 61)</p>	<p>“I Believe in God” pp. 49-50</p> <p><i>Blessed are you who believed that what was spoken to you by the Lord would be fulfilled. (Lk. 1:45)</i></p>

<p>central mystery of the Christian faith and life. God alone reveals himself as Father, Son, and Holy Spirit. (USCCA, p. 62)</p> <p>12) The trinity is three distinct Persons who are the same divine being who are in relation to each other and who work together in the works of creation, Redemption, and sanctification. (USCCA, p. 62)</p> <p>13) God is almighty, nothing is impossible with him. He created the world to show forth and share divine glory. (USCCA, p. 62)</p> <p>“Humanity in the Beginning”</p> <p>14) God created man and woman in his image as his creatures, equal to each other as persons and in dignity. Each person is a unity of body and soul. God directly creates the immortal soul of each human being. (USCCA, p. 73)</p> <p>15) Adam and Eve transmitted to all future generations a human nature wounded by their sin and deprived of original holiness and justice. This deprivation is called Original Sin. Because of Original Sin, human nature is subject to ignorance, suffering, death, disorder in our appetites, and an inclination to sin – called concupiscence. (USCCA, p. 74)</p> <p>16) Humanity has been reconciled to God by the redemptive death and Resurrection of Jesus Christ. This redemption is delivered to us through Baptism. (USCCA, p. 74)</p> <p>“The Good News”</p> <p>17) The Name <i>Jesus</i> means “God saves.” The title <i>Christ</i> means “anointed one.” (Messiah) The title <i>Son of God</i> refers to the truth that Jesus Christ is the unique</p>	<p>11) We open ourselves to God’s almighty power when we are converted from our sins and restored to his grace. (cf. USCCA, p. 62)</p> <p>12) Faith in the Resurrection gives us hope. Full understanding will come only in eternal life. (USCCA, p. 62)</p> <p>13) We are called to share in God’s truth, goodness and beauty and to be open to Divine Providence as God guides all creatures with wisdom and love to their final goal. (cf. USCCA, p. 62)</p> <p>14) We are called to love and to serve God and to care for creation. (USCCA, p. 73)</p> <p>15) We accept that Revelation teaches about the state of original holiness and justice of man and woman before sin. Their happiness flowed from their friendship with God. (cf. USCCA, p. 74)</p> <p>16) Because every human being is made in the image of God, each one of us has a desire for union with God. (USCCA, p. 74)</p> <p>17) We accept that Jesus had both human knowledge and a human will and divine knowledge and a divine will, though it is impossible to completely grasp with human</p>	<p><b>NOTES:</b></p> <p>“Understanding Sin” pp. 71-72  <i>For if, by the transgression of one person, death came to reign through that one, how much more will those who receive the abundance of grace and of the gift of justification come to reign in life through the one person Jesus Christ. (Rom. 5:17)</i></p> <p><b>NOTES:</b></p> <p>“Jesus is the Savior” pp. 84-85  <i>But these are written that you may (come to) believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name. (Jn. 20:31)</i></p>
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<p>and eternal Son of the Father. To profess Jesus as <i>Lord</i> is to believe in his divinity. (USCCA, p. 85)</p> <p>18) The only Son of the Father, the eternal Word, became man at the appointed time, without ceasing to be God. He was conceived by the Holy Spirit and born of the Virgin Mary. (USCCA, p. 86)</p> <p>19) In the Incarnation, we behold the mystery of the union of the divine and human natures in the one person of God's Son. (USCCA, p. 86)</p> <p><b>"Paschal Mystery"</b></p> <p>20) By forgiving sins, Jesus manifested himself to be the Savior, and those who did not accept him as the Savior saw him only as a blasphemer – one who claimed to be God. (USCCA, p. 98)</p> <p>21) The Son of God who became man truly died and was buried, but his body underwent no corruption. In his human soul united to his divine person, the dead Christ went to the realm of the dead and opened heaven for the just who came before him (cf. CCC, no. 637). (USCCA, p. 99)</p> <p>22) Christ's Resurrection is an event that is historically attested to by the Apostles who really met the Risen One.</p> <p>23) Christ's Ascension marks the definitive entrance of his humanity into heaven, and at the end of time, Jesus Christ will come in glory to judge the living and the dead. (USCCA, p. 99)</p>	<p>intellect. (USCCA, p. 86)</p> <p>18) We are called to conform ourselves to Jesus Christ until he is formed in us. (USCCA, p. 86)</p> <p>19) We integrate our understanding of Jesus as the Savior with our understanding that he came to fulfill the Law of Sinai, not abolish it. (cf. USCCA, p. 98)</p> <p>20) We identify Jesus as the suffering Servant through his loving obedience and atoning mission because he came "to give his life as a ransom for many" (Mt 20:28). (cf. USCCA, p. 98)</p> <p>21) We subscribe to the historical reality of the Resurrection. (USCCA, p. 99)</p> <p>22) We accept the Resurrection as a transcendent mystery because God the Father raises his Son from the dead by the power of the Holy Spirit. (USCCA, p. 99)</p> <p>23) We live in the hope that we may live with Jesus in heaven forever because he preceded us there. (cf. USCCA, p. 99)</p>	<p><b>NOTES:</b></p> <p><b>"The Saving Death and Resurrection of Christ"</b> pp. 89-90 <i>From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. (Mt. 16:21)</i></p> <p><b>NOTES:</b></p>
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<p><b>"The Holy Spirit"</b></p> <p>24) Whenever the Father sends his Son, he always sends his Spirit: Their mission is inseparable. (USCCA, p. 108)</p> <p>25) The life of the Blessed Virgin Mary shows us the power of the Holy Spirit. She was made by the Holy Spirit into a witness of grace from the moment of her conception. It is also by the power of the Holy Spirit that Mary conceived Jesus, the Son of God. (USCCA, p. 109)</p> <p>26) At Pentecost, Peter said of Jesus that "God has made him both Lord and Messiah" (Acts 2:36). From this fullness of his glory, Jesus poured out the Holy Spirit on the Apostles and the Church. (USCCA, p. 109)</p>	<p>24) The Holy Spirit builds up, animates, and sanctifies the Church. He prepares us to go out and bring others to Christ. He opens our minds to understand Christ's death and Resurrection. He makes present for us the mystery of Christ, especially in the Eucharist, and brings us to communion with God that we may bear much fruit (cf. CCC, no. 737). (cf. USCCA, p. 86)</p> <p>25) We are called to become a source of unity for all peoples because of the truths about unity and communion in the Church. (USCCA, p. 123)</p> <p>26) We are called to witness and share our faith in the midst of the world. (USCCA, p. 138)</p> <p>27) We are called to holiness, to a prophetic witness in the world, and to a kingly resolve to sanctify the world by our words and deeds. (USCCA, p. 138)</p> <p>28) Those living a consecrated life solemnly promise to surrender themselves to God with an undivided heart, thus liberating themselves</p>	<p>"The Holy Spirit is Revealed Gradually" pp. 104-106  <i>...he breathed on them and said to them, "Receive the Holy Spirit ..."</i> (Jn. 20:22)  <b>NOTES:</b></p> <p>"Upon this Rock – A Community of Love" pp. 119-121  <i>... as Christ loved the church and handed himself over for her to sanctify her ...</i> (Eph. 5:25-26)  <b>NOTES:</b></p> <p>"I Wanted to be a Missionary" pp. 125-126  <i>You are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may announce the praises of him who called you out of darkness into his wonderful light.</i> (1 Pt. 2:9)  <b>NOTES:</b></p>
<p><b>"The Church"</b></p> <p>27) The Church is a complex reality that has human and divine elements; a visible society and spiritual community, a hierarchical institution and the Body of Christ, an earthly Church and one filled with heavenly treasures. (USCCA, p. 122)</p> <p>28) The reality of the mystery of the Church is expressed as the "sacrament of salvation," the "People of God," the "Body of Christ," the "Bride of Christ," the "Temple of the Holy Spirit," and as a communion with Jesus Christ. (USCCA, p. 122-123)</p> <p><b>"The Four Marks of the Church"</b></p> <p>29) The four Marks of the Church are: That she is <i>one</i>, "professing one Lord, one faith, one baptism" (Eph. 4:5); that she is <i>holy</i>, Jesus is the founder and his holiness is available through his death and Resurrection; that she is <i>catholic</i>, meaning universal, and enjoys all means of salvation; <i>apostolic</i>, built on the foundation of Peter and the Apostles continuing</p>		

<p>through today's successors the Pope and the college of bishops. (USCCA, p. 138)</p> <p>30) By their Baptism, lay people share in Christ's priesthood and are sealed by the Spirit. (USCCA, p. 138)</p> <p>31) Those who live a life consecrated to God profess the evangelical counsels of poverty, chastity and obedience in a stable state of life recognized by the Church. (USCCA, p. 139)</p>	<p>to serve God, the Church, and the needs of others. (USCCA, p. 139)</p>	<p>"Juan Diego Sees Mary" pp. 141-143  <i>"Hail, favored one! The Lord is with you."</i> (Lk. 1:28)  <b>NOTES:</b></p>
<p>"Mary"</p> <p>32) Mary was redeemed from the moment of her conception, in other words born free of Original Sin. This is the doctrine of her <i>Immaculate Conception</i>. (USCCA, p. 147)</p> <p>33) At the Annunciation, Mary gave her consent to the Incarnation and from that moment forward the Virgin Mary cooperated freely and in the obedience of faith with the plan of salvation, throughout her life retaining her virginity. (USCCA, p. 148)</p> <p>34) The Gospels call Mary the "Mother of Jesus" which also makes her the Mother of God since she is the mother of the Son of God made man. (USCCA, p. 148)</p> <p>35) "The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shared in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body" (CCC, no. 974). This is the doctrine of the <i>Assumption</i>. (USCCA, p. 148)</p> <p>"Our Eternal Destiny"</p> <p>36) The Communion of Saints includes the faithful on earth, the souls in Purgatory, and the blessed in heaven. It also refers to</p>	<p>29) "What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ" (CCC, no. 487). (USCCA, p. 147)</p> <p>30) "We believe that the Holy Mother of God, the New Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ (Pope Paul VI, <i>Credo of the People of God</i>, no. 15). (USCCA, p. 148)</p> <p>31) We must give the dying attention and care to help them live their last moments in dignity and peace. (USCCA, p. 161)</p>	<p>"Christian Death" pp. 158-159  <i>"What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has</i></p>

<p>“holy things,” above all the Eucharist, by which believers are formed into one Body of Christ. (USCCA, p. 160)</p> <p>37) The four “Last Things” refers to <i>death, judgment, the immediate individual judgment before God immediately after death, heaven, eternal life with God, and hell, eternal death</i> brought about by a person’s free and permanent rejection of God and his love. (USCCA, p. 161)</p> <p>38) Those who die in the state of grace and friendship with God but who are not fully purified must undergo a purification to attain the holiness needed to enter heaven. This process is called <i>Purgatory</i>. (USCCA, p. 161)</p> <p>39) “The Last Judgment will come when Christ returns in glory ... The last Judgment will reveal that God’s justice triumphs over all the injustices committed by his creatures and that God’s love is stronger than death.” (CCC, no. 1040). (USCCA, p. 161)</p>	<p>32) We must help the dying through our prayers and, as relatives, be sure the sick receive the Sacraments that prepare them to meet God at the proper time. (cf. USCCA, p. 161)</p>	<p><i>prepared for those who love him, "this God has revealed to us through the Spirit. (1 Cor. 2:9-10)</i></p> <p><b>NOTES:</b></p>
<p><b>SACRAMENTS:</b>  “Celebration of the Paschal Mystery”</p> <p>40) In Liturgy, Christ the Son of God made flesh acts in the Sacraments in which he communicates his saving power for his Body the Church. (USCCA, p. 177)</p> <p>41) Sunday and its vigil celebrate Christ’s Resurrection, and it is the day that the faithful are obliged to attend Mass, rest from work, and engage in charitable works. (USCCA, p. 178)</p> <p>42) In the course of the Liturgical Year, the Church unfolds the mystery of Christ’s Incarnation, public ministry, death and Resurrection, ascension, sending of the Holy Spirit, and the expectation of his second coming. The feasts and memorials</p>	<p>33) We praise and adore the Father as the source of all the blessings of creation, salvation, and divine adoption in liturgy. (USCCA, p. 177)</p> <p>34) The Sacraments communicate to us a participation in God’s life and a growth of love and witness in the Church. This is grace, the result of God’s favor and initiative. (USCCA, p. 177)</p> <p>35) Liturgical celebration uses signs and symbols drawn from creation, human life, and the history of salvation. Integrated into faith, the signs become bearers to us of the sanctifying action of Christ. (USCCA, p. 177)</p> <p>36) The Liturgy of the Word is an important part of every liturgy because proclamation of the Word</p>	<p>“Martin Loved Liturgy” pp. 165-166  <i>Hallelujah! Sing to the LORD a new song, a hymn in the assembly of the faithful. Let Israel be glad in their maker, the people of Zion rejoice in their king. (Ps. 149:1-2)</i></p> <p><b>NOTES:</b></p>

<p>of the Mother of God and the saints call us to praise God for what he has accomplished in them and to imitate their virtues. (USCCA, p. 178)</p> <p><b>"Baptism"</b></p> <p>43) Baptism gives a person birth into new life. It is necessary for salvation and for entry into the Church. (USCCA, p. 197)</p> <p>44) The rite of Baptism consists in immersing the person in water three times or pouring water on his or her head three times while invoking the Holy Trinity: the Father, the Son, and the Holy Spirit. (USCCA, p. 197)</p> <p>45) The effects of Baptism are delivery from all sins (Original and personal), reception of the grace of divine adoption, being made a member of Christ and a temple of the Holy Spirit, initiation into the Church, and being made a sharer in Christ's mission as priest, prophet, and king. (USCCA, p. 197)</p> <p>46) People who die for the faith, catechumens who died before being baptized, and those who do not know Christ or the Church through no fault of their own but who, by the action of grace, seek God sincerely and do his will can be saved even without being baptized. (USCCA, p. 198)</p>	<p>of God and the response of faith to it help give meaning to the celebration. (USCCA, p. 177)</p> <p>37) We are sealed in Baptism with a permanent spiritual mark or character identifying us as belonging to Christ. Because of this character, Baptism cannot be repeated. (USCCA, p. 198)</p> <p>38) Trusting in God's mercy, we confidently hope for the salvation of children who die without Baptism. (USCCA, p. 198)</p>	<p>"Baptism is a Call to Holiness" pp. 195-196  <i>Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you.</i> (Matt. 28: 19-20)</p> <p><b>NOTES:</b></p>
<p><b>"Confirmation"</b></p> <p>47) Jesus promised the Apostles that he would send the Holy Spirit to them. At Pentecost that promise of Christ was fulfilled. (USCCA, p. 210)</p> <p>48) The effects of Confirmation include a permanent character, a perfection of baptismal grace, and increase in the gifts and fruits of the Holy Spirit, a deepening of our identity as adopted sons and daughters</p>	<p>39) The candidate for Confirmation in the Latin Church should be in the state of grace, be well prepared by prayer and catechesis, and be committed to the responsibilities entailed by the Sacrament. (USCCA, p. 210)</p> <p>40) The spiritual, indelible marks (or characters) received in the Sacraments of Baptism, Confirmation, and Holy Orders affirm a permanent relationship with God and indicate</p>	<p>"The Mission and Witness of the Confirmed" pp. 207-208  <i>But the one who gives us security with you in Christ and who anointed us is God; he has also put his seal upon us and given the Spirit in our hearts as a first installment.</i>          (2Cor. 1:21-22)</p>

<p>of God, a closer bond to the Church and her mission, and helps for bearing witness. (USCCA, p. 210)</p> <p>49) This is the essential rite of Confirmation in the Western Church: The bishop confers Confirmation through the anointing with Chrism on the recipient's forehead, which is done by the laying on of the hand, while saying the words "Be sealed with the gift of the Holy Spirit." (USCCA, p. 210)</p> <p>"The Eucharist"</p> <p>50) Jesus instituted the Eucharist at the Last Supper, and it is the memorial of his saving life, death and Resurrection, made present for our salvation by the action of the liturgy. (USCCA, p. 228)</p> <p>51) At Mass, the consecrated bread is Christ's Body. The consecrated wine is Christ's Blood. Jesus Christ, whole and entire, is fully present under each form of the Eucharist. He is substantially present in a way that is entirely unique. This happens by the power of the Holy Spirit through the ministry of the priest's acting in the person of Christ during the Eucharistic Prayer. (USCCA, p. 229)</p> <p>52) The faithful are urged to receive Communion at Mass. The Church obliges them to do so at least once a year during the Easter season. (USCCA, p. 229)</p> <p>"Penance and Reconciliation"</p> <p>53) "The Creed links the 'forgiveness of sins' with its profession of faith in the Holy Spirit, for the risen Christ entrusted to the apostles the power to forgive sins when he gave them the Holy Spirit." (CCC, no. 984) (USCCA, p. 244)</p>	<p>that these Sacraments may be received only once. (USCCA, p. 210)</p> <p>41) The fruits of Holy Communion include a deeper union with Christ, a closer identity with all the faithful, a commitment to the poor, and a pledge of future glory. (USCCA, p. 229)</p> <p>42) Our relationship with God and others and our human dignity are wounded by sin. Faith reveals to us the destructive force of sin in our lives and the world. (USCCA, p. 244)</p> <p>43) Our path back to God after sin is a process of conversion initiated by his grace. The return to</p>	<p><b>NOTES:</b></p> <p>"The Eucharist Transforms the Recipient" pp. 225-227 <i>Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. (Jn. 6:53)</i></p> <p><b>NOTES:</b></p> <p>"Augustine the Sinner Who Became a Saint" pp. 233-234 and/or "Meditation" pp. 246-247 <i>Whose sins you forgive are forgiven them, and whose sins you retain are retained. (Jn. 20:23)</i></p>
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<p>54) In the Sacrament of Penance and Reconciliation, the acts of the penitent are contrition, confession, and satisfaction. The act of the priest is absolution for the sins of the penitent. (USCCA, p. 244)</p> <p>55) The effects of the Sacrament of Penance and Reconciliation include reconciliation with God and the Church, peace of conscience and spiritual consolation, the remission of eternal punishment due to mortal sin as well as some degree of temporal punishments, and a greater power to face spiritual challenges. (cf. CCC, no. 1496) (USCCA, p. 245)</p> <p>“Anointing of the Sick and Dying”</p> <p>56) The Sacrament of the Anointing of the Sick is for those who are seriously ill or in danger of death or suffering the difficulties of old age. The Sacrament may be received each time the believer falls seriously ill or an illness worsens. (cf. CCC, no. 1529) (USCCA, p. 257)</p> <p>57) Only priests and bishops may administer the Sacrament of the Anointing of the Sick. This is because one effect of this Sacrament can be the forgiveness of sin. They use Oil of the Sick blessed by the bishop or, in necessity, an oil blessed by the priest for anointing of the forehead, hands or other parts of the body. This is accompanied by the liturgical prayer that asks for the grace of the Sacrament. (USCCA, p. 257)</p> <p>“Holy Orders”</p> <p>58) Through Holy Orders, there is participation in Christ’s priesthood, the ministerial priesthood of bishop and priest. This differs in essence from the common priesthood because it confers a sacred power for the service of the faithful.</p>	<p>God includes sorrow for sin and the resolve to sin no more. (cf. USCCA, p. 245)</p> <p>44) When our contrition arises from love for God it is perfect; imperfect contrition results from other motives. (USCCA, p. 245)</p> <p>45) After an examination of conscience, we need to confess all mortal sins. Although it is not necessary to confess venial sins, the Church strongly recommends this practice. (USCCA, p. 245)</p> <p>46) In Anointing of the Sick, the sick receive the gifts of uniting with Christ’s Passion, for the person’s well-being and that of the Church; strength to endure patiently the sufferings of illness and old age; the forgiveness of sins if the person was unable to receive the Sacrament of Penance; and preparation for the passage to eternal life. (USCCA, p. 257)</p> <p>47) All members of the Church share in the priesthood of Christ through our Baptism. This is known as the “common priesthood of the faithful.” (USCCA, p. 273)</p>	<p><b>NOTES:</b></p> <p>“The Importance of the Sacrament for the Community” p. 256</p> <p>and/or</p> <p>“Meditation” pp. 258-259</p> <p><i>Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint (him) with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven. (James 5:14-15)</i></p> <p><b>NOTES:</b></p> <p>“Meditation” pp. 274-275</p> <p><i>For it is testified: “You are a priest forever according to the order of Melchizedek.” (Heb. 7:17)</i></p>
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(USCCA, p. 273)

59) The ordained ministry occurs in three degrees or orders: bishop, priest, and deacon. These ministries are essential for the life of the Church and may only be conferred by the bishops. (USCCA, p. 273)

60) Only men may be ordained and is normally, in the Western Church, conferred only on those men who freely promise lifelong celibacy. (USCCA, p. 274)

**“Marriage”**

61) God is the author of marriage. “The matrimonial covenant by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament” (CCC, no. 1601; see CIC, can. 1055; CCEO, can. 776). (USCCA, p. 290)

62) Unity, permanent lifelong commitment, and openness to having and caring for children are essential to marriage. (USCCA, p. 290)

63) The remarriage of persons divorced from a living, lawful spouse is not permitted by God’s law as taught by Christ. They remain members of the Church but cannot receive Holy Communion. They are called and encouraged to lead Christian lives by attending Sunday Mass and participating as far as possible in the life of the parish and to bring up their children in the faith. (USCCA, p. 290)

48) By their marriage, the couple witnesses Christ’s spousal love for the Church. (USCCA, p. 290)

49) When we marry, we form a Christian home. “The Christian home is the place where the children receive the first proclamation of the faith. For this reason the family is rightly called ‘the domestic church,’ a community of grace and prayer, a school of human virtues and of Christian charity” (CCC, no. 1666). (USCCA, p. 290)

**NOTES:**

“Meditation” pp. 291-292  
*So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate.* (Matt. 19: 16)

**NOTES:**

<p>“Sacramentals”</p> <p>64) Sacramentals are sacred signs instituted by the Church. “These are sacred signs which bear resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church” (CCC, no. 1667, citing SC, no. 60). (USCCA, p. 302)</p> <p>65) Among the sacramentals, blessings hold a major place. All blessings praise God for his gifts. Most blessings invoke the Holy Trinity as expressed in the Sign of the Cross, sometimes accompanied by the sprinkling of holy water. (USCCA, p. 302)</p> <p><b>CHRISTIAN MORALITY:</b> “Life in Christ”</p> <p>66) Every moral act consists of three elements: the objective act (what we do), the subjective goal or intention (why we do the act), and the concrete situation or circumstances in which we perform the act (where, when, how, with whom, the consequences, etc.). All three elements must be good for the act to be morally acceptable. (USCCA, p. 320)</p> <p>67) Moral laws assist us in determining what is good or bad. Some acts are always wrong – that is, intrinsically evil - and may never be done, no matter what the intention or the circumstances. (USCCA, p. 320)</p> <p>68) A good conscience requires lifelong formation. The Word of God is a principal shaper of conscience when assimilated by study, prayer, and practice. The prudent advice and good example of others support and enlighten our consciences. The authoritative teaching of the Church is an essential element in our conscience formation. (USCCA, p. 320)</p>	<p>50) We are motivated for the moral life by our desire for happiness. Jesus calls us to be happy and shows us how to attain this. Our sinful inclinations, attitudes, and actions prevent us from being totally happy on earth. In heaven, we will have perfect joy. (USCCA, p. 319)</p> <p>51) God gives us intelligence and the capacity to act freely. We can initiate and control our acts. Social pressures and inner drives may affect our acts and limit our freedom. Normally we are free in our actions. (USCCA, p. 319)</p>	<p>“Excerpt: Popular Devotional Practices: Basic Questions and Answers” pp. 300-301 <i>Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens ... (Eph. 1: 3)</i></p> <p><b>NOTES:</b></p> <p>“Jesus the Teacher” pp. 307-309 <i>May the God of peace, who brought up from the dead the great shepherd of the sheep by the blood of the eternal covenant, Jesus our Lord, furnish you with all that is good, that you may do his will. May he carry out in you what is pleasing to him through Jesus Christ, to whom be glory forever (and ever). Amen (Heb. 13:20-21)</i></p> <p><b>NOTES:</b></p>
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<p>“Life in Christ – part 2”</p> <p>69) God’s divine law establishes our final destiny and the path to reach it. God has planted within each of us the natural law that is a reflection of his divine law. (USCCA, p. 335)</p> <p>70) The natural law is our rational apprehension of the created moral order, an ability we have because we are made in God’s image. It expresses our human dignity and forms the basis of our basic rights and duties. (USCCA, p. 335)</p> <p>71) Christ’s teachings release the hidden meaning of the Old Law and reveal its Divine Truth and human truth. The Gospel is a law of love because of the love poured into our hearts by the Holy Spirit. (USCCA, p. 336)</p> <p>72) In the Church, when we deal with matters of faith and morals, the authoritative voice of Christ is exercised by the pope and bishops who, as the successors of Peter and the Apostles, form the Magisterium. They are guided by the Holy Spirit, who abides with the Church to lead us into all truth. (USCCA, p. 337)</p> <p>“First Commandment”</p> <p>73) “I, the Lord am your God ... You shall not have other gods besides me ... You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength” (Ex 20:2-3; Dt 6:5). (USCCA, p. 347)</p> <p>74) The First Commandment forbids idolatry, which is the worship of a creature or an object. Other sins against the First Commandment include tempting God, which means that we put his power to the test as Satan did with Jesus in the</p>	<p>52) We are to support social justice which deals with the essential needs of people who are called to live together in community with respect for each other’s dignity. These needs include food, clothing, shelter, and an income that supports the family. (USCCA, p. 337)</p> <p>53) We are to love all people with a love that transcends national, racial, ethnic, economic, and ideological differences and respects the needs of others and the common good in an interdependent world. (USCCA, p. 337)</p> <p>54) The First Commandment calls us to practice the Theological Virtues of faith, hope, and charity by believing in, hoping in, and loving God, and by our willingness to adore the Holy Trinity. The Theological Virtues relate directly to the living God. (USCCA, p. 347)</p> <p>55) Based on our faith in the Incarnation of Christ, we venerate images of Christ, Mary, the angels, and the saints. We do not worship the images themselves, but in venerating the image, we venerate whoever is portrayed – Jesus Christ, Mary, a saint, or an angel. This in</p>	<p>“Meditation” pp. 337-338</p> <p>and</p> <p>“The Precepts of the Church” pp. 334-335  <i>... as he who called you is holy, be holy yourselves in every aspect of your conduct, for it is written, “Be holy because I (am) holy.” (1Pt. 1 15-16)</i></p> <p><b>NOTES:</b></p> <p>“The Holiness of God in Daily Life” pp. 346-347  <i>I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me. (Ex. 20: 2-3)</i></p> <p><b>NOTES:</b></p>
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<p>temptations in the desert; sacrilege, which means treating with disrespect persons, places or things consecrated to God – above all the Eucharist; and simony, which is the buying or selling of spiritual things. (USCCA, p. 347)</p> <p>“Second Commandment”</p> <p>75) The Second Commandment requires respect for the Lord’s name. Like the First Commandment, it belongs to the virtue of religion, and more particularly, it governs our use of speech in sacred matters (cf. CCC, no. 2142). (USCCA, p. 358)</p> <p>76) The Second Commandment forbids the wrong use of God’s name. Blasphemy uses the name of God and of Jesus Christ and the names of the Blessed Virgin and the saints in an offensive manner. (USCCA, p. 358)</p> <p>“Third Commandment”</p> <p>77) “Take care to keep holy the Sabbath day as the Lord, your God, commanded you. Six days you may labor, and do all your work; but the seventh day is the Sabbath of the Lord” (Dt 5: 12-14). (USCCA, p. 369)</p> <p>78) For Christians, the observance of the Sabbath has been transferred to Sunday, the day that Jesus rose from the dead. (USCCA, p. 370)</p>	<p>turn can lead us to a deeper contemplation of God himself. (USCCA, p. 347)</p> <p>56) At the heart of our faith is our assent of mind and will to all that God reveals, all that the Church defines, and all that is presented by the Church in her ordinary and universal Magisterium as Christ’s way to salvation. (USCCA, p. 348)</p> <p>57) We are forbidden to use God’s name to witness a perjury or false oath, thereby using him to approve our lie. (USCCA, p. 358)</p> <p>58) On Sundays and other holy days of obligation, the Catholic faithful are bound to participate in the Mass. A Catholic who deliberately fails to participate commits a serious sin. (USCCA, p. 370)</p> <p>59) On Sunday, we remember the wonder of what the risen Son of God has done for us in his new creation. It is a time for worship, but also for rest, relaxation, and the deepening of community and family life. (USCCA, p. 370)</p>	<p>“Job: The Poor Man Praises God” pp. 350-353 <i>You shall not take the name of the LORD, your God, in vain. (Ex. 20:7)</i></p> <p><b>NOTES:</b></p> <p>“Restore Sunday” pp. 367-369 and/or “Meditation” pp. 369-70 <i>Remember to keep holy the Sabbath day. Six days you may labor and do all your work, but the seventh day is the Sabbath of the LORD, your God. (Ex. 20: 8-10)</i></p> <p><b>NOTES:</b></p>
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<p>“Fourth Commandment”</p> <p>79) “A man and a woman united in marriage, together with their children, form a family. This institution is prior to any recognition by public authority, which has an obligation to recognize it. It should be considered the normal reference point by which the different forms of family relationships are to be evaluated (CCC, no. 2202). (USCCA, p. 382)</p> <p>80) The family is the basic unit of society. A healthy family is the prerequisite of a healthy society. (USCCA, p. 383)</p> <p>“Fifth Commandment”</p> <p>81) God’s creative action is present to every human life and is thus the source of its sacred value. Each human life remains in a relationship with God, who is the final goal of every man and woman. God alone is the Lord of human life from its beginning to its end. (USCCA, p. 400)</p> <p>82) Euthanasia consists in putting to death the sick, the disabled, or the dying. Regardless of the motives or means, it is never morally permissible. (USCCA, p. 400)</p> <p>83) The human embryo from the moment of conception has the entire genetic makeup of a unique human life. The growing child must be treated as completely and fully human. He or she needs only time to grow and develop. Killing the embryo is killing human life, an act contrary to God’s law and Church teaching. (USCCA, p. 401)</p> <p>84) “Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime by rendering he one who has committed the offense incapable of doing harm ... the cases in</p>	<p>60) By exercising stability, authority and loving relationships in our families, we contribute to the essential characteristics of a society that wants to sustain freedom, security, and community responsibility. (cf. USCCA, p. 383)</p> <p>61) We are to both respect bodily life and to exercise reverence for the souls of others. We must always avoid scandal, which is a grave offense when, by deed or omission, one leads another to sin gravely (cf. CCC, nos. 2284-2287). (USCCA, p. 401)</p>	<p>“The Domestic Church – The Church of the Home” pp. 376-377 <i>Honor your father and your mother, that you may have a long life in the land which the LORD, your God, is giving you. (Ex. 20: 12)</i></p> <p><b>NOTES:</b></p> <p>“The Dorothy Day Story” pp. 387-389 <i>You shall not kill. (Ex. 20:13)</i></p> <p><b>NOTES:</b></p>
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<p>which the execution of the offender is an absolute necessity 'are very rare, if not practically non-existent'" (CCC, no. 2267, citing EV, 56). (USCCA, p. 401)</p> <p>85) The Fifth Commandment also forbids other sins: bigotry and hatred, physical or emotional abuse, violence of any kind against another person, inattention to one's health, or the abuse of alcohol or drugs (cf. CCC, nos. 2288-2291). (USCCA, p. 401)</p> <p>"Sixth Commandment"</p> <p>86) The Sixth Commandment summons the spouses to practice permanent and exclusive fidelity to one another. It forbids adultery, which is sexual relations with anyone other than one's spouse. (USCCA, p. 414)</p> <p>87) Chastity integrates bodily sexuality within the broader human reality and approaches sexuality as related to our spiritual natures. Sexuality affects the whole person because of the unity of body and soul. (USCCA, p. 414)</p> <p>"Seventh Commandment"</p> <p>88) "The Seventh Commandment forbids theft. Theft is the [taking] of another's goods against the reasonable will of the owner. Every manner of taking and using another's property unjustly is contrary to the seventh commandment. The injustice committed requires reparation. Commutative justice requires the restitution of stolen goods (CCC, nos. 2453-2454). (USCCA, p. 426)</p> <p>89) The Church teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental</p>	<p>62) We recognize that marriage is a reflection of God's fidelity to us. (USCCA, p. 414)</p> <p>63) Every person is called to chastity according to one's state in life keeping Jesus before us as the model of chastity. (USCCA, p. 414)</p> <p>64) Married people are called by God to be open to children thus cooperating with the love of God as Creator (cf. CC, no. 2367). (USCCA, p. 414)</p> <p>65) We are called to protect people and the planet, living our faith in relationship with all of God's creation. (USCCA, p. 426)</p>	<p>"The Theology of the Body" pp. 412-413 <i>You shall not commit adultery.</i> (Ex. 20: 14)</p> <p><b>NOTES:</b></p> <p>"Reflections of the Catholic Bishops of the United States on the Church's Social Teaching: Major Themes" pp. 421-424 <i>You shall not steal.</i> (Ex. 20: 15)</p> <p><b>NOTES:</b></p>
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<p>right to life and a right to those things required for human decency. (USCCA, p. 426)</p> <p>“Eighth Commandment”</p> <p>90) “You shall not bear false witness against your neighbor” (Ex 20:16). Scripture teaches that God is the source of truth. Jesus not only taught the truth; he also said, “I am the truth” (cf. Jn 14:16). At the Last Supper, Jesus identified himself with truth. Jesus both personalized truth and spoke nothing but the truth. (USCCA, p. 436)</p> <p>91) The right to know the truth is not absolute. Charity and justice govern what may be communicated. People’s safety, respect for privacy, and the common good are reasons for being silent or using discreet language about what should not be known. (USCCA, p. 437)</p>	<p>66) We are required by the natural law to speak and live by the truth in words and deeds. (USCCA, p. 437)</p> <p>67) We can discern, in concrete situations, whether or not it would be appropriate to reveal the truth to someone who asks for it by applying the “golden rule” [“Do unto others as you would have them do unto you.”] (cf. CCC, no. 2510) (cf. USCCA, p. 437)</p>	<p>“Truth and the Op-Ed Page” pp. 435-436 <i>You shall not bear false witness against your neighbor.</i> (Ex. 20: 16)</p> <p><b>NOTES:</b></p>
<p>“Ninth Commandment”</p> <p>92) You shall not covet your neighbor’s wife (Dt 5:21). (USCCA, p. 444)</p> <p>93) “Modesty protects the mystery of the persons and their love. It encourages patience and moderation in loving relationships. ... It inspires one’s choice of clothing. It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet” (CCC, no. 2522). (USCCA, p. 444)</p>	<p>68) The moral tone of our culture can be transformed by asserting Christ’s Gospel in word and witness. This approach fosters virtue in the human heart and its development through the grace of the Holy Spirit, gradually displacing the attraction of sin and renewing and purifying what is decadent in our culture. (cf. USCCA, p. 445)</p>	<p>“Recovering Modesty” pp. 442-444 <i>You shall not covet your neighbor’s wife.</i> (Ex. 20:17)</p> <p><b>NOTES:</b></p>
<p>“Tenth Commandment”</p> <p>94) “The tenth commandment forbids greed and ... requires that envy be banished from the human heart” (CCC, nos. 2536 and 2538). (USCCA, p. 456)</p> <p>95) Envy is an attitude of sadness at the sight</p>	<p>69) We combat envy through goodwill, humility, and abandonment to the providence of God. (USCCA, p. 455)</p> <p>70) The Christian practice of giving and sharing is a powerful alternative to greed and a positive</p>	<p>“Meditation” p. 456 <i>You shall not covet your neighbor’s house.</i> (Ex. 20: 17)</p>

<p>of another's prosperity. It can create a disordered desire to acquire such goods, even by unjust means. Envy tightens the heart and subdues love. For this reason, envy is considered a Capital Sin. (USCCA, p. 455)</p> <p><b>PRAYER:</b>  "God's call to Prayer"  96) Scripture reveals the relationship between God and people as a dialogue of prayer. God constantly searches for us. Our restless hearts seek him, though sin often masks and frustrates this desire. God always begins the process. The point where his call and our response intersect is prayer. The event is always a grace and a gift. (USCCA, p. 478)  97) Christian prayer is always Trinitarian. The sweep of our prayer moves us toward the Father. But access to the Father is through Jesus Christ. Therefore we also address our prayer to Christ. Yet it is the Holy Spirit who helps us to draw near to Jesus. The Church invites us to invoke the Holy Spirit as the interior teacher of Christian prayer. (USCCA, p. 478)  98) "Because of Mary's singular cooperation with the action of the Holy Spirit, the Church loves to pray in communion with the Virgin Mary, to entrust supplications and praises to her" (CCC, no. 2682). (USCCA, p. 479)</p> <p>"The Lord's Prayer"  99) "The Lord's Prayer is the most perfect of prayers. ... In it we ask, not only for all the things we can rightly desire, but also in the sequence that they should be desired."</p>	<p>contribution to a peaceful and just society. (USCCA, p. 456)</p> <p>71) Our first teachers of prayer are our parents and/or other members of the family, the domestic church, and our guides for prayer within the Church include ordained ministers, those in consecrated life, catechists, and spiritual directors. (cf. USCCA, p. 479)  72) The Church invites us to regular prayer: daily prayers, the Liturgy of the Hours, Sunday Eucharist, the feasts of the liturgical year (cf. CCC, no. 2720) (USCCA, p. 479)</p> <p>73) We are given the grace of an adopted, filial relationship with the Father because of our union with Jesus through Baptism. This creates in us a new self-understanding based</p>	<p><b>NOTES:</b></p> <p>"The Hour that Made His Day" pp. 461-462  and/or  "Meditation" pp. 479-480  <i>Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus.</i> (1Thess. 5: 17-18)</p> <p><b>NOTES:</b></p> <p>"This is How You are to Pray" pp. 481-483  <i>This is how you are to pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one.</i> (Matt. 6: 9-13)</p>
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<p>This prayer not only teaches us to ask for things, but also in what order we should desire them” (CCC, no. 2763, citing St. Thomas Aquinas, <i>Summa Theologiae</i>, II-II, 83, 9). (USCCA, p. 493)</p> <p>100) The Church includes the Our Father in her liturgies. The communal praying of the Lord’s Prayer at Mass gathers up the intercessions that accompany the consecration of the bread and wine into Christ’s Body and Blood and prepares the worshippers for Holy Communion. (USCCA, p. 493)</p>	<p>on this extraordinary intimacy with the Father and the Son. (USCCA, p. 493)</p> <p>74) Prayer to the Father includes us to be like him and to acquire a humble and trusting heart (cf. CCC, no. 2800.) (USCCA, p. 493)</p>	<p><b>NOTES:</b></p>
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