

The Catechism Explained

An Introduction to the *Catechism of the Catholic Church*

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Introduction to the *Catechism*

Personal Background

1. 1980's (Gen X): “Catechism” = CCD (not Catholic school).
2. 1994 [Brown] *Catechism* Published: able to *self-inform* regarding Church teaching.
3. 1995: The Bible and the CCC: glimpsed the “splendor of doctrine” (A. Nichols)¹
 - a. Beauty: how the various pieces of the Catholic faith cohere
 - b. Mystery: the *nexus mysteriorum* (CCC 90).
 - c. Organic Coherence: of the truths of the faith
 - d. Maturity: “deepening understanding” of the faith handed down to me (CCC 23)
4. Multiple Readings: I have read the CCC multiple times, always fresh insights
5. Introduction: put the CCC in historical, theological, ecclesial context
 - (1) How We Got the Catechism
 - (2) Part I: The Creed
 - (3) Part II: The Sacraments
 - (4) Part II: The Liturgy
 - (5) Part III: Morality
 - (6) Part IV: Prayer

The Catechism in Historical Context

1. Catechesis: What is “catechesis”? (CCC 4-5)
 - a. Greek *katēcheō* = to “[orally] teach, instruct” (Luke 1:4)
 - b. Apollos: not been “catechized” (Gk *katēchēthēsan*) (Acts 18:24-28)
 - c. St. Paul: “catechized” (*katēchoumenos*) and “catechist” (*katēchounti*) (Gal 6:6)
2. Catechesis in the Early Church:
 - a. St. Cyril of Jerusalem, *Catechetical Lectures* (350 AD)
 - b. St. Augustine, *On the Catechizing of the Uninstructed* (380)²
 - c. St. Gregory of Nyssa, *The Great Catechism* (385 AD)³
3. Medieval 4fold Catechisms: Creed, Sacraments, Decalogue, Our Father (Q&A; 1400's)
4. Reformation and Counter-Reformation: Q + A Catechisms:
 - a. Martin Luther, *German Catechism* (1530)
 - b. St. Peter Canisius, S.J., *A Small Catechism for Catholics* (1555)⁴
5. The Catechism of the Council of Trent: first universal catechism; not Q& A (1566)⁵
 - a. Mandated by the Council of Trent; published by Pope St. Pius V

¹ Aidan Nichols, O.P. *The Splendour of Doctrine: The Catechism of the Catholic Church On Christian Believing* (London: T&T Clark, 1995).

² Augustine of Hippo, *Instructing Beginners in Faith* (trans. Raymond Canning; Hyde Park, N.Y.: New City Press, 2006).

³ Gregory of Nyssa, *The Great Catechism*, in *Nicene and Post-Nicene Fathers, Second Series* (15 vols.; ed. Philip Schaff and Henry Wace; repr.; Peabody, Mass.: Hendrickson, 1994), 5:471-509.

⁴ St. Peter Canisius, S.J., *A Small Catechism for Catholics* (trans. Ryan Grant; n. l.: Mediatrix, 2014).

⁵ *The Catechism of the Council of Trent: For Parish Priests, Issued by Order of Pope Pius V* (trans. John A. McHugh, O.P. and Charles J. Callan, O.P.; repr.; London: Baronius, 2022 [orig. 1923]).

- b. Edited by St. Charles Borromeo, O.P.
 - c. Audience: parish priests (sermons and catechesis)
6. The Baltimore Catechism: published in 1884; widely used in America until Vat II⁶

The Story of the *Catechism of the Catholic Church* (1992)⁷

1. 1962-1965: Vatican II: proposal for a Universal Catechism (German Cardinal Jäger).
2. 1985: Synod of Bishops: proposal for a Universal Catechism (Cardinal Bernard Law).
3. 1986: Pope John Paul II: 12 Cardinals; draft a “catechism for the whole Church.”
 - a. Cardinal Joseph Ratzinger: head of the Catechism Commission
 - b. Authors: 7 bishops from around the world:
 - (1) Creed (Spain and Italy)
 - (2) Sacraments (Chile and Argentina)
 - (3) Commandments (France and England)
 - (4) Prayer (Beirut, priest)
 - (5) Index (America)
 - c. Christoph Schönborn: Editor in Chief (Vienna Archbishop and theologian)
4. 1989: 4th draft sent out to all the bishops of the world (over 24,000 suggestions)
5. 1992: Pope John Paul II issues *Fidei Depositum*, promulgating CCC in French
6. 1994: English Translation completed and published (Brown CCC)⁸
7. Bestseller: 3 mill. copies, 9 languages in 1st year; 8 mill. copies, 20 languages by 1995
8. 1997: Official Latin CCC promulgated in *Laetamur Magnopere*; paragraph on death penalty revised in accordance with Pope John Paul II, *Evangelium Vitae* (1995).⁹
9. 1997: Revised [Green] English CCC published.¹⁰
10. 2018: 2nd revised [Blue] English CCC by Pope Francis; rev. death penalty (CCC 2267)
11. 2022: Ascension Press [White] CCC Edition published.¹¹

The *Catechism of the Catholic Church* (1992)

1. Catechism of Vatican II: published October 11, 1992 (30th Anniv. of Vat II; 800 quotes)
2. Authority: “a sure norm for teaching the faith” (*Fidei Depositum* no. 3)¹²
3. Contents: “essential and fundamental contents of Catholic doctrine” (CCC 11)

⁶ *Baltimore Catechism One: Prepared and Enjoined by Order of the Third Plenary Council of Baltimore* (repr.; Gastonia, N.C.: TAN Books, 2010 [orig. 1933]).

⁷ Joseph Cardinal Ratzinger and Christoph Schönborn, O.P., *Introduction to the Catechism of the Catholic Church* (San Francisco, Calif.: Ignatius, 1994).

⁸ *Catechism of the Catholic Church* (Liguori, Miss.: Liguori Publications, 1994).

⁹ *Catechismus Catholicae Ecclesiae* (Città del Vaticano: Libreria Editrice Vaticana, 1997).

¹⁰ *Catechism of the Catholic Church* (2nd ed.; Washington, D.C.: USCCB, 1997); cf.

¹¹ *Catechism of the Catholic Church: Ascension Edition* (West Chester, Penn.: Ascension, 2022).

¹² Cf. Ratzinger and Schönborn, *Introduction to the Catechism*, 26-27.

4. Sources: Scripture, tradition, magisterium (CCC 11)
 - a. Scripture: filled with quotations (over 60 pages of Scripture refs.!)
 - b. Tradition: hundreds of quotes from Saints, Doctors, Mystics (small font)
 - c. Magisterium: popes and councils, esp. Vatican II (over 862 quotations!)
5. Audience: primarily bishops; then priests, catechists, all Christian faithful (CCC 12)
6. Structure: traditional fourfold structure (CCC 13)
 - a. Part 1: The Creed: The object of faith/what the Church believes
 - b. Part 2: Liturgy and Sacraments: the object of worship/how the Church worships
 - c. Part 3: The Christian Way of Life: the life of faith/how the Church lives
 - d. Part 4: Prayer: the life of prayer/how the Church prays
6. How to Use: a “unified whole” and “organic synthesis” (CCC 18)
 - a. Scripture: indicated by references in footnotes; = “**cf.**” (CCC 19)
 - b. Small Print: history, apologetics, spiritual enrichment (CCC 20)
 - c. Quotations: fathers, liturgy, magisterium saints (CCC 21)
 - d. “In Brief”: summaries for “catechists”; memorization (CCC 22)
7. Goal: ultimate goal; entry into Trinitarian “*love that never ends*” (CCC 25)

The Catechism Part I: The Creed

Introduction to the Creed¹³

1. Faith: “I Believe”; a “confession of faith” (CCC 185)
2. Biblical Roots: brief formulas of faith (CCC 185)
 - a. St. Peter: summary (1 Pet 3:18-19)
 - b. St. Paul: summary (1 Cor 15:3-5)
3. St. Cyril of Jerusalem: summary of Scripture (4th Century) (CCC 186)
4. Creed: “I believe” (Latin *Credo*) (CCC 187)
5. Symbol: “half of a broken object/seal” and “summary” (Greek *symbolon*) (CCC 188)
 - a. Summary: a “gathering, collection, or summary”
 - b. Orthodoxy: distinguish true from false Christians
 - c. Password: used in civil war (Rufinus, *Creed 2*)

Rufinus of Aquileia (4th century AD): After our Lord’s ascension (so runs the tradition of our forefathers), ...they [the Apostles] all assembled in one spot and, *being filled with the Holy Spirit, drafted this short summary, as I have explained, of their future preaching...* and they decreed that it should be handed out as standard teaching to converts. *The name they decided to give it... was symbol. Symbol in Greek can mean both “token” and “collection,”* that is, a joint who to which several persons contributed... [I]t gets the name “token” or “watchword” from the fact that in those days, ...*the Apostles prescribed the creed as a badge for distinguishing the man who preached the truth about Christ in harmony with their rule.* In civil wars, it is said, a parallel practice is observed... to exclude the possibility of treachery, both generals furnish their men with recognizable passwords, called in Latin *signa* or *indicia*. Then, if someone of doubtful identity turns up, he can be asked for his password, and will be revealed as friend or foe.¹⁴

6. Profession of Faith: public “confession/profession” (cf. Rom 10:9) (CCC 187)
7. Baptism: “first and foremost a *baptismal* creed” (CCC 189; Kelly, *Creeeds*, 35)
8. Trinitarian: “the name” of the Father, Son, and Holy Spirit (Matt 28:19; CCC 190)

The Apostles’ Creed and the Nicene Creed¹⁵

1. The Creed(s): Two Forms (see CCC p. 49)
 - a. The Apostles’ Creed (1st-2nd centuries AD) = said during Rosary

¹³ See Archbishop Rino Fisichella, *Catechism of the Catholic Church, Full Text and Theological Commentary* (Huntington, Ind.: Our Sunday Visitor, 2019), 595-870.

¹⁴ Rufinus, *A Commentary on the Apostles’ Creed* (trans. J. N. D. Kelly; Ancient Christian Writers 20; New York, N.Y.: Newman, 1954), 30.

¹⁵ See J. N. D. Kelly, *Early Christian Creeds* (3rd ed.; London: Routledge, 1972).

- b. The Nicene Creed (4th Century AD) = said during Sunday Mass
2. Twelve Articles: St. Ambrose on tradition of apostolic origin of Creed (CCC 191)

On the tenth day after the Ascension, ... the Lord sent the promised Paraclete upon them. At his coming they were inflamed like red-hot iron and, being filled with the knowledge of all languages, they composed the creed. Peter said “I believe in God the Father almighty...” Andrew said “and in Jesus Christ his Son...” James said “Who was conceived by the Holy Spirit...” John said “suffered under Pontius Pilate...” Thomas said “descended to hell...” James said “ascended to heaven...” Philip said “then He will come to judge the living and the dead...” Bartholomew said “I believe in the Holy Spirit...” Matthew said “the holy Catholic Church...” Simon said “the remission of sins...” Thaddaeus said “the resurrection of the flesh...” Matthias said “eternal life.”¹⁶

3. Apostles’ Creed: ancient baptismal symbol of the Church of Rome (CCC 194)
4. Nicene-Constantinopolitan Creed: first two ecumenical councils

<i>Council of Nicea</i> (325AD) Against <u>Arius</u> : taught that the Son was “created” by God	<i>Council of Constantinople</i> (381 AD) Against <u>Pneumatomachi</u> : “fighters against the Spirit”; denied divinity of HS
<u>Nicene Creed</u> : “begotten, not made, consubstantial with the Father”	<u>Constantinople</u> : HS = “Lord and Giver of Life, who is worshiped”

16. St. Ambrose: “spiritual seal” and “treasure of our soul” (CCC 197)
17. Easter Vigil: renewal of baptismal promises (Roman Missal, Easter Vigil)
- “Do you believe in God the Father Almighty?” ... “I do”
 - “Do you believe in Jesus Christ, his only Son, our Lord?” ... “I do”
 - “Do you believe in the Holy Spirit...?” ... “I do”

The Catechism, Part I: The Creed (Key Passages)

1. Tradition vs. traditions: sacred “Tradition” vs. disciplinary “traditions” (CCC 83)
2. Magisterium: the “teaching authority” of the pope and bishops (CCC 87; Luke 10:16)
3. Inspiration: the inspiration and truth of Scripture (CCC 105-107)
4. Canon of Scripture: 46 Books of OT, 27 Books of NT (CCC 120)
5. Trinity: “central mystery of Christian faith and life” (CCC 234)
6. Original Sin: “doctrine of original sin” and the “account of the fall” (CCC 388-390)
7. Incarnation: four reasons the Word “became flesh” (CCC 456-460; John 1:14)
8. Immaculate Conception: Mary’s preservation from sin (CCC 490-91)
9. Perpetual Virginity: and “brothers of Jesus” (CCC 499-501; cf. Mark 3:31-35)
10. Sacrifice of the Cross: divinity of Christ and “love to the end” (CCC 616; John 13:1)

¹⁶ Pseudo-Augustine, *De Symbolo*; in Kelly, *Early Christian Creeds*, 3.

11. Descent into Hell: Jesus descended into “hell” (CCC 632-34; cf. 1 Pet 4:6)
12. Resurrection: resurrection a “real event” (CCC 639; 1 Cor 15:3-4)
13. Ascension: entry bodily into the heavenly temple (CCC 662-63)
14. Second Coming: tribulation, antichrist, final advent (CCC 673-677)
15. Holy Spirit: person of the Holy Spirit gradually revealed (CCC 683-84)
16. Catholic Church: “universal” or “according to the whole” (CCC 830)
17. Salvation: “outside the Church there is no salvation” (CCC 846-48)
18. Assumption of Mary: “taken up body and soul into heaven” (CCC 966)
19. Veneration of Mary: “differs essentially from adoration” (CCC 971)
20. Last Things: death, judgment, heaven, hell, purgatory, new creation (CCC 988-1060)

The Catechism Part II: The Liturgy

Introduction

1. Paschal Mystery: liturgy celebrates the passion, Resurrection, Ascension (CCC 1067)
2. Liturgy: “liturgy” (Gk *leitourgia*), public “work” or “service” (CCC 1069)
3. Jesus Christ: the true “liturgist” in the Heavenly Temple (Heb 8:2-6)
4. Source & Summit: the “liturgy” (CCC 1074; cf. *Sacrosanctum Concilium* 10)
5. Mystagogy: “to lead (Greek *agō*) into the mysteries” (Greek *mysterion*) (CCC 1075)

Visible	→	Invisible
Sign	→	Thing Signified
Sacraments	→	Mysteries
<i>Sacramentum</i>	→	<i>Mysterion</i> (see <u>CCC 774</u>)

6. Heavenly Liturgy: “earthly liturgy” is a “foretaste” (CCC 1090; cf. 1137; cf. Rev 4-5)
7. Typology: catechesis “unveils what lay hidden under the letter of the OT” (CCC 1094)
8. Jewish Liturgy: importance of Jewish liturgy (CCC 1093-96)
9. Biblical Mystagogy: “actions and signs” derive meaning “from Scripture” (CCC 1100)

The Celebration of the Liturgy

1. Eternal Liturgy: it is “in this eternal liturgy” that we participate (CCC 1139)
2. Mystery: cannot be exhausted by “any single liturgical tradition” (CCC 1201)
3. Communal vs. Private: common “rites” vs. “individual” or “quasi-private” (CCC 1140)
4. Active Participation: “full, conscious, active participation” (CCC 1141; cf. 1444; SC 14)
5. Liturgy of the Word: “an integral part”; should be “audible and intelligible” (CCC 1154)
6. Development: two parts of the liturgy (CCC 1205)
 - a. Immutable: “divinely instituted”
 - b. Mutable: “parts that can be changed”
7. Church: “has the power and on occasion the duty to adapt...” (cf. CCC 1209)

“The Mass of All Ages”

1. St. Justin Martyr: “basic outlines” of the Roman Mass, 2nd century A.D. (CCC 1345)
2. Continuity: “they have stayed the same until our own day” (CCC 1345)

<u>Liturgy of the Word</u> : OT, Paul, and Gospels read	(not just Paul and NT)
<u>Homily</u> : homily given	(part of liturgy; not skipped)
<u>Prayers of the Faithful</u> : made by “all”	(not omitted)
<u>Kiss of Peace</u> : exchanged by all	(not just priest and servers)
<u>Offertory</u> : gifts are presented to the presider	(cf. offertory procession)
<u>Eucharistic Prayer</u> : “give thanks” for some time	(cf. Roman Canon)

- Amen: “all present give voice” by acclamation (cf. silent canon)
Communion Both Kinds: give “bread” and “wine” (cf. one kind)
 3. Mystagogy: Jesus on the Road to Emmaus (CCC 1347; cf. Luke 24:13-35)

Liturgical Diversity, Unity, and Development¹⁷

1. Unity: “the mystery” “is one,” but “forms” are “diverse” (CCC 1200)
2. Catholicity: “diverse” rites arise by “reason of the Church’s mission” (CCC 1202)
3. Rites: multiple “liturgical traditions or ties” in addition “the Roman rite” (CCC 1203)

Latin Rites

Roman Rite

Ambrosian

Religious Orders (Dominican)

Eastern Rites

Byzantine

Alexandrian or Coptic Rite

Syriac

Armenian

Maronite

Chaldean

4. Inculturation: correspond to “culture of different peoples” (CCC 1204)

The Catechism: Part II, the Liturgy (Key Passages)

1. Sacred Music: “musical tradition of the universal Church” (CCC 1156)
 - a. Treasure: “of inestimable value”; “greater” than any other art
 - b. Biblical: “psalms, hymns, spiritual songs” (Eph 5:19)
 - c. Prayer: “He who sings prays twice” (St. Augustine, *En. in Ps. 72*)
 - d. 3 Criteria: [1] beauty; [2] participation; [3] solemnity (CCC 1157)
 - e. Purpose: “glory of God and sanctification of the faithful”
 - g. Orthodoxy: “must *always* be in conformity with Catholic doctrine”
2. Sacred Images:
 - a. Incarnation: God now has a “body” and “a face” (CCC 1159)
 - b. Contemplation: “move me to contemplation” (St. John Damascene; CCC 1162)
3. Sacred Time:
 - a. Liturgical Seasons: “unfolds the whole mystery of Christ” (CCC 1163)
 - b. Sunday: “day of Christ’s Resurrection”; 1st day and 8th day (CCC 1166)
 - c. Sanctoral: annual cycle of the saints’ feast days (CCC 1172)
 - d. Liturgy of the Hours: “day and night” are “made holy” (CCC 1174)
 - e. Vespers: should be “celebrated in common in church on Sundays” (CCC 1175)
4. Sacred Space:
 - a. Prayer: should be a “house of prayer” (CCC 1181)
 - b. Good Taste: church building should be in “good taste” (CCC 1181)
 - c. Altar: “center of the church” and place of “sacrifice” and “table” (CCC 1182)

¹⁷ See Stefanos Alexopoulos and Maxwell E. Johnson, *Introduction to Eastern Christian Liturgies* (Collegeville, Minn.: Liturgical Press Academic, 2022); Uwe Michael Lang, *The Roman Mass: From Early Christian Origins to Tridentine Reform* (Cambridge: Cambridge University Press, 2022).

- d. Tabernacle: “most worthy place with the greatest honor” (CCC 1183)
 - e. Lectern: “dignity of the Word of God” (CCC 1184)
 - f. Silence: “a space that invites us to... recollection and silent prayer” (CCC 1185)
 - g. Heaven: “visible churches” → “the heavenly Jerusalem” (CCC 1198)
5. Lex Orandi: law of prayer is the law of faith (CCC 1124)
 6. Modification: no individual may “modify” or “manipulate” liturgy (CCC 1125)
 7. Ex Opere Operato: “by the very fact of the action’s being performed” (CCC 1128)
 8. Necessity: “for believers,” the sacraments are “necessary for salvation” (CCC 1129)

The Catechism Part II: Sacraments

What Is a Sacrament?¹⁸

1. Baltimore Catechism Definition of a Sacrament (1880s)
 - Q. What is a Sacrament?
 - A. A Sacrament is an [1] *outward sign* [2] *instituted by Christ* [3] *to give grace*.¹⁹
2. Older Definition:
 - a. Origin: where they come from (Christ)
 - b. Purpose: what they do (give grace)
 - c. Nature: what they are (“outward sign”; somewhat circular)
3. Catechism of the Catholic Church (1992): new definition (CCC 1116)
 - a. “*Powers* that come forth from the Body of Christ” (cf. Mark 5:25-34)
 - b. Fresco: Catacomb of Sts. Marcellinus and Peter (4th Century AD, p. 275 ff.)

Non-Catholic Concepts of “Sacraments”

1. Protestant Reformation:
 - a. Pledges of God’s promise of Forgiveness
 - b. Merely Symbolic: do not confer grace (grace comes through faith alone)
 - c. Purpose: meant to awaken and strengthen *faith*
2. Modernism:
 - a. Not Instituted by Christ
 - b. Mere Symbols
 - c. Meant to evoke religious *feeling*

The Seven Sacraments: Overview

1. Baptism: “two principal effects” (CCC 1262)
 - a. Forgiveness: forgiveness of “all sins” and temporal punishment (CCC 1263)
 - b. New Creation: being “born of water and Spirit” (cf. John 3:5)
2. Confirmation:
 - a. Pentecost: grace of Pentecost (CCC 1302)
 - b. Evangelization: “strength” to be “witnesses of Christ” (CCC 1302; cf. Acts 1:8)
3. Eucharist: “intimate *union* with Christ Jesus” (CCC 1391)
 - a. Nourishment: “food” for the “spiritual life” (cf. John 6:48-56)
 - b. Forgiveness: “wipes away” *venial* sin (CCC 1393-94)
 - c. Preservation: from future “mortal sin” (CCC 1395)
4. Penance:
 - a. Reconciliation: “restoring us to God’s Grace” (CCC 1468)
 - b. Priest: ordinary ministry of reconciliation (CCC 1461-62; cf. John 20:23)

¹⁸ Aidan Nichols, *The Service of Glory: The Catechism of the Catholic Church On Worship, Ethics, Spirituality* (London: T&T Clark, 1997), 19-26.

¹⁹ Third Council of Baltimore, *Baltimore Catechism One* (Gastonia, N.C.: TAN, 2010), 136.

5. Anointing: “healing” of “soul,” and “forgiveness” of sins (CCC 1520; cf. James 5:15)
6. Holy Orders: “indelible” configuration to Christ (CCC 1581-83; cf. CCC 1587)
7. Matrimony:
 - a. Bond of Love: indissoluble “bond” between spouses (CCC 1640; Mark 10:9)
 - b. Suffering: “Strength” to suffer and love one another (CCC 1642; Eph 5:21-25)

The Real Presence and Transubstantiation²⁰

1. What does the Church Teach? *Two Doctrines* (cf. O’Connor, 222)
2. The Real Presence: *Who* and *What* is Present (CCC 1373-74)
 - a. Christ’s Presence in the Eucharist is Unique
 - b. The Whole Christ is present: “Body, Blood, Soul, Divinity” (CCC 1374)
 - c. A Substantial Presence: “Truly, Really, Substantially Contained”
3. Transubstantiation: *How* this Presence comes about (CCC 1375-77)
 - a. The “conversion” of Bread and Wine into Christ’s Body and Blood (CCC 1375)
 - b. Transubstantiation: No More Bread and Wine (CCC 1376)
 - c. A Permanent Change: as long as the Eucharistic Species Subsist (CCC 1377)

Protestant Theories

1. Symbolic Presence: mere *memorial*, purely symbolic (John 6:63; Ulrich Zwingli)²¹
2. Spiritual Presence: Christ’s “*spirit* alone” (not body) present (John Calvin, Anglicans)²²
3. Consubstantiation: Body and Blood *alongside* the bread and wine (Martin Luther)²³

The Catechism, Part II: The Sacraments (Key Passages)

1. Infant Baptism: rooted in “immemorial tradition” (CCC 1250-52; cf. Acts 16:15, 33)
2. Necessity of Baptism: God is “not bound by his sacraments (CCC 1257)
3. Confirmation: effects of Confirmation (CCC 1302-1305)
4. Real Presence and Transubstantiation: two doctrines (CCC 1373-1378)
5. Eucharistic Worship: “the cult of adoration” (CCC 1378)
6. Contrition: “perfect” vs. “imperfect” (CCC 1451-53)
7. Indulgences: doctrine of indulgences, “double consequence” of sin (CCC 1471-72)
8. Viaticum: a.k.a. “last rites” (CCC 1524)
9. Two Priesthoods: hierarchical and baptismal (CCC 1546-47)
10. Deacon: “unto the ministry” of service (CCC 1569-70)
11. Male-Only Priesthood: “the Lord Jesus chose men” (CCC 1577)

²⁰ James T. O’Connor, *The Hidden Manna: A Theology of the Eucharist* (2nd ed.; San Francisco, Calif.: Ignatius, 2002), 222.

²¹ O’Connor, *The Hidden Manna*, 143-44.

²² O’Connor, *The Hidden Manna*, 147.

²³ O’Connor, *The Hidden Manna*, 208.

12. Celibate vs. Married Priests: “for the sake of the kingdom” (CCC 1579-80; Matt 19:12)
13. Marriage vs. Virginity: for the sake of the kingdom (CCC 1618-1620)
14. Domestic Church: marriage as image of “family of God” (CCC 1655)
15. Exorcisms: one of the Church’s “sacramentals” (CCC 1673)
16. Funerals: the “last Passover” of a Christian (CCC 1680-90)

The Catechism Part III: Morality

Introduction²⁴

1. Christian Dignity: “Christian recognize your dignity...” (St. Leo) (CCC 1691)
2. Imitation of Christ: “imitators of God” and conformity to Christ (CCC 1694)
3. Two Ways: “the way of Christ” (CCC 1696; cf. Matt 7:13-14; Deut 30:15-20)

The Ten Commandments

1. Rich Young Man: “What must I do have eternal life?” (Matt 19:16-22)
 - a. Commandments: “keep the commandments”
 - b. Discipleship: “come, follow me”
2. Ten Commandments: God reveals the natural law to man
 - a. Ten Words: “ten words” (Exod 34:28)
 - b. Finger of God: vs. written by Moses (Exod 31:18)
 - c. Two Tablets: two “tablets” given to Moses (Deut 5:22)
 - d. Two Ways: “path” of life vs. death (Deut 30:15-20)
3. The Way of Love: two “tablets” of commandments (Exod 20:1-17; Deut 5:1-21)

<u>Tablet 1: Love of God</u>	<u>Tablet 2: Love of Neighbor</u>
1. Idolatry	4. Honoring Parents (Hebrew <i>kabod</i>)
2. Blasphemy	5. Murder (Hebrew <i>ratzach</i> vs. <i>hemît</i>)
3. Sabbath Rest	6. Adultery
	7. Theft
	8. False Witness
	9. Coveting Spouse
	10. Coveting Property
4. Natural Law: contained in 10 C’s; “fundamentally immutable” (CCC 2070, 72)

The Sermon on the Mount: The New Law

1. Sermon on the Mount: New Moses gives “new law” (Matt 5-7; CCC 1965)

Moses

Forbids murder
(Exod 20:13; Deut 5:17)
Condemns adulterous acts.
(Exod 20:14; Deut 5:18)
Permits divorce.
(Deut 24:1-4)
Teaches “eye for an eye...”
(Exod 21:24; Lev 24:20; Deut 19:21)
Love of neighbor.

Jesus

Forbids anger
(Matt 5:21-25)
Condemns adulterous looks.
(Matt 5:27-30)
Forbids divorce and remarriage.
(Mat 5:31-32)
Forbids personal vengeance.
(Matt 5:38-42)
Love of enemies.

²⁴ See Fischischella, *Catechism of the Catholic Church, with Theological Commentary*, 1003-1163.

(Lev 19:18)
Holiness: “You shall be *holy*; for
I the LORD your God am holy.”
(Lev 19:2)

(Matt 6:43-48)
Perfection: “You... must be *perfect*,
as your heavenly Father is perfect.”
(Matt 5:48)

Mystery of Sin

1. Sin: “sin” (Hebrew *chata*) = “to miss the mark/the path” (Exod 20:20; Prov 19:2)
2. Sin: “failure” in “love for God and neighbor” (CCC 1849)
3. Ten Commandments: two tablets (Exod 20:1-20, esp. v. 20)
4. Gravity of Sin: two kinds (cf. 1 John 5:16-17; CCC 1857-59)
 - a. Mortal Sin: destroys “charity” in the heart of man (CCC 1855)
 - b. Venial Sin: “wounds” charity, but does not destroy it (CCC 1855)
5. Conditions for Mortal Sin (CCC 1857-1860)
 - (1) grave matter
 - (2) full knowledge
 - (3) deliberate consent
6. Mortal Sin and Eternal Damnation: “radical possibility” of human freedom (CCC 1861)

The Catechism, Part III: Morality (Key Passages)

1. Image of God: man is created in the “image of God” (CCC 1701; Gen 1:27-28)
2. Beatitudes: “the heart of Jesus’ preaching” (CCC 1716-17)
3. Free Will: human freedom (CCC 1730)
4. Conscience: the role of the conscience; erroneous judgment (CCC 1790-94)
5. Sin: definition of Sin; mortal and venial (CCC 1849-1864)
6. Grace: no one can earn initial grace of justification (CCC 2010-11)
7. Precepts of the Church: five precepts (CCC 2041-43)
8. Atheism: “one of the most serious problems of our time” (CCC 2123)
9. Graven Images: veneration of icons and images (CCC 2129-32; cf. Exod 25:10-22)
10. Sunday Obligation: to “deliberately fail” is to “commit a grave sin” (CCC 2181)
11. Death Penalty: and “legitimate defense” (CCC 2266-67)
12. Abortion: “human life” protected “from the moment of conception” (CCC 2270)
13. Suicide: regarding the “eternal salvation” of suicides (CCC 2283)
14. Just War: conditions for “legitimate defense” by the military (CCC 2308-09)
15. Pornography: a “grave offense”; should be prohibited (CCC 2351-56)
16. Fornication: sex outside marriage is “always...a grave sin” (CCC 2390)
16. Homosexual Acts: “intrinsically disordered” (CCC 2357; cf. Rom 1:24-27; 1 Cor 6:10)
17. Contraception: is “intrinsically evil” (CCC 2370)
18. Reputation: sins of rash judgment, detraction, and calumny (CCC 2477)
19. Modesty: definition and implementation (CCC 2522)
20. Entertainment: avoids “entertainment inclined to voyeurism” (CCC 2525)

The 5th Commandment and the Death Penalty

1. 5th Commandment: Not literally “kill” (Hebrew *hemit*) (Exod 20:13)
 - a. But “murder” or “slay” (Hebrew *ratzach*; compare Num 35:16-28)
 - b. “Do not slay the innocent or the righteous” (Exod 23:7; CCC 2261)
 - c. Murder: “deliberate murder of an innocent person” is always wrong (CCC 2261)
 - d. 1st Murder: Cain’s murder of Abel (Gen 4:8-12) (CCC 2259)
 - e. Death Penalty: because man is made “in God’s image”; post-Flood (Gen 9:6)
2. Legitimate Defense: not exception to the 5th comm.; Double Effect (CCC 2263, 1737)
 - a. Common Good: right to “safeguard” the “common good” (CCC 2266)
 - b. Punishment: must be “proportionate” (CCC 2266; cf. Luke 23:39-43)

Appendix: The Revision of the *Catechism* on the Death Penalty (CCC 2267)

1. 1992 Catechism: on death penalty (CCC 2267)
 - a. Bloodless Means: if “sufficient”; should be limited to
 - b. Dignity of Human Person: more in conformity with dignity
2. John Paul II Revision of Catechism (1997):
 - a. Death Penalty: not excluded if “only possible way” of defense (CCC 2267)
 - b. Penal System: can render “incapable of doing harm” (CCC 2267)
 - c. Rarity: “very rare, if not practically non-existent” (CCC 2267)
3. Pope Francis’ Revision of Catechism (2018):
 - a. Past: was “acceptable means” of “safeguarding common good”
 - b. Dignity of the Human Person: “not lost” after “very serious crimes” (CCC 2267)
 - c. Penal System: protect without “depriving” person of “possibility of redemption”
 - d. Church Teaching: “inadmissible” b/c “dignity of human person” (cf. Jn 8:1-11)
 - e. Abolition: Church works for its “abolition worldwide”
4. Death Penalty in Tradition:²⁵

St. Augustine: Since the agent of authority... is not responsible for the killing, it is not way contrary to the commandment, “Thou shalt not kill,” ...for representatives of the State’s authority to put criminals to death, according to law or the rule of rational justice.²⁶

St. Augustine: “Man” and “sinner” are two different things. God made man; man made himself a sinner. So, destroy what man made but save what God made. Thus, do not go so far as to kill the criminal, for in wishing to punish the sin, you

²⁵ See James J. Megivern, *The Death Penalty: An Historical and Theological Study* (New York, N.Y.: Paulist, 1997).

²⁶ Augustine, *City of God*, 1.21; in Megivern, *The Death Penalty*, 41.

are destroying the man. Do not take away his life; leave him the possibility of repentance. Do not kill so that he can correct himself.²⁷

St. John Paul II: *God, who is always merciful even when he punishes, “put a mark on Cain, lest any who came upon him should kill him” (Gen 4:15).* He thus gave him a distinctive sign, not to condemn him to the hatred of others, but to protect and defend him from those wishing to kill him, even out of a desire to avenge Abel's death. *Not even a murderer loses his personal dignity, and God himself pledges to guarantee this.* And it is precisely here that the paradoxical mystery of the merciful justice of God is shown forth. As Saint Ambrose writes: “...God, who preferred the correction rather than the death of a sinner, did not desire that a homicide be punished by the exaction of another act of homicide.” [...] It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and *ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society.* Today however, as a result of steady improvements in the organization of the penal system, *such cases are very rare, if not practically non-existent.* (John Paul II, *Evangelium Vitae* no. 9, 56)

²⁷ Megivern, *The Death Penalty*, 38.

The Catechism Part IV: Prayer

What is Prayer?

1. Prayer: “*A vital and personal relationship with the living and true God*” (CCC 2558)
 - a. St. Therese: “a surge of the heart; a simple look toward heaven”
 - b. St. John Damascene: “The requesting of good things from God”
2. Humility: the foundation of prayer (CCC 2559)
3. Gift: prayer is a “gift” of God (CCC 2559)
4. The Samaritan Woman: the “wonder of prayer” (cf. John 4:1-30)
5. Heart: the place “to which I withdraw” (CCC 2563)

As soon as a man ceases to be outwardly occupied, to talk with his fellow men, as soon as he is alone, even in the noisy streets of a great city, he begins to carry on a conversation with himself... In a man's hours of solitude, this intimate conversation begins again in spite of everything, as if to prove to him that it cannot stop. The center of the soul has an irresistible need which demands satisfaction. In reality, God alone can answer this need... The soul must converse with someone other than itself. Why? Because it is not its own last end; because its end is the living God, and it cannot rest entirely except in Him. As St. Augustine puts it: “Our heart is restless, until it rests in Thee.” *The interior life is precisely and elevation and a transformation of the intimate conversation that everyone has with himself as soon as it tends to become a conversation with God.*²⁸

Three Forms of Prayer: Vocal Prayer, Meditation, Contemplative²⁹

1. The Importance of Sacred Tradition (CCC 2650)
2. The Life of Prayer (CCC 2697-98)
 - a. We cannot pray at all times unless we pray at *specific* times
 - b. Tradition and Set Times of Prayer
3. Three Major Expressions of Prayer in Sacred Tradition (CCC 2699)
4. Vocal Prayer: praying with “words” (CCC 2700)
 - a. Essential: “essential element of the Christian life”
 - b. Our Father: Jesus teaches “a vocal prayer” (Matt 6:9-13)
 - c. Human: we are “body and spirit” (CCC 2702)
 - d. Internal: becoming aware of him “to whom we speak” (St. Teresa; CCC 2704)

²⁸ Reginald Garrigou-Lagrange, *The Three Ages of the Interior Life* (2 vols.; trans. Sr. M. Timothea Doyle, O.P.; St. Louis, Miss.: Herder, 1947, 1948), 1:40, 43.

²⁹ See Brant Pitre, *Introduction to the Spiritual Life: Walking the Path of Prayer with Jesus* (New York, N.Y.: Image, 2021).

St. Teresa: “If a person does not think Whom he is addressing, and what he is asking for, and who it is that is asking and of Whom he is asking it, I do not consider that he is praying at all even though he be constantly moving his lips.”³⁰

5. Meditation: prayer with “the mind” (CCC 2705)
 - a. Variety: many different methods of meditation (CCC 2707)
 - b. Necessity: Jesus and the “parable of the sower” (cf. Mark 4:4-7, 15-19)
 - c. Lectio Divina: “to meditate on the mysteries of Christ” (CCC 2708)
 - d. Rosary: “to meditate on the mysteries of Christ” (CCC 2708)
 - e. Four Steps: of Lectio Divina (Matt 7:7; CCC 2654; cf. Guigo II)
 - (1) Read: “*Seek* in reading”
 - (2) Meditation: “You will *find* in meditating”
 - (3) Prayer: “*Knock* in mental prayer”
 - (4) Contemplation: And *it will be opened* to you by contemplation”
6. Contemplative Prayer: “a gaze of faith fixed on Jesus... a silent love” (CCC 2724)
 - a. St. Teresa: “taking time frequently to be alone with him” (CCC 2709)
 - b. Jesus: went to be alone with the Father (Luke 6:12)
 - c. Simple: the “simplest expression of the mystery of prayer” (CCC 2713)
 - d. Gaze: “a *gaze* of faith, fixed on Jesus” (CCC 2715)
 - e. Mary and Martha: the “one thing necessary” (Luke 10:38-42)
 - f. Silence: contemplative prayer “is silence” or “silent love” (CCC 2717)
 - g. Adoration: “I look at him and he looks at me” (CCC 2715)

The Battle of Prayer

1. Battle: “prayer is a battle” (CCC 2725)
2. Objections to Prayer: we “don’t have the time” (CCC 2726)
3. Failure: “What good does it do to pray?” (CCC 2728)
4. Distraction: “the *habitual difficulty* in prayer” (CCC 2729)
5. Vigilance: the difficulty of persevering in prayer (CCC 2730)
6. Dryness: the heart feels separated from God, *even though it is not* (CCC 2731)
7. Faith: do we really believe God? Do we really trust in Him? (CCC 2732)
8. Acedia: a form of spiritual depression; spiritual “sloth” (CCC 2733)
9. Unanswered Prayer: giving up because of ‘Not Being Heard’ (CCC 2735-37; Evagrius)
10. Constancy: “pray without ceasing” (CCC 2742; 1 Thess 5:17)
12. Always: it is “always possible to pray” (CCC 2743; cf. St. John Chrysostom)
13. Necessity: prayer is a “vital necessity” (CCC 2744; cf. St. Alphonsus Liguori)

³⁰ Teresa of Avila, *Interior Castle*, Mansion 4, chapter 1. In Thomas Dubay, *The Fire Within: St. Teresa of Avila, St. John of the Cross and the Gospel On Prayer* (San Francisco, Calif.: Ignatius, 1989), 76.

The Lord's Prayer³¹

1. Summary: a “summary of the whole Gospel” (CCC 2761)
2. Perfect: “most perfect of prayers”(CCC 2763; cf. St. Thomas Aquinas)
3. Unique: only prayer taught us by the Lord Himself (CCC 2765)
4. Our Father: the life of the Trinity (CCC 2779-81)
5. Hallowed: for God's Name to be Hallowed (not blasphemed) (CCC 2814)
6. Kingdom: will come in fullness at the Second Coming (CCC 2817)
7. Will: prayer for union of our Will (and the world's) with God's (CCC 2825)
8. Daily Bread: God's Word and the Eucharist (CCC 2835, 2837)
9. Forgive: a daunting Petition (CCC 2840)
10. Temptation: “Temptation” vs. “Trial” (CCC 2846)
11. Evil: protection from the Devil (CCC 2850)

³¹ See Pitre, *Introduction to the Spiritual Life*, 88-98.