

By Reverend Raymond Cleaveland

## 1. The Transmission of Divine Revelation

God has revealed himself and his loving plan for us. This Divine Revelation has one common source and two modes of transmission: **Sacred Tradition** (2 Thess 2:2; 2:15; 3:6; 1 Cor 11:2; 15:1-11) and **Sacred Scripture** (Dei Verbum [DV] 9; CCC 50-52; 80-82).

### Sacred Tradition

◆ These teachings have been handed on from the apostles to their successors through preaching, example, and life of worship, even before all of the New Testament was written (DV 8; CCC 76, 83).

### Sacred Scripture

◆ The Scriptures teach the truths that God wanted to reveal for the sake of our salvation (DV 11; CCC 107).

◆ God inspired human authors who wrote using the literary forms of their time (DV 11; CCC 106).



◆ The **canon of Scripture** consists of the 46 books of the Old Testament plus the 27 books of the New Testament (CCC 120).

### The Magisterium of the Church

◆ Only the **Magisterium** — the living, teaching office of the Church — has the ability to authentically interpret the Word of God, whether from Sacred Tradition or Sacred Scripture (DV 10; CCC 85).

◆ The most authoritative way the Magisterium teaches is by the definition of **dogmas**, truths that are binding and must be believed either because they are contained explicitly in Divine Revelation or have a necessary connection with it (CCC 88). The Magisterium also teaches and clarifies through the Pope's letters, speeches, and documents.

## 2. The Blessed Trinity

The Trinity is the principal truth of our faith (CCC 234):

- ◆ There are three persons in one God: the Father, the Son, and the Holy Spirit.
- ◆ Not three gods, but one God.
- ◆ Not a hierarchy of gods, but three co-equal in divinity.
- ◆ Each of the three persons possesses the same divine nature (the same substance) (CCC 253).
- ◆ Each, however, is really distinct from the others (different persons) (CCC 254).



## 3. God the Father

◆ The external works of the Trinity cannot be divided between the Father, the Son, and the Holy Spirit, for they are one and the same God and act in unison. Sometimes, however, certain activities are appropriated to one of the persons to help us better understand. For example, creation has been traditionally attributed to God the Father:

- ◆ "I believe in God, the Father almighty, creator of heaven and earth" (Apostles' Creed).
- ◆ The Father begets the Son, and the Holy Spirit eternally proceeds from both (CCC 246).
- ◆ The Father is benevolent, merciful, and loving; he gives in abundance (CCC 238).
- ◆ Attributes of motherhood are manifest in God's fatherhood: a tender, merciful heart and closeness to his creatures (CCC 239).





## 4. God the Son, Jesus Christ

♦ Jesus Christ is one person with two natures: human and divine. He is true God and true man (CCC 464).

♦ Jesus Christ is true God: he is one in being with the Father. He is not a creature; he is eternally begotten of the Father (Council of Nicaea I, A.D. 325; CCC 242, 465).

♦ Jesus Christ is God from all eternity. When he became man, he took his human nature from his mother, the Blessed Virgin Mary. This mystery is known as the **Incarnation** (CCC 456, 461).

♦ **Communication of idioms:** What can be said of Jesus as a man can be



said of Jesus as God. (Council of Ephesus, A.D. 431).

♦ Jesus Christ is true man. Like us, he has a body and a soul (Council of Ephesus, A.D. 431; CCC 466). His humanity and divinity co-exist without confusion, change, division, or separation (Council of Chalcedon, A.D. 451; CCC 467).

♦ Christ has a human will and intellect in perfect union with his divine will and intellect (Council of Constantinople III, A.D. 681; CCC 474-75).

♦ Christ's body can be portrayed and venerated in images (Council of Nicaea II, A.D. 787; CCC 476).

## 5. God the Holy Spirit

♦ The Holy Spirit is the third person of the Trinity, co-equal with the Father and the Son, worshiped and glorified with them (Council of Constantinople I, A.D. 381; CCC 685, 689).

♦ The Holy Spirit proceeds from the Father and the Son (CCC 246, 247).

♦ As Christ promised, the Holy Spirit descended on the apostles at Pentecost (Acts 2:1-6; CCC 731).



## 6. Creation and the Fall

♦ God created the heavens and the earth, all that is visible and invisible (Nicene Creed; CCC 290). The invisible world includes the angels, spiritual creatures who serve God as messengers.

♦ God created everything *ex nihilo* ("out of nothing") (2 Mac 7:22-23, 28; Lateran Council IV, A.D. 1215; CCC 296).

♦ God continuously maintains his universe in existence (CCC 320).

♦ God guides all of his creatures wisely and lovingly to their end through divine providence (CCC 312).



♦ Some angels fell from grace and were banished from heaven when they disobeyed God. This is the origin of the beings we call **demons** (2 Pet 2:4; CCC 392).

♦ Lucifer turned against God and was banished with the other rebellious angels from heaven. He is known as **Satan**, the **devil**, and the **father of lies** (Jn 8:44; CCC 391-92).

♦ Human beings, created in God's image (Gen 1:27; 2:7), are composed of body and soul (CCC 356, 362-68).

♦ "Male and female he created them" (Gen 1:27): Adam and Eve were our first parents, created without sin, immortal, and in a state of original justice (CCC 369, 374-79).

♦ God told them to be fruitful, multiply, and subdue the earth (Gen 1:28; CCC 372-73).

♦ Adam and Eve were tempted by Satan to disobey God (Gen 3:1-6) and committed the **original sin** (CCC 397).

♦ Consequences of original sin: loss of friendship with God; expulsion from the Garden of Eden; suffering and death for them and their descendants (Gen 3:8-24; Rom 5:12; CCC 416-18).

♦ Original sin affects all human beings and is passed by propagation, not by imitation or bad example (Ps 51:5; Rom 5:12, 19; CCC 402-06).

♦ Because of original sin, all have an inner tendency to sin called **concupiscence** (CCC 405).

## 7. Redemption

After the Fall, man could not redeem himself (Council of Trent, A.D. 1545-63; see Rom 3:23 and CCC 406).

♦ Christ canceled the disobedience of Adam by a life of obedience, "unto death, even death on a cross" (Phil 2:8) (Rom 5:17-19; CCC 615).

♦ Christ instituted the Eucharist at the Last Supper in memory of his death (CCC 610-11).

♦ Christ was crucified on Good Friday

and truly died: his soul separated from his body (CCC 599; 624).

♦ Christ's sacrifice redeemed us by vicarious atonement. In other words, he atoned for our sins and made reparation to the Father (CCC 615-16).

♦ Christ descended into the abode of the dead and set free the souls of the just (CCC 633).

♦ Christ rose from the dead on the third day. This is the central truth of the

Christian faith (1 Cor 15:3-4; CCC 638).

♦ The risen Christ appeared to Mary Magdalene on Easter Sunday, then to Peter, the Twelve Apostles, more than 500 brothers and sisters, and finally to St. Paul (1 Cor 15:5-8; CCC 641).

♦ Forty days after his Resurrection, Jesus ascended body and soul into heaven (Acts 1:9-11; CCC 659-64).



## 8. The Holy Catholic Church

◆ **Jesus Christ** is the founder of the Catholic Church (CCC 763-66).

◆ **The Church** is:

— The People of God (CCC 782).

— The Body of Christ (Rom 12: 4-8; 1 Cor 12: 27-30; CCC 789).

— The Bride of Christ (Eph 5:23-32; Rev 19:7; 21:2; CCC 796).

— The Temple of the Holy Spirit (CCC 797).

◆ The disciples of Jesus on earth are not the only members of the Church. Also forming part of the Church are the blessed in heaven and the souls in purgatory (CCC 954-59). Thus the Church can be described as the **Communion of Saints** or:

— **The Church Militant:** Those who

are pilgrims on earth.

— **The Church**

**Suffering:** Souls who are being purified in purgatory.

— **The Church Triumphant:** Those already in heaven.

### THE STRUCTURE OF THE CHURCH Hierarchy



◆ Christ gave Peter the power of the keys and entrusted the care of his flock to him (Mt 16:18-19; Lk 22:31-32; Jn 21:15-17; CCC 881).

◆ The **Pope**, or **Bishop of Rome**, is Peter's successor. He is the visible head and foundation of unity in Christ's Church. He has full, supreme, and universal authority over the whole flock (CCC 882).

◆ As supreme shepherd of the flock, the Bishop of Rome is preserved from error when making solemn definitions *ex cathedra* regarding faith and morals, meant to be held by all of the faithful (CCC 891).

◆ **Infallibility** means that the Pope and the

Church cannot err when teaching on faith and morals (CCC 891).

◆ The **bishops** also enjoy the charism of infallibility when they teach together with Peter's successor in an ecumenical council, or when, dispersed throughout the world but preserving the bond of unity, they teach in a definitive and absolute way (CCC 891-92).

◆ The bishops are the visible sources of unity in their own dioceses, where they exercise spiritual authority (CCC 895).

◆ **Priests** and **deacons** are co-workers with the bishops (CCC 888).

### Laity

◆ **Laity** is the term for all those who are not in Holy Orders or members of religious institutes in the Church (CCC 897).

◆ Through Baptism and Confirmation, lay people participate in Christ's priestly, prophetic, and kingly office (CCC 900-11). They are called to bring the Christian faith to their families and to all areas of society (CCC 898-99).

### Religious

◆ **Religious** live a state of life different from the laity or clergy by professing the evangelical counsels of poverty, chastity, and obedience (CCC 914-16).

## 9. The Four Marks of the Church

The Catholic Church can be recognized by her four marks, mentioned in Scripture and defined in the Nicene Creed (CCC 811):

◆ **One:** The Church is one because Catholics everywhere profess one faith, receive the same seven sacraments, worship in the same way (the Mass), and are united under the authority of the successor of Peter, the Pope (CCC 813-16).

◆ **Holy:** The Church is holy because Christ sanctified his bride, the Church, and made her holy through the Holy Spirit

(CCC 823). Through Christ and with him, the Church sanctifies her members, and we achieve holiness by the grace of God at work in her (CCC 823-24).

◆ **Catholic:** The Church is Catholic, which means "universal," because she has received from Christ the fullness of the means of salvation and has been sent by him to gather the



whole human race into the one People of God (CCC 830-31).

◆ **Apostolic:** The Church is apostolic because she is founded on the apostles, because she faithfully guards the deposit of faith, and because she is guided by Peter's successor and the successors of the apostles (the Pope and bishops) (CCC 857).

## 10. The Blessed Virgin and the Saints



◆ **Mother of God:** Mary is truly the Mother of God because in Bethlehem she gave birth to Jesus Christ, who is truly God (Council of Ephesus, A.D. 431; Lk 1:31-33, 43; CCC 495).

◆ **The Immaculate**

**Conception:** Mary was conceived without original sin (Pope Pius IX, A.D. 1854; Gen 3:15; Lk 1:28; CCC 491-92).

◆ **Perpetual Virginity:** Mary was

a virgin before, during, and after the birth of Christ (Council of the Lateran, A.D. 649; Lk 1:34; CCC 496-500).

◆ **The Assumption:** Mary was assumed, body and soul, into heaven (Pope Pius XII, A.D. 1950; 1 Cor 15:23; CCC 966).

◆ **Queen of All Saints:** As Mother of God and Queen of all the saints, the Blessed Virgin holds a privileged place in the heavenly court, and thus the Christian faithful have frequent recourse to her prayerful intercession (Lumen Gentium [LG] 62).

◆ **Saints:** They are our models of Christian life. Therefore, the Church declares certain saints to be patrons of various peoples, nations, and professions.



## The Seven Sacraments

◆ A **sacrament** is an efficacious sign instituted by Christ to give grace. "Efficacious" means that the sign has the power to accomplish what it symbolizes (CCC 1131). For example, Baptism is a symbolic washing, but it has the power to cleanse the soul of sin.

◆ There are seven sacraments (Council of Trent, A.D. 1545-63; CCC 1113).

◆ The sacraments convey grace to our souls (CCC 1127).

◆ The sacraments work by their own power, regardless of the worthiness of the minister (CCC 1128).

◆ The sacraments are necessary for salvation (CCC 1129).

### BAPTISM

◆ Baptism is the first sacrament of Christian initiation and the gateway to the other six. It is the only means we know through which salvation is possible (Jn 3:5; CCC 1257). Thus, newborn infants are baptized according to a tradition dating from apostolic times (CCC 1252). Besides Baptism by water, one can also attain salvation by Baptism by blood or Baptism by desire (CCC 1258).

◆ **Ordinary Minister:** Deacon, priest, or bishop. **Extraordinary minister:** Anyone who has the intention to do what the Church does (CCC 1256).

◆ **Effects of the Sacrament:** — Baptism forgives original sin and actual sin, and it infuses sanctifying grace into the soul (Ezek 36:25-26; Acts 2:38; 22:16; 1 Cor 6:11; Gal 3:26-27; CCC 1265).

— It makes us children of God, heirs of heaven, temples of the Holy Spirit, and members of the Church, the Body of Christ (CCC 1265-67). — It also imparts an indelible character to the soul (CCC 1272).

### EUCCHARIST

◆ The Eucharist (Holy Communion) is the whole Christ — body, blood, soul, and divinity — under the appearances of bread and wine (Council of Trent, A.D. 1545-63; CCC 1374, 1378). It is made

present during Mass.

◆ The Eucharist is a true sacrifice that makes present the one sacrifice of Christ on Calvary (CCC 1330).

◆ **Minister:** Only validly ordained priests and bishops can celebrate the Eucharist (CCC 1411).

◆ **Effects of the Sacrament:**

— The Eucharist increases our union with Christ (CCC 1391).

— It separates us from sin and keeps us from future mortal sin (CCC 1393, 1395).

— It takes away venial sins (CCC 1394).

— It unites us to the Church (CCC 1396).

— It helps us care for the poor (CCC 1397).



### CONFIRMATION

◆ Confirmation has its origins in Jesus' actions on Easter Sunday (Jn 20:22) and, more strikingly, on Pentecost Sunday (Acts 2:1-4, CCC 1287). The apostles confirmed the newly baptized (Acts 8:14-17; CCC 1288).

◆ **Minister:** A bishop, and sometimes a priest, confirms using chrism oil and the words, "Be sealed with the gift of the Holy Spirit" (CCC 1295, 1298, 1300).

◆ **Effects of the Sacrament:**

— Confirmation imparts an indelible character to the soul.

— It roots us in divine sonship.

— It unites us to Christ.

— It increases the gifts of the Holy Spirit in us and gives us

the strength of the Spirit to spread the faith (CCC 1303-4).

### PENANCE

◆ Penance was instituted by Christ on Easter Sunday when he said, "If you forgive the sins of any, they are forgiven" (Jn 20:23; CCC 1444).

◆ **Minister:** A priest or a bishop (CCC 1461) who says the words of absolution: "I absolve you from your sins in the name of the Father ..." (CCC 1449).

◆ **Effects of the Sacrament:**

— Penance reconciles us with God and the Church.

— It restores God's grace lost from mortal sin.

— It gives peace of conscience.

— It can be celebrated privately or during a communal celebration with private confession. General absolution can be given only in grave situations (CCC 1468-70, 1482-84).

### ANOIDING OF THE SICK

◆ The practice of anointing, instituted by Christ himself, is seen in James 5:14-15 (CCC 1510).

◆ This sacrament can be given to those in danger of death — from sickness or old age — and those about to undergo surgery. The sacrament may be received again if the illness worsens or if the patient recovers and then becomes infirm at a later date (CCC 1514-15).

◆ **Minister:** A priest or bishop who prays over the sick and anoints the person with the oil of the sick (CCC 1516).

◆ **Effects of the Sacrament:** — Anointing confers the grace of the Holy Spirit and unites the person with the Passion of Christ.

— It strengthens the sick spiritually and sometimes physically.

— It forgives all sins when the sick person is unable to go to Confession.

— It prepares the person for the final journey to eternal life (CCC 1520-23).

### HOLY ORDERS

◆ In Holy Orders, the recipient is incorporated into an

order (*ordo*). This sacrament has three degrees: the order of bishops, the order of priests, and the order of deacons (CCC 1538).

◆ Bishops are successors of the apostles with the fullness of Christ's priesthood (LG 21; CCC 1556-57).

◆ Priests are the co-workers of the bishops (CCC 1562).

◆ Deacons are ordained to assist the bishop and priests and serve the People of God (CCC 1570).

◆ **Minister:** Only bishops can ordain by the laying on of hands and the prayer of consecration (CCC 1573, 1576). Only baptized males can receive this sacrament (CCC 1577).

◆ **Effects of the Sacrament:**

— Holy Orders imparts an indelible character.

— It gives the grace of the Holy Spirit to administer the sacraments, to teach, and to shepherd the People of God (CCC 1582; 1585-88).

### MATRIMONY

◆ God established marriage as a natural institution between one man and one woman (Gen 1:27; 2:18; 2:23-25). Christ elevated Matrimony between baptized persons to a sacrament (Eph 5:25, 32; CCC 1660).

◆ For the marriage to be a valid sacrament, both spouses must be baptized Christians, both must be free to marry, and both must freely express their mutual consent (CCC 1662). If one of the spouses is not baptized, the marriage is still a valid union, but it is not a sacrament (CCC 1601, 1213).

◆ The essential goods of Matrimony are unity, indissolubility, and openness to fertility (1 Cor 7:10-11, 39; Mt 19:4-9; CCC 1644-45, 1664).

◆ **Minister:** The spouses mutually administer the sacrament of Matrimony to each other; the deacon or priest acts as a witness for the Church (CCC 1623, 1630).

◆ **Effects of the Sacrament:**

— Matrimony forms an indissoluble bond between a man and woman, who also receive the grace of the sacrament (CCC 1638-42).

## 12. Grace, Justification, and Virtue

### Justification

- ◆ Original sin distorted our relationship with God. Through the merits of Christ's passion and death (CCC 1992), we are made just and blameless in God's sight (Eph 1:4; CCC 1989-90). This process is called **justification** and happens at the moment of Baptism.
- ◆ Justification is brought about by God's gift of sanctifying grace (Rom 3:24; Eph 2:8-10; Titus 3:7; CCC 1996), which
  - is preceded by faith (Rom 1:17; 5:1; Gal 3:11; CCC 1814, 1991).
  - is received in Baptism (Rom 6:1-3; 1 Pet 3:21; Titus 3:5; CCC 1999).
  - is evidenced in good works (Jas 2:17, 24; Rom 2:13; Gal 5:6; Mt 7:21; CCC 1815).

### Sanctifying Grace

- ◆ **Sanctifying grace** is God's very life within us. It is an entirely free gift of God that justifies the sinner (Eph 1:6; CCC 1996).
- ◆ It makes us participants in the life of the Trinity and members of the Body of Christ, the Church (CCC 1997).
- ◆ It allows us to call God "Abba, Father" and become heirs to eternal life (Rom 8:15-17; Gal 4:4-7; Titus 3:7; CCC 1996-2000, 1266).
- ◆ It truly renews our souls, making us a "new creation" in Christ (2 Cor 5:17-18; Eph 4:22-24; CCC 1999).

- ◆ It also infuses the theological virtues of faith, hope, and charity in us (CCC 1991).
- ◆ Sanctifying grace is necessary for salvation (Council of Trent, A.D. 1545-63; Eph 2:8; CCC 1023, 1996).
- ◆ Sanctifying grace can be lost through mortal sin (CCC 1855).
- ◆ Sanctifying grace can be recovered by turning back to God through the sacrament of Penance (CCC 1856).
- ◆ In addition to sanctifying grace, God also bestows **actual graces** — special working graces sent to us as we need them to do good works or resist temptation (CCC 2000).

### The Theological Virtues

- ◆ **Faith:** Enables us to accept all that God has revealed as true (CCC 1814).
- ◆ **Hope:** Enables us to trust in God to grant us eternal life in heaven (CCC 1817).
- ◆ **Charity:** Enables us to love God above all and our neighbor as ourselves (CCC 1822).

### The Cardinal Virtues

- ◆ **Prudence:** Helps us know and choose the good in varying circumstances of life (CCC 1806).
- ◆ **Justice:** Allows us to give God and our neighbor what is rightly owed to them (CCC 1807).

- ◆ **Fortitude:** Strengthens our resolve to choose good over evil (CCC 1808).
- ◆ **Temperance:** Helps us dominate our instincts and desire for pleasures (CCC 1809).

### The Seven Gifts of the Holy Spirit

- ◆ Wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (Is 11:2-3 [Vulgate translation]; CCC 1831).

### The Twelve Fruits of the Holy Spirit

- ◆ Charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity (Gal 5:22 [Vulgate translation]; CCC 1832).

### The Seven Corporal Works of Mercy

- ◆ Feed the hungry. Give drink to the thirsty. Clothe the naked. Shelter the homeless. Visit the sick. Visit the imprisoned. Bury the dead (Mt 25:34-40; CCC 2447).

### The Seven Spiritual Works of Mercy

- ◆ Counsel the doubtful (1 Thess 5:11). Instruct the ignorant (Acts 8:35-39). Convert or admonish the sinner (Acts 2:40-41; Jas 5:19-20). Comfort the sorrowful (Rom 12:15). Forgive all injuries (Mt 18:21-22). Bear wrongs patiently (1 Cor 13:5). Pray for the living and the dead (Jas 5:16; 2 Mac 12:45) (CCC 2447).

## 13. Catholic Moral Teaching

### The Natural Law

- ◆ Catholic moral teaching is based on the **natural law** — God's immutable, eternal law written in the heart of every person. All are bound by the natural law (Rom 2:14-16). This directly opposes theories of moral relativism, so popular today. The natural law is most clearly summarized in the Ten Commandments (CCC 1954-60).

### The Morality of Our Acts

- ◆ There are three elements to every act (CCC 1750-54):

— **The Object:** What you do, the act itself.

— **The Intention:** Why you do it.

— **The Circumstances:** Who, when, where, and how.

- ◆ Some acts are intrinsically evil in themselves, regardless of the intention or circumstances — for example, adultery or cheating on exams. Some acts are good, such as giving alms to a beggar, but can be rendered evil by their intention or circumstances — a politician giving alms just for appearances in order to win an election. A good moral act comes when all three

elements are good. If any one element is bad, then the act is morally wrong (CCC 1755-56).

- ◆ Our **moral conscience** is the "barometer" that God gave us to determine if an action is right or wrong. It is the application of the moral law to our particular actions (CCC 1777).

- ◆ Conscience is not a feeling or a subjective judgment: "I think it's okay." Our conscience works correctly only when it applies the objective moral law as seen in the commandments and teachings of Jesus to a concrete act (CCC 1786-89).

## 14. Sin

- ◆ Sin can be mortal or venial.
- ◆ **Sin** is an "offense against God" (CCC 1850). **Mortal sin** deprives the soul of sanctifying grace. Those people who die in unrepented mortal sin cannot enter heaven (1 Jn 5:16-17; Jn 15:6; Rom 6:23; CCC 1855-56, 61).
- ◆ Conditions for mortal sin:
  - **Serious Matter:** The thought, word,

action, or omission must be seriously wrong or believed to be.

— **Sufficient Reflection:** The person must be mindful of the serious wrong.

— **Full Consent:** The person must freely choose to commit the sin (CCC 1857-59).

- ◆ **Venial sin** is a sin that does not involve a serious matter (for example, the willful breaking of one of the Ten Command-

ments), or one in which one of the three conditions for a mortal sin is missing (CCC 1862).

- ◆ The **seven deadly sins** are pride, lust, avarice, anger, gluttony, envy, and sloth (CCC 1866).



# 15. The Commandments

## The Commandment of Love

◆ Our Lord commanded us to love God with our whole hearts and to love our neighbors as ourselves (Mt 22:36-40; CCC 2083).

## The Ten Commandments

**1. I am the Lord your God: you shall not have strange gods before me** (CCC 2133-41).

◆ Commands us to adore, worship, and honor the Blessed Trinity: the Father, the Son, and the Holy Spirit.

◆ Prohibits idolatry, superstition, horoscopes and all forms of fortune-telling, sorcery, sacrilege, atheism, agnosticism, satanic cults, and lack of faith, hope, and love.

**2. You shall not take the name of the Lord your God in vain** (CCC 2160-67).

◆ Commands us to honor the holy name of God, the Blessed Virgin Mary, and the saints. It also commands us to honor oaths we take invoking God's name.

◆ Prohibits blasphemy, swearing, cursing, and false oaths.

**3. Remember to keep holy the Lord's Day** (CCC 2189-95).

◆ Commands Catholics to attend Mass on Sundays and holy days of obligation, and to abstain from unnecessary work on Sundays.

**4. Honor your father and your mother** (CCC 2247-57).

◆ Commands children to respect and obey parents and those in legitimate positions of authority over them (for example, teachers). There is also a societal element: honoring and obeying all Church and civil authorities, whose power originates in God.

◆ Prohibits disobedience and disrespect.

**5. You shall not kill** (CCC 2318-30).

◆ Commands us to respect the lives of others and our own, honoring our bodies as temples of the Holy Spirit.

◆ Prohibits murder, abortion, suicide, euthanasia, sterilization, mutilations and non-therapeutic amputations, kidnapping,

gluttony, drug use, drunkenness, seeking revenge, anger, hatred, and illegitimate war.

**6. You shall not commit adultery** (CCC 2392-2400).

◆ Commands us to use our sexual powers correctly according to our state in life.

◆ Prohibits adultery, fornication, masturbation, contraception, in vitro fertilization, homosexual acts, pornography, prostitution, rape, incest, and polygamy.

**7. You shall not steal** (CCC 2450-63).

◆ Commands us to respect the belongings of others, to be good stewards of creation, and to have a special solicitude for the poor.

◆ Prohibits stealing, fraud, destruction of property, avoiding payment of debts, excessive gambling.

**8. You shall not bear false witness against your neighbor** (CCC 2504-13).

◆ Commands us to speak the truth.

◆ Prohibits lying, perjury, gossip, spreading rumors, and defamation of character.

**9. You shall not covet your neighbor's wife** (CCC 2528-33).

◆ Commands us to purify our hearts, to control our eyes, and to dress modestly.

◆ Prohibits lustful desires and thoughts, and immodest dress.

**10. You shall not covet your neighbor's goods** (CCC 2551-57).

◆ Commands us to respect the property of others, avoiding attachments to objects and infatuations with material goods.

◆ Prohibits envy.

## Precepts of the Church

◆ Attend Mass on Sundays and holy days of obligation; abstain from unnecessary work.

◆ Go to Confession at least once a year.

◆ Receive Holy Communion at least once a year during the Easter season.

◆ Observe the days of fasting and abstinence established by the Church.

◆ Provide for the Church's material needs (CCC 2041-43).

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# 16. The Last Things

◆ **Death**: At death, the soul is separated from the body (CCC 1005).

◆ **Particular Judgment**: Every person will be judged at the very moment of death (CCC 1022).

◆ **General Judgment**: At the end of the world, Christ will judge all people (Rev 22:12-13; Mt 25:31-46; CCC 1038).

◆ **Heaven**: Those who die in the state of grace will enjoy the glory of the vision of God for all eternity (CCC 1023).

◆ **Purgatory**: Those who are saved but in need of purification after death pass through purgatory on their way to heaven (2 Mac 12:45; 1 Cor 3:11-15; Mt 5:23-26; CCC 1030).

◆ **Hell**: The damned will be punished with eternal separation from God (CCC 1035).

◆ **The Resurrection of the Body**: At the end of time, the bodies of the just will be reunited with their souls (1 Cor 15:35-58; CCC 989). The Blessed Virgin Mary, by virtue of her Assumption, is already living this reality. Thus, she is called **model of the Church** (LG 53, 63; CCC 966-67, 972).

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