

# Catechesis

with

# Jesus

(a condensation of sections of the  
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**Part One:**

**The Creed**

**(The Twelve Articles of Faith)**

## I. The Twelve Articles of Faith

# 1. God the Father

### **“I believe in God the Father Almighty, Creator of heaven and earth.”**

- 198 “Our profession of faith begins with *God*, for God is the First and the Last, the beginning and the end of everything. The Credo begins with God the *Father*, for the Father is the first divine person of the Most Holy Trinity.”
- 201 “Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God...”  
202 “with all your heart, and with all your soul, and with all your mind, and with all your strength.”
- 202 “We firmly believe and confess without reservation that there is only one true God, eternal, infinite... and unchangeable, incomprehensible, almighty, and ineffable.”
- 205 “God said to Moses, ‘I AM WHO I AM.’”
- 206 The ineffable expresses Himself “in revealing His mysterious name, YHWH” – “at once a name revealed and something like the refusal of a name, and hence it better expresses God as what He is – infinitely above everything that we can understand or say .”
- 207 “God, who reveals His name as ‘I AM’, reveals Himself as the God who is always there, present to His people in order to save them.”
- 210 “YHWH, YHWH, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.”
- 212 “He transcends the world and history. He made heaven and earth... In God ‘there is no variation or shadow due to change.’ God is ‘He who Is’, from everlasting to everlasting.”
- 213 “God is the fullness of Being and of every perfection, without origin and without end. All creatures receive all that they are and have from Him; but He alone *is* His very being, and He is of Himself everything that He is.”
- 215 “‘O LORD God, you are God, and your words are true.’... God is Truth itself, whose words cannot deceive. This is why one can abandon oneself in full trust to the truth and faithfulness of His word in all things.”
- 221/220 “God’s very being is love” and “God’s love is ‘everlasting’.”

270 “God is the *Father* Almighty.”

274 “Nothing is more apt to confirm our faith and hope than holding it fixed in our minds that nothing is impossible with God.”

279 “In the beginning God created the heavens and the earth.”

293 “The world was made for the glory of God,”  
295 “according to His wisdom.”

296 “God creates freely ‘out of nothing’”  
299 “an ordered and good world,”  
301 and He “upholds and sustains creation.”

## I. The Twelve Articles of Faith

### 2. Jesus Christ, the Only Son

- 422 “When the time had fully come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.”
- 425 “The transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in Him.”
- 430 “Jesus [Y’shua] means in Hebrew: ‘God saves’” “It is God who, in Jesus His eternal Son made man, ‘will save His people from their sins.’”
- 432 “The name ‘Jesus’ signifies that the very name of God is present in the person of His Son, made man for the universal and definitive redemption from sins.”
- 431 “Israel... will no longer be able to seek salvation except by invoking the name of the Redeemer God.”
- 433 “God was in Christ reconciling the world to Himself.”
- 434 “The evil spirits fear His name; in His name His disciples perform miracles, for the Father grants all they ask in this name.”
- 447 He is Lord, and “He demonstrated His divine sovereignty by works of power over nature, illnesses, demons, death, and sin.”
- 435 “The name of Jesus is at the heart of Christian prayer.”
- 436 He is the Christ, the anointed One - the Messiah. “It was necessary that the Messiah be anointed by the Spirit of the Lord at once as king and priest, and also as prophet.”
- 438 “His eternal messianic consecration was revealed during the time of His earthly life at the moment of His baptism by John.”
- 444 “The voice of the Father designates Jesus His ‘beloved Son’” at His Baptism and Transfiguration.
- 442-444 “You are the Messiah, the Son of the living God” (Mt.16:16), the Father reveals through Peter. “I AM,” Jesus says of Himself. Yes, “Truly this man [is] the Son of God” (Mk.15:39).
- 440 “The true meaning of His kingship is revealed only when He is raised high on the cross... God has made Him both Lord and Christ, this Jesus whom you crucified.”
- 442 “Acknowledgment of Christ’s divine sonship [is] the center of the apostolic faith.”

- 449 “The power, honor, and glory due to God the Father are due also to Jesus.”
- 450 “Man should not submit his personal freedom in an absolute manner to any earthly power, but only to God the Father and the Lord Jesus Christ.”
- 451 “Come, Lord Jesus!”

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### 3. Conceived by the Spirit, Born of the Virgin

456 “For us men and for our salvation He came down from heaven; by the power of the Holy Spirit, He became incarnate of the Virgin Mary, and was made man.”

457 “The Word became flesh for us *in order to save us by reconciling us with God*,”

458 “*so that thus we might know God’s love*”;

459 “*to be our model of holiness*”;

460 and “to make us ‘*partakers of the divine nature*,’” to become sons of God.

461 “Christ Jesus... though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men.”

462 A body is prepared for Him.

463 “By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God.”

464 “He became truly man while remaining truly God. Jesus Christ is true God and true man.” And the two cannot be separated, for He is One.

489 “Throughout the Old Covenant the mission of many holy women *prepared* for that of Mary.”

490 “To become the mother of the Savior, Mary ‘was enriched by God with gifts appropriate to such a role.’”

466 “Mary truly became the Mother of God by the human conception of the Son of God in her womb”; the Word is “born according to the flesh.”

494 “‘Behold, I am the handmaid of the Lord; let it be [done] to me according to your word.’ Thus, giving her consent to God’s word, Mary becomes the mother of Jesus.”

467 “He was begotten from the Father before all ages as to His divinity and in these last days... was born as to His humanity of the virgin Mary.”

497 “That which is conceived in her is of the Holy Spirit.”

470 “In His soul as in His body, Christ... expresses humanly the divine ways of the Trinity.”

472 “This human soul that the Son of God assumed is endowed with a true human knowledge”;  
473 but this human knowledge “*expresse[s] the divine life of His person*,” showing “forth in itself everything that pertains to God.”

- 475 “Christ’s human will ‘does not resist or oppose but rather submits to His divine and almighty will.’”
- 476 “Christ’s body was finite” and so can be portrayed “in holy images.”
- 477 “In the body of Jesus ‘we see our God made visible and so are caught up in love of the God we cannot see.’”
- 478 “He has loved us all with a human heart,” a “Sacred Heart”.



## 4. Suffered, Died, and Buried

- 571 “The Paschal mystery of Christ’s cross and Resurrection stands at the center of the Good News.”
- 580 “Jesus fulfills the Law to the point of taking upon Himself ‘the curse of the Law’ incurred by those who do not ‘abide by the things written in the book of the Law, and do them,’ for His death took place to redeem them ‘from the transgressions under the first covenant.’”
- 585 “The last days...begin with [Christ’s] Passover.”
- 586 “His being put to bodily death presaged the destruction of the Temple, which would manifest the dawning of a new age in the history of salvation: ‘The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.’”
- 591 By “tragic misunderstanding” the Sanhedrin “judged that [Jesus] deserved the death sentence as a blasphemer,” though He was indeed as divine as the Father.
- 598 But “sinners were the authors and the ministers of all the sufferings that the divine Redeemer endured.” “And it can be seen that our crime... is greater... than... the Jews,” for we “profess to know Him” and yet “deny Him by our deeds.”
- 599 “This Jesus [was] delivered up according to the definite plan and foreknowledge of God.”
- 601 “God’s suffering Servant” “died for our sins in accordance with the Scriptures.”
- 603 God “did not spare His own Son but gave Him up for us all,”
- 604 and so “manifests that His plan for us is one of benevolent love,” for “while we were yet sinners Christ died for us.”
- 605 “Christ died for all men without exception.”
- 609/608 “Jesus freely accepted His Passion and death” as the “Lamb of God” “led to the slaughter.”
- 612 Jesus accepted “the cup of the New Covenant... in His agony in the garden at Gethsemani, making Himself ‘obedient unto death,’”
- 611 and left us “the Eucharist [as]...the memorial of His sacrifice.”
- 618 And now “He calls His disciples to ‘take up [their] cross and follow [Him].’”
- 624 “God ordained that His Son should not only ‘die for our sins’ but should also ‘taste death,’ experience the condition of death, the separation of His soul from His body, between the time He expired on the cross and the time He was raised from the dead.”
- 627 But “‘it was not possible for death to hold Him,’ and therefore ‘divine power preserved Christ’s body from corruption.’”

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### 5. Descended into Hell and Rose Again

- 631 “He who descended is He who also ascended far above all the heavens’... It was precisely out of the depths of death that He made life spring forth.”
- 632 “The crucified one sojourned in the realm of the dead prior to His resurrection.... But He descended there as Savior, proclaiming the Good News to the spirits imprisoned there,”
- 633 “to free the just who had gone before Him.”
- 634 “This is the last phase of Jesus’ messianic mission,”
- 635 destroying “the power of death” so that even those “under the earth” “should bow” to the Lord.
- 638 “The Resurrection of Jesus is the crowning truth of our faith in Christ,”
- 639 and “the mystery of Christ’s Resurrection is a real event,”
- 643 “an historical fact.”
- 640 The empty tomb is the first sign.
- 641/642 To Mary Magdalene and the holy women, Peter and the Twelve, and 500 men He appeared.
- 642 “The faith of the first community of believers is based on the witness of concrete men known to the Christians and for the most part still living among them.”
- 645 “By means of touch and the sharing of a meal, the risen Jesus establishes direct contact with His disciples.” He was “not a ghost” – His wounded body remains, though now glorified and “not limited by space and time.”
- 646 “In His risen body He passes from the state of death to another life beyond time and space.” He is now “the man of heaven.”
- 648 “Christ’s Resurrection is an object of faith in that it is a transcendent intervention of God Himself in creation and history.”
- 651 “The Resurrection above all constitutes the confirmation of all Christ’s works and teachings.”
- 652 It is “the fulfillment of the promises both of the Old Testament and of Jesus Himself.”
- 654 “By His Resurrection, [Christ] opens for us the way to a new life.” We become His brothers by grace, gaining “a real share in the life of the only Son.”
- 655 His Resurrection “is the principle and source of our future resurrection,” living now in the hearts of His faithful.

## 6. “He Ascended...”

659 “So then the Lord Jesus, after He had spoken to them, was taken up into heaven, and sat down at the right hand of God.”

660 There is “a difference in manifestation between the glory of the risen Christ and that of the Christ exalted at the Father’s right hand, a transition marked by the historical and transcendent event of the Ascension.”

661 Jesus’ Ascension is “closely linked” to His Incarnation, for “no one has ascended into heaven but He who descended from heaven, the Son of Man.”

“Only Christ can open to man such access” “to the ‘Father’s House.’”

662 “‘And I, when I am lifted up from the earth, will draw all men to myself.’ The lifting up of Jesus on the cross signifies and announces His lifting up by His Ascension into heaven, and indeed begins it.” In “‘heaven itself’... Christ permanently exercises His priesthood, for He ‘always lives to make intercession’ for ‘those who draw near to God through Him.’”

663 Christ is “*seated at the right hand of the Father*” in “the glory and honor of divinity,” “of one being with the Father.”

664 “Being seated at the Father’s right hand signifies the inauguration of the Messiah’s kingdom, the fulfillment of the prophet Daniel’s vision concerning the Son of Man: ‘To Him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom one that shall not be destroyed.’”

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### 7. He Will Judge

- 668 “Christ died and lived again, that He might be Lord both of the dead and of the living.”  
Now He is “‘far above all rule and authority and power and dominion,’ for the Father  
‘has put all things under His feet.’”
- 669 “As Lord, Christ is also head of the Church, which is His Body.”
- 670 “Since the Ascension God’s plan has entered into its fulfillment. We are already at ‘the  
last hour.’ Already the final age of the world is with us, and the renewal of the world is  
irrevocably under way.”
- 671 “Though already present in His Church, Christ’s reign is nevertheless yet to be fulfilled,  
‘with power and great glory’ by the king’s return to earth.”
- 672 “Before His Ascension Christ affirmed that the hour had not yet come for the glorious  
establishment of the messianic kingdom awaited by Israel.”
- 673 But “since the Ascension Christ’s coming in glory has been imminent... This  
eschatological coming could be accomplished at any moment.”
- 674 “The glorious Messiah’s coming is suspended at every moment of history until His  
recognition by ‘all Israel.’”
- 675 “Before Christ’s second coming the Church must pass through a final trial that will shake  
the faith of many believers... The supreme religious deception is that of the Antichrist, a  
pseudo-messianism by which man glorifies himself in place of God and of His Messiah  
come in the flesh.”
- 677 “God’s triumph over the revolt of evil will take the form of the Last Judgment after the  
final cosmic upheaval of this passing world.”
- 678 “Then will the conduct of each one and the secrets of hearts be brought to light.”
- 679 “Christ is Lord of eternal life. Full right to pass definitive judgment on the works and  
hearts of men belongs to Him as redeemer of the world.” But “by rejecting grace in this  
life, one already judges oneself, receives according to one’s works, and can even  
condemn oneself for all eternity by rejecting the Spirit of love.”
- 678 “On the last day Jesus will say: ‘Truly I say to you, as you did it to one of the least of  
these my brethren, you did it to me.’”

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# 8. The Holy Spirit

- 687 “No one comprehends the thoughts of God except the Spirit of God.”  
And “those who believe in Christ know the Spirit because He dwells with them.”
- 688 We know the Spirit in the Church – in Scripture and Tradition, in the Magisterium and the sacraments, in prayer and ministry, in apostolic life and the witness of the saints.
- 689 “The One whom the Father has sent into our hearts, the Spirit of His Son, is truly God. [He is] consubstantial with the Father and the Son... It is Christ who is seen, the visible image [the Word] of the invisible God, but it is the Spirit [the Breath] who reveals Him.”
- 690 “The Spirit is [Christ’s] anointing... When Christ is finally glorified... He communicates [to “those who believe in Him”] His glory, that is, the Holy Spirit who glorifies Him.”  
“There is no distance between the Son and the Spirit... Anyone who would make contact with the Son by faith, must first encounter the oil [the Spirit] by contact.”
- 691 “Spirit” means “breath”, or “wind”.
- 692 He is the “Paraclete,” the Advocate, the “Consoler” – “the Spirit of Truth.”
- 694-701 The Holy Spirit is symbolized by water, by oil, by the seal, by fire, by cloud and light, by the laying on of hands and the finger of God, and by the dove.
- 702 The Spirit speaks in all the prophets and prophecy.
- 703 “It belongs to the Holy Spirit to rule, sanctify, and animate creation.”
- 706 As descendants of Abraham, “the promised Holy Spirit... is the guarantee of our inheritance until we acquire possession of it.”
- 707 “Theophanies (manifestations of God) light up the way of the promise.”
- 710 “The forgetting of the Law and the infidelity to the covenant end in death,” but there is “a promised restoration... according to the Spirit” for “the Remnant of the poor that returns from the Exile”
- 711 and sees the “new thing” done by the Messiah,  
714 who came in “the Spirit of the LORD God” to “proclaim liberty to the captives,”  
716 purifying and enlightening them in the Spirit.
- 718 “John is ‘Elijah [who] must come.’ The fire of the Spirit dwells in him and makes him the forerunner of the coming Lord.”
- 719 He “completes the cycle of prophets begun by Elijah”  
720 and “begins the restoration to man of ‘the divine likeness.’”

- 722 “The Holy Spirit *prepared* Mary by His grace”  
721 to be the dwelling of God  
725 and drew all “*into communion* with Christ.
- 727-730 Jesus gradually reveals the Spirit and promises His coming to teach His disciples everything at His departure. He breathes the Holy Spirit upon them after His resurrection.
- 731 And on Pentecost “Christ’s Passover is fulfilled in the outpouring of the Holy Spirit.”  
732 “On that day, the Holy Trinity is fully revealed” and the world “enter[s] into the ‘last days.’”
- 733 “God’s love has been poured into our hearts through the Holy Spirit who has been given to us,”  
734-736 granting forgiveness and power to bear fruit in the Church,  
737 “the Temple of the Holy Spirit,”  
738 “sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity,”  
739-741 helping us “in our weakness,” especially through the sacraments.

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# 9. The Holy Catholic Church

- 748 “The Church has no other light than Christ’s... [it is] like the moon, [with] all its light reflected from the sun.”
- 749 And the Holy Spirit “has endowed the Church with holiness” – it is “the place ‘where the Spirit flourishes.’”
- 750 The Church is “holy”, “catholic”, “one”, and “apostolic”... and “inseparable from belief in God.”
- 751 Here is the assembly of God’s holy people, gathered “from all the ends of the earth,”  
752 who “draws her life from the word and the Body of Christ and so herself becomes Christ’s Body.”
- 753-757 Here is the “*sheepfold*”, the “*cultivated field*”, “the *building* of God” – the heavenly Jerusalem, our Mother.
- 759 “This ‘family of God’ is gradually formed and takes shape during the stages of human history, in keeping with the Father’s plan.” Now established by the Spirit, “it will be brought to glorious completion at the end of time.”
- 760-762 “The Church is the goal of all things,” called to reunite the people of God after the fall into sin.
- 763 “The Church ‘is the Reign of Christ already present in mystery.’”
- 765 It is structured by Christ under Peter and the twelve apostles,  
766 born of His “total self-giving” in the Eucharist born from His side.
- 767-769 The Holy Spirit, sent on Pentecost, “continually sanctif[ies] the Church” to “fulfill her mission” while awaiting “perfection... in the glory of heaven.”
- 771 The Church is visible and spiritual, both human and divine, and both active and contemplative.
- 772 The Church is mysteriously “united to Christ as to her Bridegroom,”  
773 with Mary as model “bride without spot or wrinkle.”
- 774 The Church is both a “sacrament” and spreads the grace of Christ by the Holy Spirit through the seven sacraments.
- 775-776 She is “the instrument for the salvation of all,” uniting man with God and one another.

- 781-786 The Church is the priestly, prophetic and royal people of God.
- 787-796 She is the one Body of Christ, wed to the Lord with Him as her Head.
- 797-801 She is the Temple of the Holy Spirit graced with His charisms.
- 811-816 The Church is “one”: the sacred story of the unity of the Trinity is reflected in her. There is one faith, one worship, one apostolic succession... she is “the sole Church of Christ.”
- 823-827 The Church is “unfailingly holy,” united with and sanctified by Christ... “holy, innocent, undefiled,” yet imperfect, striving to conquer sin.
- 830-856 The Church is catholic, universally sent out to all to bring Christ to the world. Particular churches are fully catholic who are in communion with the Church of Rome.
- 857-865 The Church is founded on the apostles – remaining in communion with her origins – and their mission, which is Christ’s, is continued by the bishops.
- 874-896 In the Church is its hierarchy, with the Pope as head, entrusted with the office to teach, sanctify, and govern.
- 897-913 The lay people are to bring the kingdom of God to temporal affairs; they participate in Christ’s priestly, prophetic, and kingly office.
- 914-915 Those consecrated to Christ by the evangelical counsels are more totally dedicated to God.
- 946-959 In the Church there is a communion of saints, all sharing in the spiritual goods of faith, sacraments, charisms, wealth, and charity. This communion extends between heaven and earth, between living and dead, and so we on earth seek the intercession of those already united with the Lord in heaven, and pray for the dead who have gone before us on the way to the kingdom.
- 963-972 And Mary is our Mother; wholly united to her Son in her Annunciation and Assumption, she is our Mother in the order of grace. So we call blessed she who is the “exemplary realization” of the Church. In her we see what the Church is and what she will become.



## 10. The Forgiveness of Sins

976 “Christ conferred on [His apostles] His own divine power to forgive sins: ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.’”

“Faith in the forgiveness of sins [is associated] not only with faith in the Holy Spirit, but also with faith in the Church and in the communion of saints.”

977 “‘He who believes and is baptized will be saved.’ Baptism is the first and chief  
sacrament of forgiveness of sins” –  
978 it effaces “original sin [and] offenses committed by our own will,” though we yet remain weak in nature and must ever “combat the movements of concupiscence that never cease leading us into evil.”

979 Since none can escape “every wound of sin,” the Church is “able to forgive all penitents their offenses, even if they should sin until the last moment of their lives.”

980 “It is through the sacrament of Penance that the baptized can be reconciled with God and with the Church.”

981 “Christ sent His apostles ‘so that repentance and forgiveness of sins should be preached in His name to all nations,’” and to communicate “to them the forgiveness of sins.”  
For “the Church through the power of the keys, received from Christ,”  
982 “there is no offense, however serious, that [she] cannot forgive. ‘There is no one, however wicked and guilty, who may not confidently hope for forgiveness, provided his repentance is honest.’”

983 “Priests have received from God a power that He has given neither to angels nor to archangels... God above confirms what priests do here below.”

The “forgiveness of sins” restores our “hope of life to come or eternal liberation.”

## I. The Twelve Articles of Faith

# 11. The Resurrection of the Body

- 988 The Creed “culminates in the proclamation of the resurrection of the dead.”
- 989 “We firmly believe, and hence we hope that, just as Christ is truly risen from the dead and lives for ever, so after death the righteous will live for ever with the risen Christ and He will raise them up on the last day.”
- 990 Not only “the immortal soul will live on after death, but... even our ‘mortal body’ will come to life again.”
- 991 “The confidence of Christians is the resurrection of the dead; believing this we live.”
- 993 God “is not God of the dead, but of the living.”
- 994 Jesus is “the Resurrection and the life,” who was put to death but rose on the third day.
- 996 To the Resurrection of the body there is great “incomprehension and opposition.” “How can we believe that this body, so clearly mortal, could rise to everlasting life?”
- 997-998 Though “the human body decays,” as for “those who have done good,” their “soul goes to meet God”: our glorified bodies will reunite “with our souls, through the power of Jesus’ Resurrection” on the last day.
- 1000 “Our participation in the Eucharist already gives us a foretaste of Christ’s transfiguration of our bodies.”
- 1002 “Christian life is already now on earth a participation in the death and Resurrection of Christ.”
- 1003 “United with Christ by Baptism, believers already truly participate in the heavenly life of the risen Christ,” in a life “hidden with Christ in God.”
- 1005 “To rise with Christ, we must die with Christ.”
- 1007-09 “*Death is the end of earthly life*” and “*a consequence of sin*,” but the death of Christ “transformed the curse of death into a blessing.”
- 1010 Thus, “Christian death has a positive meaning” and is a “gain,” for “if we have died with Him, we will also live with Him.”
- 1011 “In death, God calls man to Himself.”
- 1013-14 “The Church encourages us to prepare ourselves for the hour of our death,” for it comes only “‘once.’ There is no ‘reincarnation’ after death.” “Keep clear of sin” that you might have hope of resurrection.

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# 12. Life Everlasting

- 1020 “The Christian who unites his own death to that of Jesus views it as a step towards Him and an entrance into everlasting life.”
- 1021 “Death puts an end to human life as the time open to either accepting or rejecting the divine grace manifested in Christ.”
- 1022 “Each man receives his eternal retribution in his immortal soul at the very moment of his death, in a particular judgment that refers his life to Christ: either entrance into the blessedness of heaven – through a purification or immediately – or immediate and everlasting damnation.”
- 1023 “Those who die in God’s grace and friendship and are perfectly purified live for ever with Christ” in heaven,  
1024 “the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness” with the Trinity and Mary and the angels and saints.
- 1026 Here is “the full and perfect possession of the fruits of the redemption accomplished by Christ.”
- 1027 “This mystery of blessed communion with God”  
1028 is known in this world only in “beatific vision.”
- 1030 “All who die in God’s grace and friendship, but still imperfectly purified... undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.”
- 1031 Purgatory is the name for “this final purification of the elect.”  
1032 “Certain offenses can be forgiven in this age, but certain others in the age to come”; and so we make “atonement for the dead, that they might be delivered from their sin.”
- 1035 “The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell” – where is “eternal separation from God.”
- 1036 Thus man is called to “make use of his freedom in view of his eternal destiny.”
- 1037 “God predestines no one to go to hell; for this, a willful turning away from God (a mortal sin) is necessary, and persistence in it until the end.”

- 1038 At the Last Judgment “all who are in the tombs will hear [the Son of man’s] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.’ Then Christ will come ‘in His glory, and all the angels with Him” and separate the evil into “eternal punishment, but the righteous into eternal life.”
- 1040 “Only the Father knows the day and the hour.”
- 1042 “At the end of time, the Kingdom of God will come in its fullness, ...[and] the righteous will reign for ever with Christ, glorified in body and soul. The universe itself will be renewed.”
- 1044 In “the heavenly Jerusalem, God will have His dwelling among men.”
- 1045 Man will be one, with no stain of sin.
- 1047 The universe itself will share in Christ’s glorification,  
1048 though we know not how any of this will occur.
- 1065 “Jesus Christ Himself is the ‘Amen” – our faith. In the Son, as the Father’s love, we believe.

**Part Two:**

**The Seven Sacraments**

## II. The Seven Sacraments

### 1. Baptism

- 1210 “Christ instituted the sacraments of the new law.”
- 1213 “Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit... and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: ‘Baptism is the sacrament of regeneration through water in the word.’”
- 1214 “The ‘plunge’ into the water symbolizes the catechumen’s burial into Christ’s death, from which he rises up by resurrection with Him, as ‘a new creature,’”
- 1215-16 renewed by the Holy Spirit and enlightened.
- 1217-22 Baptism is prefigured in the Old Testament in the Spirit moving on the waters, in Noah’s Ark, and especially in “the crossing of the Red Sea, literally the liberation of Israel from the slavery of Egypt, [which] announces the liberation wrought by Baptism”... as well as the crossing of the Jordan River into the Promised Land.
- 1223-24 “All the Old Covenant prefigurations find their fulfillment in Christ Jesus” and in His Baptism in the Jordan by John, where the Spirit descended upon Him and “the Father revealed [Him] as His ‘beloved Son.’”
- 1227 “The believer enters through Baptism into communion with Christ’s death, is buried with Him, and rises with Him.” “Baptism is a bath that purifies, justifies, and sanctifies.”
- 1246 “Every person not yet baptized and only such a person is able to be baptized.”
- 1247 “Adult Baptism is the common practice where the proclamation of the Gospel is still new.”
- 1250 But “born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God.”
- 1253 “Baptism is the sacrament of faith. But faith needs the community of believers. It is only within the faith of the Church that each of the faithful can believe.”
- 1254-55 The grace of Baptism must unfold after Baptism, with the help of parents, godparents, and the whole community.
- 1257 “Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament.”
- 1258-60 One may also be baptized by desire or potential desire, or by the blood of martyrdom.

- 1262 “The two principal effects are purification from sins and new birth in the Holy Spirit.”
- 1263 “By Baptism *all sins* are forgiven, original sin and all personal sins, as well as all  
punishment for sin,”
- 1264 though “certain temporal consequences of sin remain,” with which we must wrestle.
- 1265 The baptized also becomes “‘a new creature,’ an adopted son of God, who has become a  
‘partaker of the divine nature,’ member of Christ and co-heir with Him, and a temple of  
the Holy Spirit.”
- 1267/68 He is incorporated into the Church, the Body of Christ – “a chosen race, a royal  
priesthood, a holy nation, God’s own people,”
- 1270 and now “must profess before men the faith... received from God through the Church.”
- 1271 “Baptism constitutes the foundation of communion among all Christians.”
- 1272-74 “The person baptized is configured to Christ,” consecrated for “Christian religious  
worship,” and marked with “the seal of eternal life.”

## II. The Seven Sacraments

### 2. Confirmation

1285 “The sacrament of Confirmation is necessary for the completion of baptismal grace. For ‘by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.’”

1287 The “fullness of the Spirit was not to remain uniquely the Messiah’s, but was to be communicated to *the whole messianic people*... Those who believed in the apostolic preaching and were baptized received the gift of the Holy Spirit in their turn”  
1288 by “the laying on of hands,” “which in a certain way perpetuates the grace of Pentecost in the Church.”

1289 “An anointing with perfumed oil (chrism) was added to the laying on of hands [early on]. This anointing highlights the name ‘Christian,’ which means ‘anointed’.”

1293 “The sign of *anointing*... signifies and imprints ... a spiritual *seal*.”  
“Oil is a sign of abundance and joy; it cleanses... and limbers...; oil is a sign of healing... and it makes radiant with beauty, health, and strength.”

1294 “Anointing with oil has all these meanings in the sacramental life.”

1296 “This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in His service for ever, as well as the promise of divine protection in the great eschatological trial.”

1297 “The bishop... in the course of the Chrism Mass of Holy Thursday, consecrates the sacred chrism for his whole diocese.”

1302 “The special outpouring of the Holy Spirit” in Confirmation

- 1303
- “roots us more deeply in the divine filiation which makes us cry, ‘Abba! Father!’”
  - “unites us more firmly to Christ”
  - “increases the gifts of the Holy Spirit in us”
  - “renders our bond with the Church more perfect”
  - and “gives us a special strength” to be “true witnesses of Christ.”

“Recall then that you have received the spiritual seal, the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence, the spirit of holy fear in God’s presence. Guard what you have received. God the Father has marked you with His sign; Christ the Lord has confirmed you and has placed His pledge, the Spirit, in your hearts.”



## II. The Seven Sacraments

### 3. The Eucharist

- 1322 “The holy Eucharist completes Christian initiation.”
- 1323 “At the Last Supper, on the night He was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. This He did in order to perpetuate the sacrifice of the cross throughout the ages.”
- 1324 “The Eucharist is ‘the source and summit of the Christian life’... In the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ Himself, our Pasch.”
- 1325 It “is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being.”
- 1326 In it “we already unite ourselves with the heavenly liturgy and anticipate eternal life.”
- 1327 “The Eucharist is the sum and summary of our faith.”
- 1328-32 “It is an action of thanksgiving to God” and the Lord’s Supper and the Breaking of Bread. “Celebrated amid the assembly,” it is a memorial, the Holy Sacrifice, the Divine Liturgy, Holy Communion, and Holy Mass.
- 1333-36 “At the heart of the Eucharistic celebration are the bread and wine that... become Christ’s Body and Blood,” prefigured throughout the Old and New Testaments.
- 1337 Christ “instituted the Eucharist as the memorial of His death and Resurrection, and commanded His apostles to celebrate it until His return; ‘thereby He constituted them priests of the New Testament’”
- 1340 and gave the “Passover its definitive meaning.”
- 1339 “He took bread, and when He had given thanks He broke it and gave it to them, saying, ‘This is my body which is given for you. Do this in remembrance of me.’ And likewise the cup after supper, saying, ‘This cup which is poured out for you is the New Covenant in my blood.’”
- 1343 “It was above all on ‘the first day of the week,’ Sunday, the day of Jesus’ resurrection, that the Christians met ‘to break bread.’”
- 1345 “As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration.”
- 1346 Its two great parts are the liturgy of the Word and the liturgy of the Eucharist.

- 1375,57 In “the conversion of the bread and wine into Christ’s body and blood,” He becomes “really and mysteriously made *present*.”
- 1373 Though present to the Church in many ways, “He is present...most *especially in the Eucharistic species*,”
- 1378 and so we worship Him in the Blessed Sacrament.
- 1366 The Eucharist “*re-presents* (makes present) the sacrifice of the cross.”
- 1367 “The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*.”
- 1368-69 It “*is also the sacrifice of the Church*” which “*is united with the offering and intercession of Christ*,”
- 1371 and “is also offered for *the faithful departed*.”
- 1384 “Truly, I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in you.”
- 1385 “To respond to [Christ’s] invitation [to “take and eat”] we must *prepare ourselves* for so great and so holy a moment.” We must “examine our conscience” and if “conscious of a grave sin must receive [first] the sacrament of Reconciliation before coming to communion.”
- 1386 Oh how unworthy we are to have Him “enter under [our] roof”; yet He calls us to do just this.
- 1391 “*Holy Communion augments our union with Christ*.”
- 1392 “What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life.”
- 1393 “*Holy Communion separates us from sin*,”
- 1394 “*wipes away venial sins*,”
- 1395 and “*preserves us from future mortal sins*.”
- 1405 “There is no surer pledge or clearer sign of this great hope in the new heavens and new earth ‘in which righteousness dwells,’ than the Eucharist.”
- 1402 It is “an anticipation of the heavenly glory.”

## II. The Seven Sacraments

### 4. Reconciliation

- 1420/ 1421 “We are still in our ‘earthly tent’, subject to suffering, illness, and death. This new life ... can be weakened and even lost by sin.” Thus the Church has sacraments of healing.
- 1422 “Those who approach the sacrament of Penance obtain pardon from God’s mercy for the offense committed against Him, and are, at the same time, reconciled with the Church.”
- 1423-24 Here is the sacrament of conversion, of Penance, of confession, of forgiveness and Reconciliation.
- 1425 “If we say we have no sin, we deceive ourselves.”  
“The Lord Himself taught us to pray: ‘Forgive us our trespasses.’”
- 1426 “The new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin.”
- 1428 “Christ’s call to conversion continues to resound in the lives of Christians.” The Church is “at once holy and always in need of purification, [and] follows constantly the path of penance and renewal.”
- 1430 “*Conversion of the heart, interior conversion,*” must always come first, then be expressed “in visible signs, gestures and works of penance.”
- 1431 “Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed,” with “salutary pain and sadness.”
- 1432 “It is in discovering the greatness of God’s love that our heart is shaken by the horror and weight of sin and begins to fear offending God by sin and being separated from Him. The human heart is converted by looking upon Him whom our sins have pierced.”
- 1434 “*Fasting, prayer, and almsgiving*” are the three main forms of interior penance.
- 1436 “Daily conversion and penance find their source and nourishment in the Eucharist.”
- 1440 “Sin is before all else an offense against God, a rupture of communion with Him. At the same time it damages communion with the Church.”
- 1441 “Only God forgives sins” and “by virtue of His divine authority [Jesus] gives this power to men to exercise in His name.”
- 1443 “Jesus not only forgave sins,” but also “reintegrated forgiven sinners into the community of the People of God.”

- 1444 To Peter Jesus said, “I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”
- 1448 There are “two equally essential elements” in the sacrament of Penance: “contrition, confession, and satisfaction” on the penitent’s part and “God’s action through the intervention of the Church.”
- 1450-60 The penitent must first be contrite – either “perfectly” because of love of God or “imperfectly” through fear of punishment – then confess his sins openly to a priest and finally offer his penance fully.
- 1457 “‘Each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.’ Anyone who is aware of having committed a mortal sin must not receive Holy Communion.”
- 1458 “Without being strictly necessary, confession of everyday faults (venial sins) is nonetheless strongly recommended by the Church.” This helps us “form our conscience [and] fight against evil tendencies.”
- 1459 “Absolution takes away sin, but it does not remedy all the disorders sin has caused,” so satisfaction must be made to expiate sin and regain spiritual health. This is only just.
- 1466 “The confessor is not the master of God’s forgiveness, but its servant.”
- 1468 “The whole power of the sacrament of Penance consists in restoring us to God’s grace and joining us with Him in an intimate friendship.”
- 1470 Penance also “*anticipates in a certain way the judgment.*”
- 1471-73 By partial or full indulgences we may remit “temporal punishment due to sin,” which remains even after forgiveness of sin.
- 1474-79 And we may also find help from the communion of saints, whose holiness is shared among all members of the Church.
- 1484 “Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church.”

## II. The Seven Sacraments

### 5. Anointing of the Sick

- 1499 “By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that He may raise them up and save them.”
- 1501 “Very often illness provokes a search for God and a return to Him.”
- 1502 “Illness becomes a way to conversion; God’s forgiveness initiates the healing... Suffering can also have a redemptive meaning for the sins of others.”
- 1503 “Jesus has the power not only to heal, but also to forgive sins; He has come to heal the whole man, soul and body; He is the physician the sick have need of.”
- 1504 “In the sacraments Christ continues to ‘touch’ us in order to heal us.”
- 1505 “Moved by so much suffering Christ not only allows Himself to be touched by the sick, but He makes their miseries His own: ‘He took our infirmities and bore our diseases.’... On the cross Christ took upon Himself the whole weight of evil and took away the ‘sin of the world,’ of which illness is only a consequence. By His passion and death on the cross Christ has given a new meaning to suffering; it can henceforth configure us to Him and unite us with His redemptive Passion.”
- 1506 “Christ invites His disciples to follow Him by taking up their cross in their turn... He makes them share in His ministry of compassion and healing... ‘They cast out many demons, and anointed with oil many that were sick and healed them.’”
- 1507 The risen Lord renews this mission... and confirms it through the signs that the Church performs by invoking His name.”
- 1509 All are charged to strive to carry out the Lord’s call to “heal the sick.”
- 1510 “However, the apostolic Church has its own rite for the sick, attested to by St. James: ‘Is any among you sick? Let him call for the elders [*presbyters*] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.’ Tradition has recognized in this rite one of the seven sacraments.”
- 1511 Anointing of the sick is “especially intended to strengthen those who are being tried by illness.”
- 1513 “Through this holy anointing may the Lord in His love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.”

- 1514 “The Anointing of the Sick ‘is not a sacrament for those only who are at the point of death.’”
- 1520 It is “*a particular gift of the Holy Spirit,*” granting “peace and courage to overcome the difficulties that go with the condition of serious illness or the frailty of old age.”
- 1521 It is “*union with the passion of Christ...* in a certain way [consecrating one] to bear fruit by configuration to the Savior’s redemptive Passion.”
- 1522 It is “*an ecclesial grace,*” wherein the Church intercedes for the sick person and he “contributes to the sanctification of the Church.”
- 1523 And it is a “*preparation for the final journey,*” completing “our conformity to the death and Resurrection of Christ” begun in Baptism.

## II. The Seven Sacraments

### 6. Holy Orders

- 1535 “Those who receive the sacrament of Holy Orders are *consecrated* in Christ’s name ‘to feed the Church by the word and grace of God.’”
- 1536 “Holy Orders is the sacrament through which the mission entrusted by Christ to His disciples continues to be exercised in the Church until the end of time.”
- 1538 “The word ‘*ordination*’ is reserved for the sacramental act which integrates a man into the order of bishops, presbyters, or deacons... it confers a gift of the Holy Spirit that permits the exercise of a ‘sacred power’... which can come only from Christ Himself through His Church.”
- 1540 “Instituted to proclaim the Word of God and to restore communion with God by sacrifices and prayer,”
- 1541 “in the priesthood of Aaron and the service of the Levites” under the Old Covenant, the Church sees “a prefiguring of the ordained ministry of the New Covenant.”
- 1544 “Everything that the priesthood in the Old Covenant prefigured finds its fulfillment in Christ Jesus, the ‘one mediator between God and men.’”
- 1545 “The one priesthood of Christ... is made present through the ministerial priesthood without diminishing the uniqueness of Christ’s priesthood.”
- 1547 “The ministerial priesthood is at the service of the common priesthood,” in which “all the faithful participate” “by the unfolding of baptismal grace.”
- 1549 “Through the ordained ministry... the presence of Christ as head of the Church is made visible in the midst of the community of believers.”
- 1550 The minister is not “preserved from all human weaknesses,” yet “the minister’s sin cannot impede the fruit of grace.”
- 1551 This office “is in the strict sense of the term a *service*,” “measured against the model of Christ, who by love made Himself the least and the servant of all.”
- 1553 “It is because the ministerial priesthood represents Christ that it can represent the Church.”
- 1557 “*The fullness of the sacrament of Holy Orders* is conferred” upon bishops.
- 1558 “Constituted true and authentic teachers of the faith,”
- 1555 they are “transmitters of the apostolic line” in “unbroken succession going back to the beginning.”

- 1559 The bishop is in “hierarchical communion” with the college of bishops and the Bishop of Rome.
- 1562 Priests are the “co-workers” of the bishops,  
1563 sharing “in the authority by which Christ Himself builds up and sanctifies and rules His Body.”
- 1566 From “the sacrifice of the Mass... their whole priestly ministry draws its strength.”
- 1568 Priests are all “bound together by an intimate sacramental brotherhood, but in a special way they form one priestly body in the diocese to which they are attached under their own bishop.”
- 1569 “At a lower level of the hierarchy are to be found deacons”  
1570 who “assist the bishop and priests” in the Eucharist, in “blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in... various ministries of charity.”
- 1577 “Only a baptized man... validly receives sacred ordination,”  
1579 and, except for deacons, is called to remain celibate “‘for the sake of the kingdom of heaven.’ Called to consecrate themselves with undivided heart to the Lord and to ‘the affairs of the Lord,’ they give themselves entirely to God and to men.”
- 1582 Holy Orders “confers an *indelible spiritual character*”;  
1585 it is a “configuration to Christ as Priest, Teacher, and Pastor.”



## II. The Seven Sacraments

### 7. Holy Matrimony

- 1602 “Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of “the wedding-feast of the Lamb.”
- 1603 “‘God Himself is the author of marriage.’ The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator.”
- 1604 “God who created man out of love also calls him to love – the fundamental and innate vocation of every human being.” “And God blessed them, and God said to them: ‘Be fruitful and multiply, and fill the earth and subdue it.’”
- 1603 “The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life.”
- 1605 “Holy Scripture affirms that man and woman were created for one another.” The woman is “flesh of [man’s] flesh,” his counterpart, his “helpmate.” “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh,” in “an unbreakable union.”
- 1607 “The first sin had for its first consequence the rupture of the original communion between man and woman... The beautiful vocation of man and woman ...[became] burdened by the pain of childbirth and the toil of work.”
- 1608 “The order of creation persists, though severely disturbed” and in need of the grace of God.
- 1609 “After the fall, marriage helps to overcome self-absorption, egoism, pursuit of one’s own pleasure, and to open oneself to the other, to mutual aid and to self-giving.”
- 1611 Human love is “a reflection of God’s love – a love ‘strong as death’ that ‘many waters cannot quench.’”
- 1614 “The matrimonial union of man and woman is indissoluble: God Himself has determined it: ‘what therefore God has joined together, let no man put asunder.’”
- 1615 “It is by following Christ, renouncing themselves, and taking up their crosses that spouses will be able to ‘receive’ the original meaning of marriage and live it with the help of Christ.”
- 1616 “Husbands, love your wives, as Christ loved the Church and gave Himself up for her, that He might sanctify her.”
- 1617 “The entire Christian life bears the mark of the spousal love of Christ and the Church.”

- 1621 “It is... fitting that the spouses should seal their consent to give themselves to each other through the offering of their own lives by uniting it to the offering of Christ for His Church made present in the Eucharistic sacrifice, and by receiving the Eucharist so that, communicating in the same Body and the same Blood of Christ, they may form but ‘one body’ in Christ.”
- 1623 “According to the Latin tradition, the spouses as ministers of Christ’s grace mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church.”
- 1625,28 They must “freely express their consent” or “the marriage is invalid.”
- 1630 “The priest (or deacon)... receives the consent of the spouses in the name of the Church and gives the blessing of the Church.”
- 1632 “Preparation for marriage is of prime importance.”
- 1639 “The consent by which the spouses mutually give and receive one another is sealed by God Himself.”
- 1638 The bond “is perpetual and exclusive.”
- 1641 The couple can by grace “help one another to attain holiness in their married life and in welcoming and educating their children.”
- 1642 “*Christ is the source of this grace.*”
- 1643 “Conjugal love involves a totality, in which all the elements of the person enter... Beyond union in one flesh, [it] leads to forming one heart and soul.”
- 1644 The spouses “are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving.”
- 1646-58 Their fidelity inviolable, they must always be open to fertility, the family becoming a domestic church.

**Part Three:**

**The Ten Commandments**

### III. The Ten Commandments

- 2067 “The Ten Commandments state what is required in the love of God and love of neighbor.”
- 2072 “Since they express man’s fundamental duties towards God and towards his neighbor, the Ten Commandments reveal, in their primordial content, *grave* obligations... they oblige always and everywhere... [and] are engraved by God in the human heart.”

## 1. You Shall Worship the Lord Your God And Him Alone Shall You Serve

“I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them.”

Ex. 20:2-5

- 2084 “You shall fear the LORD your God; you shall serve Him.”
- 2085 “The revelation of the vocation and truth of man is linked to the revelation of God. Man’s vocation is to make God manifest by acting in conformity with His creation ‘in the image and likeness of God.’”
- 2086 “When we say ‘God’ we confess a constant, unchangeable being, always the same, faithful and just, without any evil... He is almighty, merciful, and infinitely beneficent.”
- 2088 “The first commandment requires us to nourish and protect our faith with prudence and vigilance, and to reject everything that is opposed to it.” We must avoid all doubt, voluntary or involuntary. “If deliberately cultivated doubt can lead to spiritual blindness.”
- 2089 We must also avoid incredulity, heresy, apostasy, and schism.
- 2090 “Man cannot fully respond to the divine love by his own powers. He must hope that God will give Him the capacity to love Him in return,”
- 2091-92 avoiding despair and presumption.
- 2093 “The first commandment enjoins us to love God above everything and all creatures for Him and because of Him.”
- 2094 We must avoid indifference, ingratitude, lukewarmness, spiritual sloth, and hatred of God.
- 2095 “Charity leads us to render to God what we as creatures owe Him in all justice”:
- 2096-102 adoration, prayer, sacrifice, and fidelity to promises and vows.

- 2104 “All men are bound to seek the truth, especially in what concerns God and His Church, and to embrace it and hold on to it as they come to know it.”
- 2105 “The social duty of Christians is to respect and awaken in each man the love of the true and the good... to make known the worship of the one true religion which subsists in the Catholic and apostolic Church,”
- 2106 though “nobody may be forced to act against his convictions.”
- 2110 “The first commandment forbids honoring gods other than the one Lord who has revealed Himself to His people.”
- 2111-28 The believer must avoid all superstition, idolatry, divination and magic or sorcery; all tempting of God by putting Him to the test, all sacrilege, simony, and atheism, as well as agnosticism, must be shunned.
- 2129 “The divine injunction included the prohibition of every representation of God by the hand of man.”
- 2131 But “by becoming incarnate, the Son of God introduced a new ‘economy’ of images.”
- 2132 “The honor paid to sacred images is a ‘respectful veneration,’ not the adoration due to God alone.” “The movement toward the image does not terminate in it as image, but tends toward that whose image it is.”

### III. The Ten Commandments

## 2. You Shall Not Take the Name of the Lord in Vain

- 2142 “The second commandment *prescribes respect for the Lord’s name*... it governs our use of speech in sacred matters.”
- 2143 “‘The Lord’s name is holy.’ For this reason man must not abuse it. He must keep it in mind in silent, loving adoration. He will not introduce it into his own speech except to bless, praise, and glorify it.”
- 2144 “The *sense of the sacred* is part of the virtue of religion.” Not to have “feelings of fear and awe” “is not to realize, not to believe that He is present.”
- 2145 “Preaching and catechizing should be permeated with adoration and respect for the name of our Lord Jesus Christ.”
- 2146 “The second commandment *forbids the abuse of God’s name*, i.e., every improper use of the names of God, Jesus Christ, but also of the Virgin Mary and all the saints.”
- 2147 “To be unfaithful [to “*promises* made to others in God’s name”] is to misuse God’s name and in some way to make God out to be a liar.”
- 2148 Blasphemy is “uttering against God – inwardly or outwardly – words of hatred, reproach, or defiance” and “is directly opposed to the second commandment.” “It is in itself a grave sin.”
- 2149 “The second commandment also forbids *magical use* of the divine name.”
- 2150 “The second commandment *forbids false oaths*. Taking an oath or swearing is to take God as witness to what one affirms.”
- 2151 “Rejection of false oaths is a duty toward God... Human speech is either in accord with or in opposition to God who is Truth itself.”
- 2152 “Perjury is a grave lack of respect for the Lord of all speech.”
- 2153 “Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from the evil one.”
- 2154 One must only take an oath “in truth, in judgment, and in justice.”
- 2156 “In Baptism, the Lord’s name sanctifies man, and the Christian receives his name in the Church... ‘Parents, sponsors, and the pastor are to see that a name is not given which is foreign to Christian sentiment.’”

- 2157 “The Christian begins his day, his prayers, and his activities with the Sign of the Cross: ‘in the name of the Father and of the Son and of the Holy Spirit. Amen.’”
- 2158 “God calls each one by name. Everyone’s name is sacred.”
- 2159 “The name one receives is a name for eternity.”

### III. The Ten Commandments

## 3. Remember the Sabbath Day, to Keep It Holy

- 2168 “The seventh day is a sabbath of solemn rest, holy to the LORD.”
- 2169 “In speaking of the sabbath Scripture recalls creation”  
2170 and “also reveals... a *memorial of Israel’s liberation* from bondage in Egypt.”
- 2171 “God entrusted the sabbath to Israel to keep as a *sign of the irrevocable covenant*.”  
2172 “It is a day of protest against the servitude of work and the worship of money.”
- 2173 “Jesus never fails to respect the holiness of this day. He gives this law its authentic and authoritative interpretation: ‘The sabbath was made for man, not man for the sabbath’... The sabbath is the day of the Lord of mercies and a day to honor God.”
- 2174 “Jesus rose from the dead ‘on the first day of the week’... For Christians [Sunday] has become the first of all days, the first of all feasts, the Lord’s Day.”
- 2175 “For Christians [Sunday’s] ceremonial observance replaces that of the sabbath.”
- 2176 “The celebration of Sunday observes the moral commandment inscribed by nature in the human heart to render to God an outward, visible, public, and regular worship ‘as a sign of His universal beneficence to all.’”
- 2177 “The Sunday celebration of the Lord’s Day and His Eucharist is at the heart of the Church’s life.”
- 2178 “This practice of the Christian assembly dates from the beginnings of the apostolic age.”  
“This is the day that the Lord has made, let us rejoice and be glad in it.”
- 2179 “You cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests.”
- 2180 “On Sundays and other holy days of obligation the faithful are bound to participate in the Mass.”
- 2182 “Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to His Church.”
- 2184 “The institution of the Lord’s Day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social, and religious lives.”
- 2185 “The worship owed to God, the joy proper to the Lord’s Day, the performance of the works of mercy, and the appropriate relaxation of mind and body” should not be hindered by “engaging in work.”



### III. The Ten Commandments

## 4. Honor Your Father and Your Mother

- 2197 “The fourth commandment opens the second table of the Decalogue. It shows us the order of charity. God has willed that, after Him, we should honor our parents to whom we owe life and who have handed on to us the knowledge of God.”
- 2198 “It introduces the subsequent commandments which are concerned with particular respect for life, marriage, earthly goods, and speech.”
- 2199 “Addressed expressly to children in their relationship to their father and mother... it [also] requires honor, affection, and gratitude toward elders and ancestors... [and] extends to the duties of pupils to teachers, employees to employers, subordinates to leaders, citizens to their country, and to those who administer or govern it.”
- 2200 “Observing the fourth commandment brings its reward: ‘Honor your father and your mother, that your days may be long in the land which the LORD your God gives you.’... Failure to observe it brings great harm to communities and to individuals.”
- 2205 “The Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit.”
- 2206 “The relationships within the family bring an affinity of feelings, affection and interests, arising above all from the members’ respect for one another.”
- 2207 “The family is the *original cell of social life*”  
2209 and “must be helped and defended by appropriate social measures.”
- 2212 “The fourth commandment *illuminates other relationships in society*... Every human person [is] a son or daughter of the One who wants to be called ‘our Father.’”
- 2214 “The divine fatherhood is the source of human fatherhood; this is the foundation of the honor owed to parents.”
- 2216 “Filial respect is shown by true docility and *obedience*.” “A wise son hears his father’s instruction, but a scoffer does not listen to rebuke.”
- 2218 “The fourth commandment reminds grown children of their *responsibilities toward their parents*.”  
2217 “Respect... is always owed to them.”
- 2220 “For Christians a special gratitude is due to those from whom they have received the gift of faith, the grace of Baptism, and life in the Church.”
- 2222 “Parents must regard their children as *children of God* and respect them as *human persons*.”

- 2226 “*Education in the faith* by the parents should begin in the child’s earliest years.”
- 2227 “Children in turn contribute to *growth in holiness* of their parents.”
- 2232 “Family ties are important but not absolute... The first vocation of the Christian is to *follow Jesus*.”
- 2233 “Becoming a disciple of Jesus means accepting the invitation to belong to *God’s family*...  
‘Whoever does the will of my Father in heaven is my brother, and sister, and mother.’”
- 2234 “God’s fourth commandment also enjoins us to honor all who for our good have received authority in society from God.”
- 2238 “Those subject to authority should regard those in authority as representatives of God, who has made them stewards of His gifts,”
- 2245 though “the Church, because of her commission and competence, is not to be confused in any way with the political community.”

### III. The Ten Commandments

## 5. You Shall Not Kill

- 2258 “*Human life is sacred*... God alone is the Lord of life from its beginning until its end; no one can under any circumstance claim for himself the right directly to destroy an innocent human being.”
- 2259 From “Abel’s murder by his brother Cain,”  
2260 “the covenant between God and mankind is interwoven with reminders of God’s gift of human life and man’s murderous violence”: “whoever sheds the blood of man, by man shall his blood be shed; for God made man in His own image.”
- 2262 “In the Sermon on the Mount, the Lord recalls the commandment, ‘You shall not kill,’ and adds to it the proscription of anger, hatred, and vengeance. Going further, Christ asks His disciples to turn the other cheek, to love their enemies.”
- 2264 However, “someone who defends his life is not guilty of murder even if he is forced to deal his aggressor a lethal blow.”
- 2265 Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others.”
- 2268 “The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance.”
- 2267 However, re capital punishment: “the cases in which the execution of the offender is an absolute necessity ‘are very rare, if not practically nonexistent.’”
- 2269 “The fifth commandment [also] forbids doing anything with the intention of *indirectly* bringing about a person’s death.”
- 2270 “Human life must be respected and protected absolutely from the moment of conception.”
- 2271 “Since the first century the Church has affirmed the moral evil of every procured abortion.”
- 2272 “Formal cooperation in an abortion constitutes a grave offense.”
- 2271 “Abortion and infanticide are abominable crimes.”
- 2274 Also, “since it must be treated from conception as a person, the embryo must be defended in its integrity... like any other human being.”
- 2277 “Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.”

- 2279 “Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted.”
- 2281 “Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary to the just love of self... [and] for the living God”
- 2280 “who has given [life] to him.”
- 2284 “Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense.”
- 2288 “Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them.”
- 2290 “The virtue of temperance disposes us to *avoid every kind of excess*,”
- 2291 including “*the use of drugs*.”
- 2294 “Science and technology by their very nature require unconditional respect for fundamental moral criteria.”
- 2297 “*Kidnapping* and *hostage taking* bring on a reign of terror... [and] are morally wrong.”
- 2300 “The bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection.”
- 2302-06 “Anger and hatred [are] immoral” and must be renounced for the sake of peace.
- 2308 “All citizens and all governments are obliged to work for the avoidance of war.”
- 2309 “The strict conditions for *legitimate defense by military force* require rigorous consideration.”

### III. The Ten Commandments

## 6. You Shall Not Commit Adultery

- 2331 “God inscribed in the humanity of man and woman the *vocation*, and thus the capacity and responsibility, *of love* and communion.” ““God created man in His own image... male and female He created them”; He blessed them and said, ‘Be fruitful and multiply.’”
- 2332 “*Sexuality* affects all aspects of the human person in the unity of his body and soul.”
- 2333 “Everyone, man and woman, should acknowledge and accept his sexual *identity*. Physical, moral, and spiritual *difference* and *complementarity* are oriented toward the goods of marriage and the flourishing of family life.”
- 2335 “Each of the two sexes is an image of the power and tenderness of God, with equal dignity though in a different way.”
- 2336 “Jesus came to restore creation to the purity of its origins.”
- 2337 “Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being.”
- 2338 “The chaste person maintains the integrity of the powers of life and love placed in him... It tolerates neither a double life nor duplicity in speech.”
- 2339 “Either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy.”
- 2340-45 One must “adopt the *means*” to gain this “cardinal virtue of *temperance*,” this gift and grace from God, by “*long and exacting work*.”
- 2348-50 “All the baptized are called to chastity,” whether in the way of virginity or married life.
- 2351-59 “*Lust* is disordered desire for or inordinate enjoyment of sexual pleasure.” Masturbation, fornication, pornography, prostitution, rape, and homosexuality are all grave offenses against chastity, dignity, and moral integrity.
- 2360 “Sexuality is ordered to the conjugal love of man and woman. In marriage the physical intimacy of the spouses becomes a sign and pledge of spiritual communion. Marriage bonds between baptized persons are sanctified by the sacrament.”
- 2361 This “is not something simply biological, but concerns the innermost being of the human person as such.” “Not because of lust, but with sincerity” man must marry.
- 2362 “The acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable... self-giving.”

- 2363 “The spouses’ union achieves the twofold end of marriage: the good of the spouses themselves and the transmission of life.”
- 2364 The spouses “both give themselves definitively and totally to one another. They are no longer two; from now on they form one flesh... ‘What therefore God has joined together, let not man put asunder.’”
- 2366 “Fecundity is a gift, an *end of marriage*, for conjugal love naturally tends to be fruitful. A child...springs from the very heart of that mutual giving.”
- 2370 “Methods of birth regulation based on self-observation and the use of infertile periods [are] in conformity with the objective criteria of morality... [But] ‘every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible’ is intrinsically evil.”
- 2378 On the other hand, “a child is not something *owed* to one, but is a *gift*.”
- 2376 Therefore, to reduce human sterility by “techniques that entail the dissociation of husband and wife... are gravely immoral.”
- 2380-91 Adultery, divorce, polygamy, incest, and free unions are all grave offenses against the sixth commandment.

### III. The Ten Commandments

## 7. You Shall Not Steal

- 2401 “The seventh commandment forbids unjustly taking or keeping the goods of one’s neighbor and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of men’s labor.”
- 2402 “The goods of creation are destined for the whole human race.”
- 2403 However, “the *right to private property*, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind.”
- 2404 “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.”
- 2407 Temperance, justice, and solidarity must be practiced with regard to this world’s goods.
- 2408 “The seventh commandment forbids *theft*, that is, usurping another’s property against the reasonable will of the owner.”
- 2409 “Any form of unjustly taking and keeping the property of others is against the seventh commandment.”
- 2410 “*Promises* must be kept and *contracts* strictly observed.”
- 2412 “In virtue of commutative justice, *reparation for injustice* committed requires the restitution of stolen goods to their owner.”
- 2413 “Unfair wagers and cheating at games constitute grave matter.”
- 2414 “*Enslavement of human beings*... is a sin against the dignity of persons.”
- 2415 “The seventh commandment enjoins respect for the integrity of creation.”
- 2416 “*Animals* are God’s creatures.”
- 2418 “It is contrary to human dignity to cause animals to suffer or die needlessly.”
- 2420 “The Church makes a moral judgment about economic and social matters, ‘when the fundamental rights of the person or the salvation of souls requires it.’”
- 2424 “A theory that makes profit the exclusive norm and ultimate end of economic activity is morally unacceptable.”
- 2425 Also, “the Church has rejected... totalitarian and atheistic ideologies.”
- 2426 “The development of economic activity and growth in production are meant to provide for the needs of human beings.”

- 2427 “Work honors the Creator’s gifts and the talents received from Him.”
- 2432 “Those *responsible for business enterprises* are responsible to society for the economic and ecological effects of their operations.”
- 2437 “On the international level, inequality of resources and economic capability is such that it creates a real ‘gap’ between nations.”
- 2439 “*Rich nations* have a grave moral responsibility toward those which are unable to ensure the means of their development.”
- 2441 “An increased sense of God and increased self-awareness are fundamental to any *full development of human society*.”
- 2444 “The Church’s love for the poor... is a part of her constant tradition.”
- 2445 “Love for the poor is incompatible with immoderate love of riches or their selfish use.”
- 2446 “Not to enable the poor to share in our goods is to steal from them and deprive them of life.”
- 2447-48 Works of mercy must be practiced to help end human misery.



### III. The Ten Commandments

## 8. You Shall Not Bear False Witness Against Your Neighbor

- 2464 “The eighth commandment forbids misrepresenting the truth in our relations with others.”
- 2465 “The Old Testament attests that *God is the source of all truth*. His Word is truth. His Law is truth... Since God is ‘true’, the members of His people are called to live in the truth.”
- 2466 Jesus Christ “*is the Truth*... To follow Jesus is to live in ‘the Spirit of truth,’ whom the Father sends in His name and who leads ‘into all the truth.’”
- 2467 “Man tends by nature toward the truth. He is obliged to honor and bear witness to it.”
- 2468 “Truth as uprightness in human action and speech is called *truthfulness*, sincerity, or candor.”
- 2469 “Men could not live with one another if there were not mutual confidence that they were being truthful to one another.”
- 2470 “The disciple of Christ consents to ‘live in the truth,’ that is, in the simplicity of a life in conformity with the Lord’s example, abiding in His truth.”
- 2471 “Before Pilate Christ proclaims that He “has come into the world, to bear witness to the truth.’ The Christian is not to ‘be ashamed then of testifying to our Lord’”
- 2472 and acting “as *witnesses of the Gospel*... in words and deeds.”
- 2473 “*Martyrdom* is the supreme witness given to the truth of the faith.”
- 2474 “The acts of the Martyrs... form the archives of truth written in letters of blood.”
- 2475-79 Offenses against truth include false witness and perjury, as well as lack of respect for the reputation of persons by rash judgment, detraction, or calumny. One should never “destroy the *reputation and honor of one’s neighbor*.”
- 2480-82 Also forbidden are acts or attitudes of flattery, adulation, or complaisance, as well as boasting or bragging, malicious irony, and, of course, lying.
- 2482 “The Lord denounces lying as the work of the devil.”
- 2483 “Lying is the most direct offense against the truth.”
- 2485 “By its very nature, lying is to be condemned.”

- 2486 “A lie does real violence to another... It undermines trust among men and tears apart the fabric of social relationships.”
- 2489 “Charity and respect for the truth should dictate the response to every *request for information or communication*.”
- 2490-92 “The *secret of the sacrament of reconciliation*” and “*professional secrets*” are examples of confidential information, along with communication “concerning persons’ private lives.”
- 2494 “The information provided by the media is at the service of the common good. Society has a right to information based on truth, freedom, justice, and solidarity.”
- 2501 “Created ‘in the image of God,’ man also expresses the truth of His relationship with God the Creator by the beauty of his artistic works.”
- 2502 “*Sacred art* is true and beautiful when its form corresponds to its particular vocation.”

### III. The Ten Commandments

## 9. You Shall Not Covet Your Neighbor's Wife

“Every one who looks at a woman lustfully  
has already committed adultery with her in his heart.”

Mt.5:28

- 2514 “The ninth commandment forbids carnal concupiscence.”
- 2515 In Christian theology concupiscence means “the movement of the sensitive appetite contrary to the operation of human reason... Concupiscence stems from the disobedience of the first sin. It unsettles man’s moral faculties and, without being in itself an offense, inclines man to commit sins.”
- 2516 “Because man is a *composite being, spirit and body*, there already exists a certain tension in him; a certain struggle of tendencies between ‘spirit’ and ‘flesh’ develops... It is part of the daily experience of the spiritual battle.”
- 2517 “The struggle against carnal covetousness entails purifying the heart and practicing temperance.”
- 2518 “‘Blessed are the pure in heart, for they shall see God.’ ‘Pure in heart’ refers to those who have attuned their intellects and wills to the demands of God’s holiness, chiefly in three areas: charity; chastity or sexual rectitude; love of truth and orthodoxy of faith.”
- 2519 Purity of heart “lets us perceive the human body – ours and our neighbor’s – as a temple of the Holy Spirit, a manifestation of divine beauty.”
- 2520 “With God’s grace [we] prevail” in the “struggle against concupiscence of the flesh and disordered desires” “by the *virtue and gift of chastity*,” “by *purity of intention*,” “by *purity of vision*,” and “by *prayer*.”
- 2521 “Purity requires *modesty*, an integral part of temperance. Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden.”
- 2522 “Modesty protects the mystery of persons and their love. It encourages patience and moderation in loving relationships; it requires that the conditions for the definitive giving and commitment of man and woman to one another be fulfilled.”
- 2523 “Modesty inspires a way of life which makes it possible to resist the allurements of fashion and the pressures of prevailing ideologies.”
- 2524 “Modesty exists as an intuition of the spiritual dignity proper to man... Teaching modesty to children and adolescents means awakening in them respect for the human person.”

- 2525 “Christian purity requires a *purification of the social climate*. It requires of the communications media that their presentations show concern for respect and restraint.”
- 2526 “So-called *moral permissiveness* rests on an erroneous conception of human freedom; the necessary precondition for the development of true freedom is to let oneself be educated in the moral law.”
- 2527 “The Good News of Christ... never ceases to purify and elevate the morality of peoples.”

### III. The Ten Commandments

## 10. You Shall Not Covet Your Neighbor's Goods

“For where your treasure is, there will your heart be also.”

Mt.6:21

- 2534 The tenth commandment “forbids coveting the goods of another, as the root of theft, robbery, and fraud, which the seventh commandment forbids... Avarice, like fornication, originates in the idolatry prohibited by the first three prescriptions of the Law.”
- 2536 “The tenth commandment forbids *greed* and the desire to amass earthly goods without limit. It forbids *avarice* arising from a passion for riches and their attendant power. It also forbids the desire to commit injustice by harming our neighbor in his temporal goods.”
- 2538 “The tenth commandment requires that *envy* be banished from the human heart... Envy can lead to the worst crimes. ‘Through the devil’s envy death entered the world.’”
- 2539 “From envy are born hatred, detraction, calumny, joy caused by the misfortune of a neighbor, and displeasure caused by his prosperity.”
- 2540 “Envy often comes from pride; the baptized person should train himself to live in humility.”
- 2541 “The economy of law and grace turns men’s hearts away from avarice and envy... It instructs them in the desires of the Holy Spirit who satisfies man’s heart.”
- 2543 “Christ’s faithful ‘have crucified the flesh with its passions and desires’; they are led by the Spirit and follow the desires of the Spirit.”
- 2544 “The precept of detachment from riches is obligatory for entrance into the Kingdom of heaven.”
- 2546 “Blessed are the poor in spirit.”
- 2547 “The Lord grieves over the rich, because they find their consolation in the abundance of goods.”
- 2548 “Desire for true happiness frees man from his immoderate attachment to the goods of this world so that he can find his fulfillment in the vision and beatitude of God.”
- 2549 “It remains for the holy people to struggle, with grace from on high, to obtain the good things God promises. In order to possess and contemplate God, Christ’s faithful mortify their cravings.”
- 2550 “On this way of perfection, the Spirit and the Bride call whoever hears them to perfect communion with God.”

**Part Four:**

**The Lord's Prayer**

**(The Seven Petitions)**

#### IV. The Seven Petitions

### The Lord's Prayer

2761-72

“Ask and you will receive”;  
all the Gospel is in this prayer.

### Our Father Who Art in Heaven

2777-96

We dare with our Lord to call upon the Father,  
To purify our hearts of all that is not of Him,  
That we might reveal ourselves to our Father  
In our desire to be like Him  
With a humble and trusting heart...  
To be with Him in the realm where He dwells.

2804

“It is characteristic of love to think first of the one whom we love.”  
And so first we say:

## 1. “Hallowed Be Thy Name”

2807

First we “recognize as holy [and] treat in a holy way” the divine Name of our God and Father. “Asking the Father that His name be made holy draws us into His plan of loving kindness for the fullness of time, ‘according to His purpose which He set forth in Christ,’ that we might ‘be holy and blameless before Him in love.’”

2809

“The holiness of God is the inaccessible center of His eternal mystery.” God “manifest[s] His holiness by revealing and giving His name, in order to restore man to the image of his Creator.”

2811

Again and again, “the people turn away from the Holy One of Israel and profane His name among the nations.”

2812

“Finally, in Jesus the name of the Holy God is revealed and given to us, in the flesh, as Savior, revealed by what He is, by His word, and by His sacrifice.” And so “the Father gives Him the name that is above all names: ‘Jesus Christ is Lord, to the glory of God the Father.’”

2813

“In the waters of Baptism, we have been ‘washed... sanctified... justified in the name of the Lord Jesus Christ and in the Spirit of our God.’” Now “both His glory and our life depend on the hallowing of His name in us and by us. Such is the urgency of our first petition.”

2814

“The sanctification of His name among the nations depends inseparably on our *life* and our *prayer*.” So “we ask that this name of God should be hallowed in us through our actions.”

2815

“This petition embodies all the others” and must “like the six petitions that follow” be “prayed *in the name* of Jesus.”

#### IV. The Seven Petitions

## 2. “Thy Kingdom Come”

- 2816 “The Kingdom of God lies ahead of us. It is brought near in the Word incarnate, it is proclaimed throughout the whole Gospel, and it has come in Christ’s death and Resurrection. The Kingdom of God has been coming since the Last Supper and, in the Eucharist, it is in our midst. The kingdom will come in glory when Christ hands it over to His Father:  
“It may even be... that the Kingdom of God means Christ Himself, whom we daily desire to come, and whose coming we wish to be manifested quickly to us.”
- 2817 “This petition is ‘*Marana tha*,’ the cry of the Spirit and the Bride: ‘Come, Lord Jesus.’”
- 2818 “In the Lord’s Prayer, ‘thy kingdom come’ refers primarily to the final coming of the reign of God through Christ’s return. But, far from distracting the Church from her mission in this present world, this desire commits her to it all the more strongly. Since Pentecost, the coming of that Reign is the work of the Spirit of the Lord who ‘complete[s] His work on earth and brings us the fullness of grace.’”
- 2819 “‘The kingdom of God [is] righteousness and peace and joy in the Holy Spirit’... Ever since Pentecost, a decisive battle has been joined between ‘the flesh’ and the Spirit.  
“Only a pure soul can boldly say: ‘Thy kingdom come.’”
- 2820 “By a discernment according to the Spirit, Christians have to distinguish between the growth of the Reign of God and the progress of the culture and society in which they are involved. This distinction is not a separation. Man’s vocation to eternal life does not suppress, but actually reinforces, his duty to put into action in this world the energies and means received from the Creator to serve justice and peace.”
- 2821 “This petition is taken up and granted in the prayer *of* Jesus which is present and effective in the Eucharist; it bears its fruit in new life in keeping with the Beatitudes”:  
“Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
Blessed are they who mourn, for they will be comforted.  
Blessed are the meek, for they will inherit the land.  
Blessed are they who hunger and thirst for righteousness,  
for they will be satisfied.  
Blessed are the merciful, for they will be shown mercy.  
Blessed are the clean of heart, for they will see God.  
Blessed are the peacemakers, for they will be called children of God.  
Blessed are they who are persecuted for the sake of righteousness,  
for theirs is the kingdom of heaven.”

Mt. 5:3-10



### 3. “Thy Will Be Done on Earth as It Is in Heaven”

- 2822 “Our Father ‘desires all men to be saved and to come to the knowledge of the truth’... His commandment is ‘that you love one another.’” It “expresses His entire will.”
- 2823 “‘He has made known to us the mystery of His will, according to His good pleasure that He set forth in Christ... to gather up all things in Him, things in heaven and things on earth’... We ask insistently for this loving plan to be fully realized on earth as it is already in heaven.”
- 2824 “In Christ, and through His human will, the will of the Father has been perfectly fulfilled once for all.” Jesus “consents totally to this will... ‘And by that will we have been sanctified through the offering of the body of Jesus Christ.’”
- 2825 “‘Although He was a Son, [Jesus] learned obedience through what He suffered.’ How much more reason have we sinful creatures to learn obedience.” And so we “surrender our will to [God] and decide to choose what His Son has always chosen: to do what is pleasing to the Father.”  
Jesus prayed that the Father’s will be done “‘on earth,’ the whole earth, so that error may be banished from it, truth take root in it, all vice be destroyed on it, virtue flourish on it, and earth no longer differ from heaven.”
- 2826 “By prayer we can discern ‘what is the will of God’ and obtain the endurance to do it. Jesus teaches us that one enters the kingdom of heaven not by speaking words, but by doing ‘the will of [His] Father in heaven.’”
- 2827 “‘If anyone is a worshiper of God and does His will, God listens to him.’ Such is the power of the Church’s prayer in the name of her Lord, above all in the Eucharist. Her prayer is also a communion of intercession with the all-holy Mother of God and all the saints who have been pleasing to the Lord because they willed His will alone.”

#### IV. The Seven Petitions

### 4. “Give Us This Day Our Daily Bread”

- 2828 “Jesus teaches us this petition, because it glorifies our Father by acknowledging how good He is, beyond all goodness.” “‘He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.’ He gives to all the living ‘their food in due season.’”
- 2829 “‘Give us’ also expresses the covenant. We are His and He is ours, for our sake. But this ‘us’ also recognizes Him as the Father of all men and we pray to Him for them all, in solidarity with their needs and sufferings.”
- 2830 Re “‘*Our bread*’: The Father who gives us life cannot but give us the nourishment life requires – all appropriate goods and blessings, both material and spiritual.”
- 2831 “But the presence of those who hunger because they lack bread opens up another profound meaning of this petition. The drama of hunger in the world calls Christians who pray sincerely to exercise responsibility toward their brethren.”
- 2832 “As leaven in the dough, the newness of the kingdom should make the earth ‘rise’ by the Spirit of Christ.”
- 2833 “‘Our’ bread is ‘one’ loaf for the ‘many.’ In the Beatitudes ‘poverty’ is the virtue of sharing: it calls us to communicate and share both material and spiritual goods.”
- 2834 “Even when we have done our work, the food we receive is still a gift from our Father; it is good to ask Him for it and to thank Him.”
- 2835 “This petition... also applies to another hunger from which men are perishing: ‘Man does not live by bread alone, but... by every word that proceeds from the mouth of God’... Christians must make every effort ‘to proclaim the good news to the poor.’... The specifically Christian sense of the fourth petition concerns the Bread of Life: The Word of God accepted in faith, the Body of Christ received in the Eucharist.”
- 2836 “‘*This day*’ is also an expression of trust taught us by the Lord... This ‘today’ is not only that of our mortal time, but also the [eternal] ‘today’ of God.”
- 2837 “*Daily*” may refer to “what is necessary for life,” “the Bread of Life, the Body of Christ,” or the “Day of the Lord.”  
“The Eucharist is our daily bread. The power belonging to this divine food makes it a bond of union... The readings you hear each day in church” are also “our daily bread.”  
“[Christ] Himself is the bread” of heaven.

#### IV. The Seven Petitions

### 5. “And Forgive Us Our Trespasses as We Forgive Those Who Trespass against Us”

- 2839 “Though we are clothed with the baptismal garment, we do not cease to sin, to turn away from God. Now, in this new petition, we return to Him like the prodigal son and, like the tax collector, recognize that we are sinners before Him. Our petition begins with a ‘confession’ of our wretchedness and His mercy.”
- 2840 “Now – and this is daunting – this outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us.... In refusing to forgive our brothers and sisters, our hearts are closed and their hardness makes them impervious to the Father’s merciful love.”
- 2842 “It is impossible to keep the Lord’s commandment by imitating the divine model from outside; there has to be a vital participation, coming from the depths of the heart, in the holiness and the mercy and the love of our God. Only the Spirit by whom we live can make ‘ours’ the same mind that was in Christ Jesus.”
- 2843 “The Lord’s words on forgiveness, the love that loves to the end, [must] become a living reality... The heart that offers itself to the Holy Spirit turns injury into compassion and purifies the memory in transforming the hurt into intercession.”
- 2844 “Christian prayer extends to the *forgiveness of enemies*, transfiguring the disciple by configuring him to his Master... Forgiveness is the fundamental condition of the reconciliation of the children of God with their Father and of men with one another.”
- 2845 “There is no limit or measure to this essentially divine forgiveness.” The offering God desires “is peace, brotherly concord, and a people made one in the unity of the Father, Son, and Holy Spirit.”

## 6. “And Lead Us Not into Temptation”

- 2846 “This petition goes to the root of the preceding one, for our sins result from our consenting to temptation.” So “we ask [God] not to allow us to take the way that leads to sin. We are engaged in the battle ‘between flesh and spirit’; this petition implores the Spirit of discernment and strength.”
- 2847 “The Holy Spirit makes us *discern* between trials, which are necessary for the growth of the inner man, and temptation, which leads to sin and death. We must also discern between being tempted and consenting to temptation. Finally, discernment unmasks the lie of temptation, whose object appears to be good, a ‘delight to the eyes’ and desirable, when in reality its fruit is death.”  
“There is a certain usefulness to temptation... [It] reveals [‘what our soul has received from [God]’] in order to teach us to know ourselves, and in this way we discover our evil inclinations and are obliged to give thanks for the goods that temptation has revealed to us.”
- 2848 “‘Lead us not into temptation’ implies a *decision of the heart*... ‘If we live by the Spirit, let us also walk by the Spirit’... ‘God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, so that you may be able to endure it.’”
- 2849 “Such a battle and such a victory become possible only through prayer. It is by His prayer that Jesus vanquishes the tempter... In this petition to our heavenly Father, Christ unites us to His battle and His agony. He urges us to *vigilance* of the heart in communion with His own... The Holy Spirit constantly seeks to awaken us to keep watch,” in particular for “*final perseverance*. ‘Lo, I am coming like a thief! Blessed is he who is awake.’”

#### IV. The Seven Petitions

### 7. “But Deliver Us from Evil”

- 2850 “The last petition to our Father is also included in Jesus’ prayer: ‘I am not asking you to take them out of the world, but I ask you to protect them from the evil one.’ It touches each of us personally, but it is always ‘we’ who pray, in communion with the whole Church... in the Body of Christ, the ‘communion of saints.’”
- 2851 “In this petition, evil is not an abstraction, but refers to a person, Satan, the Evil One, the angel who opposes God.”
- 2852 “‘A murderer from the beginning... a liar and the father of lies,’ Satan is ‘the deceiver of the whole world.’ Through him sin and death entered the world and by his definitive defeat all creation will be ‘freed from the corruption of sin and death.’”  
“One who entrusts himself to God does not dread the devil. ‘If God is for us, who is against us?’”
- 2853 “Victory over ‘the prince of this world’ was won once for all at the Hour when Jesus freely gave Himself up to death to give us His life. This is the judgment of this world, and the prince of this world is ‘cast out’... Therefore the Spirit and the Church pray: ‘Come, Lord Jesus,’ since His coming will deliver us from the Evil One.”
- 2854 “When we ask to be delivered from the Evil One, we pray as well to be freed from all evils, present, past, and future, of which he is the author or instigator. In this final petition, the Church brings before the Father all the distress of the world,” imploring “the precious gift of peace and the grace of perseverance in expectation of Christ’s return.”  
“Deliver us, Lord, we beseech you, from every evil and grant us peace in our day, so that aided by your mercy we might be ever free from sin and protected from all anxiety, as we await the blessed hope and the coming of our Savior, Jesus Christ.”

### **For the Kingdom, the Power and the Glory are Yours, Now and Forever**

- 2855 “The final doxology... takes up again, by inclusion, the first three petitions to our Father: the glorification of His name, the coming of His reign, and the power of His saving will... Christ, the Lord, restores [“kingship, power, and glory”] to His Father and our Father, until He hands over the kingdom to Him when the mystery of salvation will be brought to its completion and God will be all in all.”
- 2856 “Then, after the prayer is over you say ‘Amen,’ which means ‘So be it,’ thus ratifying with our ‘Amen’ what is contained in the prayer that God has taught us.”