



# Confirmation Study Guide

Catholic Community of Ss. Isidore and Maria  
Glastonbury, CT

Accompanies the Student Workbook for  
*Chosen: Your Journey Toward Confirmation*

## How to use this Study Guide

This Study Guide is designed to accompany the Student Workbook for *Chosen: Your Journey Toward Confirmation*. It includes three kinds of materials: (1) concepts, (2) teachings, and (3) prayers.

The **concepts** are presented in the order in which they appear in the Workbook, under the title of the Lesson in which they appear. Further explanations can often be found in the “Take it Home” section at the end of each Lesson. By the end of the Confirmation Program, candidates should be familiar with all of these concepts. This means that they can “place” or identify them, say something in general about them, and engage in informal conversation about them. Candidates are *not* expected to memorize the associated definitions.

The included **teachings and prayers** are drawn from throughout the Workbook. They are assembled here in one place for easy reference. Candidates should please *memorize* these teachings and prayers. This is basic Catholic knowledge.

At the Exit Interview, near the end of their second year in the Confirmation program, candidates should also be ready to discuss their Confirmation patron (**saint**), their **sponsor**, and the **service** work they have completed as part of the program.

*Note to catechists:* To help candidates learn and understand these materials, it is recommended that you devote some time at the end of each session to discussing the concepts presented in the Lesson covered that day. You can also read portions of the “Take it Home” section in the Workbook and discuss the teachings and prayers at the end of this Study Guide. After Lesson 19, when the number of concepts covered in each Lesson is far less, devote this time to revisiting concepts from previous Lessons.

Thank you for your devotion to learning about our Catholic faith. Wishes and blessings.

– Dr. Jon Sozek  
Director of Faith Formation

# I. Concepts

## Lesson 1: An introduction to Chosen

**EVIL.** The absence of good, resulting from our exercising wrongly the freedom that God has given to us. Though we often do not understand why God allows evil, we do know that he sent his Son to join us in the battle against evil, over which he will triumph in the end.

**LOVE.** Christian love is more than feelings of affection we might have for another person; it is an imitation of Jesus' sacrificial love for us, a love that seeks the good of the other above our own. Also called Christian "charity," it is "the theological virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God."

## Lesson 2: Discovering God as the source of happiness

**HAPPINESS.** The desire for happiness has been placed in our hearts by God, who is the only one who can fulfill us and make us happy. He gave us this need in order to encourage us to come closer to him, to love him, and to live with him forever in heaven.

**MASS.** The Mass has always been the center of the life of the Church. The two main parts are the Liturgy of the Word (Scripture) and the Liturgy of the Eucharist (Holy Communion). The word "Mass" comes from the Latin word *missa*, meaning "to send," and is also the root of the word mission.

**FAITH.** A gift of God, which leads to "a personal adherence of the whole man to God who reveals himself. It involves an assent of the intellect and will to the self-revelation God has made through his deeds and words."

**SPIRIT (SOUL).** A soul is the life principle in a body. All living things have a "life principle," or a "soul," but the human soul is also a spirit, which means that it has the power to know and to choose, and that it will live on after it separates from the body at death. At the end of time, our souls will be reunited with our bodies in the general resurrection.

**PRAYER.** "[T]he raising of one's mind and heart to God or the requesting of good things from God" (St. John of Damascus). God made us to be in loving relationship with him, and prayer is the communication with God that sustains and deepens our relationship with him. Prayer can be vocal, mental, or contemplative.

**JESUS CHRIST.** The second Person of the Blessed Trinity, God's only-begotten Son, the Word made flesh, who suffered and died to save us from our sins (see John 3:16). He is the Messiah, the Lord of Creation, and the Head of the Church present to us in the sacraments.

**BEATITUDES, THE.** Found in the Gospels (See Matthew 5:3-12; Luke 6:20-22), these provocative teachings of Jesus show us what life as a Christian is intended to be. By striving to live the Beatitudes, we become ever more joyful and keep our eyes fixed on eternal life.

**SACRIFICE.** To give up our own wants for the good of others or to make up for a wrong done; request a favor; or express gratitude or love. In the Holy Sacrifice of the Mass, we participate in the perfect sacrifice Christ offered on our behalf to save us from our sins.

**PEACE.** One of the fruits of the Holy Spirit. It is experienced as a calm and often joyful sense of trust in God. Peace in society can only be achieved and maintained through respect for the dignity of the human person at every stage of life and does not refer merely to an absence of war.

**HOLY SPIRIT.** The third Person of the Blessed Trinity, the Holy Spirit, is the living love between the Father and the Son. Also called the “Spirit of Truth,” he dwells in us through Baptism and makes our lives, sacraments, prayers, and liturgies effective and fruitful.

**CHARITY.** The greatest of the theological virtues, the virtue of charity helps us to express the self-giving love of Christ to others.

**GRACE.** A share in the divine life of God, a free gift of supernatural help given to us not because we deserve it, but because he loves us. Grace makes it possible for us to respond to God’s call, to grow in holiness, and to live with God in heaven for all eternity.

**SIN.** A deliberate thought, word, deed, or omission contrary to God’s plan that offends God and harms ourselves and others.

## Lesson 3: A look at salvation history

**CATHOLIC.** The word catholic means “universal.” The Church is universal because God wants everyone to be a member of the Church, to follow Jesus, and to be members of his family. Christ sent the apostles to bring the Gospel to the whole world, and he is present throughout the world through the Church he founded.

**REVELATION.** The term derives from an ancient Hebrew word meaning “to unveil or uncover” and refers to the ways God makes himself and the mysteries of the faith known to us through Scripture and Tradition.

**SALVATION.** Through the life and death of Jesus Christ, we are saved from our sins and offered the hope of heaven. The sacraments of the Church are the primary means by which we receive salvation.

**HELL.** Those who freely and willfully persist in a state of mortal sin until death cannot be saved. God cannot force us to love him and be with him forever in heaven. The place for those who reject God is called hell.

**CHURCH.** The Church is comprised of all those who, through faith in Jesus and through Baptism, have become part of the Body of Christ. The Church is one in governance (the bishops in union with the pope), one in dogma (teachings), and one in liturgy (worship).

**BISHOP.** A priest who has been ordained to the episcopacy, the highest degree of Holy Orders. Bishops are successors to the apostles and can trace their ordination through an unbroken line of succession to one of the apostles. A bishop is appointed by the pope to lead a particular diocese.

**TRINITY.** The Blessed Trinity is the central mystery of the Christian faith (see CCC 234), the belief that the Father, the Son, and the Holy Spirit, three distinct Persons, are one God and share in a single divine nature.

**FREE WILL.** The power given to us by God to make our own choices, for good and ill. While God cannot force us to love him (since love must be freely given for it to be love), our will is perfected only when it is directed to the good, to fulfilling God's plan.

**COVENANT.** A solemn agreement between persons united in a permanent bond. God affirmed his covenant with Abraham after he proved willing to sacrifice his only son at God's command. The new covenant was established through the blood of God's only Son.

**SACRAMENTS.** Sacraments are efficacious signs that give us God's grace and allow us to partake in his divine life. They were given to us by Christ, who entrusted them to the Church, which dispenses them by his authority and by the power of the Holy Spirit.

**MYSTERY.** A truth revealed by God that we can describe in theological terms but cannot understand fully. Some prime examples include dogmas such as the Trinity, the Incarnation, and the Eucharist. God is infinite, so anything concerning him is a mystery to our finite human minds.

**HEAVEN.** Our true home, where the saved will live in the company of the Blessed Trinity and all the saints. We don't know exactly what it will be like, since "no eye has seen what God has prepared for those who love him" (1 Corinthians 2:9). But Scripture uses words such as "wedding feast," "life," and "paradise."

**RECONCILIATION.** To set things right after we have caused harm to our relationship with God or others. The Sacrament of Reconciliation (Confession) provides forgiveness of sins, restores us to the state of grace, and heals and strengthens our souls.

## Lesson 4: Understanding divine revelation

**SACRED.** Whatever is connected spiritually with God and dedicated to a profound religious purpose, like the Scriptures or the chrism used in our sacraments, is called "sacred."

**CONFIRMATION.** A Sacrament of Initiation that completes Baptism. The Gifts of the Holy Spirit are increased to provide the strength to live out God's call to serve the Church in various ways, especially through faithful witness.

**EXISTENCE OF GOD, PROOFS FOR THE.** St. Thomas Aquinas, the great scholastic theologian of the thirteenth century, devised the following five arguments (or “proofs”) for the existence of God:

- *God is the ‘first mover.’* Everything starts at rest and must be set in motion by something greater than itself. The greatest of all “motions,” responsible for setting everything else in motion, is God.
- *God is the ‘first efficient cause.’* Everything that exists came into being from something else; something cannot come out of nothing. This first “cause” is God.
- *God is the only “non-contingent” being.* Everything else in nature comes into being and ceases to exist (i.e., it is “contingent”). Therefore, the existence of everything is ultimately contingent on a being that had no beginning. This is God.
- *God is perfect goodness.* Things can be judged better or worse only in relationship to an objective standard of goodness. Therefore, there can be no talk of perfection or goodness unless it exists. This is God.
- *God is the “intelligent designer.”* Natural bodies lack intelligence or knowledge—they achieve goals by being directed by something capable of reason (like an archer directing the course of an arrow) That “cosmic intelligence” is God.

**DOCTOR OF THE CHURCH.** A man or woman whose personal holiness, theological orthodoxy, and intellectual and spiritual insight have made a significant contribution to the Church’s treasury of wisdom. Thirty-one men and four women have received this title; two recently declared doctors are St. Hildegard of Bingen and St. John of Avila.

**NATURAL REASON.** The human power to figure something out, as opposed to “revelation,” which is what we know because God has told us. For example, using our reason, we can judge right from wrong and observe order and beauty in the world, which tells us that it was created by God.

**BAPTISM.** This is the first Sacrament of Initiation. Baptism gives us a share in God’s divine life through sanctifying grace, which cleanses us of Original Sin, any personal sins (if received after the age of reason), and the punishment due for sin. It unites us to the Death and Resurrection of Jesus Christ, indelibly marks our souls as belonging to God, and imparts the theological virtues and Gifts of the Holy Spirit. The baptism of infants shortly after they are born is “an immemorial tradition of the Church.” Adults who wish to join the Church go through a process called the catechumenate, which prepares them to receive the three sacraments of initiation: Baptism, Confirmation, and the Eucharist.

**MAGISTERIUM.** The living authority of the Catholic Church, carried out by the pope in union with the bishops, to teach on all questions of faith and morals, as well as to interpret with fidelity all practices of prayer and worship.

**TRADITION (SACRED).** The living transmission of the Word of God. The teachings of the apostles and all that was entrusted to them by the Lord are transmitted to us through the Church’s doctrine, life, and worship.

**RITUAL.** A ritual is a ceremony that is performed according to a plan, in a particular order, and that usually expresses a profound or solemn meaning. Liturgical rituals allow us to express our love of God and our deep reverence for his presence in the Word of God, the Eucharist, the priest, and the community.

**INSPIRATION.** The books of the Bible are divinely “inspired,” which means that their human authors – writing freely using their own intellect and talents under the inspiration of the Holy Spirit – wrote down only “the truth which God, for the sake of our salvation, wished to see confided to the Sacred Scriptures.”

**SACRED SCRIPTURE.** The seventy-three books of the Holy Bible are called “Sacred Scripture.” Sacred Scripture is one of the two channels (along with Sacred Tradition) through which we receive what God has revealed to us for our salvation.

## Lesson 5: The person and mission of Christ

**ROSARY.** The Rosary is an important and spiritually powerful Marian prayer that involves meditating on the mysteries of our faith. The joyful, luminous, sorrowful, and glorious mysteries of the Rosary depict events in the lives of Jesus and Mary.

**HOLINESS.** The state of Christian perfection to which we are all called. Since we cannot achieve it on our own, we must rely on the grace and mercy of God. By prayerfully embracing the cross, we discover our unique, individual calling and the very best of ourselves.

**ANGEL.** The word angel means “messenger.” Angels are powerful, personal spiritual beings; they have no bodies, though they sometimes appear in physical form. They are powerful servants and messengers of God. “Fallen” angels, or demons, rebelled against God and were cast out of heaven with Satan. Every believer has a guardian angel.

**MARY, BLESSED VIRGIN.** As a teenager living in ancient Israel, Mary was chosen to become the mother of the Messiah, Jesus Christ. She was conceived without sin and lived in a continual state of grace. At the crucifixion, Jesus entrusted his mother to his beloved disciple (likely John), making her mother of the whole Church, a role she continues to fulfill to this day.

**PASCHAL MYSTERY.** The mystery of salvation through the life, Death, Resurrection, and Ascension of Jesus Christ is described as “paschal” because of the deep connection between our celebration of the Eucharistic sacrifice and the Jewish celebration of Passover.

## Lesson 6: Discovering the Church Jesus founded

**PENTECOST.** Celebrates the descent of the Holy Spirit upon the apostles that occurred nine days after Jesus’ Ascension. Sometimes Pentecost is described as “the birthday of the Church” because the Holy Spirit made it possible for the Church to take up Jesus’ work of communicating the message of salvation to the world.

**CONVERSION.** A profound change of heart toward God. Religious conversion is always an experience of grace, brought about by the reasonableness of the faith, the personal witness of other Christians, or a deep contrition for sin that produces a genuine hunger for holiness and a reorientation of life toward God.

**APOSTOLIC.** The Church is “apostolic” because Jesus founded it on the apostles; because it keeps and follows the teachings that Jesus gave to the apostles; and because it is taught, sanctified, and guided by their successors, our bishops.

**APOSTOLIC SUCCESSION.** In order to safeguard the faithful proclamation of the Gospel for all time, the apostles appointed successors known as bishops and, by the “laying on of hands” at ordination, transferred to them the authority they had received from Christ. These successors were then equipped to represent Christ and carry on the work of shepherding the Church.

**CHURCH.** The Church is comprised of all those who, through faith in Jesus and through Baptism, have become part of the Body of Christ. The Church is one in governance (the bishops in union with the pope), one in dogma (teachings), and one in liturgy (worship).

**MARKS OF THE CHURCH.** The four characteristics (or “marks”) that define the Church are that it is one, holy, catholic, and apostolic.

**INFALLIBILITY.** An inability of the Church’s Magisterium (i.e., the pope and the bishops united with him) to err when defining a doctrine of faith or morality. It also refers, in an extended sense, to the entire people of God, whose *sensus fidelium* (“sense of the faithful”) prevents the Church as a whole from believing an erroneous doctrine.

**TRADITION (SACRED).** The living transmission of the Word of God. The teachings of the apostles and all that was entrusted to them by the Lord are transmitted to us through the Church’s doctrine, life, and worship.

**KERYGMA.** A Greek word referring to the Gospel, in brief: We were created by the Trinity (Father, Son, Holy Spirit) to live in heaven forever, but sin alienated us from God. God gave his Son, Jesus, to save us from our sins and sent the Holy Spirit to build up the Church and share his divine life through the sacraments.

## Lesson 7: A look at the Four Last Things

**ANOINTING OF THE SICK.** Imparts special graces that help the sick unite their pain with the passion of Christ; give them peace and courage; bring forgiveness of sins; and, in some cases, restore physical health.

**INTERCESSION.** A type of prayer in which we place the needs of others before God. When someone says, “I’ll pray for you,” they are offering to be intercessors. When we ask Our Lady, the saints, or our guardian angels to pray for us, they become our intercessors.

**PURGATORY.** A state of purification and preparation for those who die in a state of grace, but whose souls are not yet perfected. Like the guests in the parable of the wedding feast, we must first be cleansed and healed of the effects of our sin before entering heaven.

**JUDGMENT.** At the end of our lives, we will experience the judgment of God, which will determine how we spend eternity, either with God in heaven or separated from him in hell. The Church distinguishes between the particular judgment, which occurs immediately after death, and the Last judgment, which will transpire at the Second Coming of Christ.

**COMMUNION OF SAINTS.** This is another expression for the Church, as we are in communion with each other through Christ. The term refers to all the “redeemed”: Christians living on earth, those suffering in Purgatory, and those already in the glory of heaven.

**SANCTIFYING GRACE.** A free gift of God’s own life, received at Baptism for the healing and sanctification of our souls. Those who commit mortal sin can lose this grace, but it can be restored through the Sacrament of Reconciliation.

**MORTAL SIN.** This occurs when a gravely sinful act is committed with full understanding and consent of the will. If not repented, it deprives the soul of sanctifying grace, which is needed to enter heaven.

**EUCCHARIST.** The sacrament that is most central to the faith because it “re-presents” Jesus’ sacrifice on the cross and allows us to receive him, present yet hidden, in the form of bread (unleavened in Roman Rite, leavened in the Eastern Churches) and wine (from grapes). This mystery takes place during the “Liturgy of the Eucharist.” The Eucharist is no mere symbol, but is truly the Body, Blood, Soul, and Divinity of Jesus Christ.

## Lesson 8: The power and purpose of the sacraments

**GIFTS OF THE HOLY SPIRIT.** Gifts given to all those who are baptized, and they remain in us as long as we are in a state of grace. The Gifts of the Spirit make it possible for us to live and act as the Holy Spirit leads us. They are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

**PENANCE.** In order to grow in faith and love, Jesus invites us to accept the ordinary sufferings (crosses) of life and to discipline ourselves with sacrifices called “penance” (i.e. prayer, fasting, and almsgiving). Accepting penance does not mean that we have not been forgiven, but rather that we recognize that sin has damaged us and that we want to overcome sin’s effects in our lives.

**HOLY ORDERS.** The sacrament through which men are ordained as bishops, priests, and deacons. Anointed by a bishop, the ordained receives special Gifts of the Holy Spirit necessary for carrying on the sacramental and pastoral mission of the apostles.

**MATRIMONY.** The marriage of baptized Christians is called the “Sacrament of Matrimony” and is ordered toward the good of the spouses and the procreation and education of children. Matrimony is a vocation and a lifelong covenant established between one man and one woman.

**ACTUAL GRACE.** Refers to a supernatural help from God that leads us to conversion and assists us in the avoidance of sin and the pursuit of holiness. Actual grace is distinct from sanctifying grace because it is not tied directly to the sacraments (and thus is not a share in God's divine life); we obtain it through prayer and the appropriate use of sacramentals.

**SANCTIFYING GRACE.** A free gift of God's own life, received at Baptism for the healing and sanctification of our souls. Those who commit mortal sin can lose this grace, but it can be restored through the Sacrament of Reconciliation.

**SUPERNATURAL.** Anything that operates through power that is beyond the known laws of science and nature.

**SACRAMENTS OF INITIATION.** The Catechism refers to the sacraments of Baptism, Confirmation, and the Eucharist, which "lay the foundation of every Christian life," as "Sacraments of Christian Initiation" (or simply "Sacraments of Initiation"). It is through these sacraments that Christians are given a share in God's life and are strengthened and nourished as they strive to become holy. Adults preparing to enter the Catholic Church follow the Rite of Christian Initiation of Adults (RCIA). The Christian initiation of adults reaches its culmination in a single celebration of the three sacraments of initiation.

**SACRAMENTS OF HEALING.** Penance and the Anointing of the Sick are the two sacraments of healing. They continue the work of Jesus Christ, the Divine Physician, who forgave sins and healed the blind and the lame.

**SACRAMENTS OF SERVICE.** The Catechism refers to the sacraments of Holy Orders and Matrimony as the "sacraments at the service of communion" (or simply "Sacraments of Service"). The graces of these sacraments strengthen the recipient to fulfill his or her vocational calling, living and acting as a sign of God's faithful and sacrificial love in the world.

**MARRIAGE.** A lifelong covenant of love between a man and a woman, elevated by Christ to the dignity a sacrament (Matrimony), the purpose of which is to provide for the spiritual and physical well-being of both spouses, as well as the procreation and education of children.

## Lesson 9: Baptism, your initiation into God's family

**SPIRITUAL MATURITY.** The degree to which one is conformed to Christ. This type of maturity does not always correspond to a person's age; children can attain spiritual maturity beyond their years. Growing in maturity is a lifelong process involving humble surrender to the will of God and an acceptance of suffering.

**ORIGINAL SIN.** Adam and Eve chose to disobey God, and the consequences of their personal sin affects the entire human race "by the transmission of a human nature deprived of original holiness and justice." It is important to remember, though, that human nature is not totally corrupted. As the Catechism states, "Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back toward God but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle." Due to a special, unique ("singular") grace conferred upon her by God, Mary was conceived without Original

Sin, a dogma known as the Immaculate Conception. As a result, Jesus was born without Original Sin.

**PERSONAL SIN.** A deliberate thought, word, deed, or omission contrary to God's plan that offends God and harms ourselves and others.

**EVANGELIZATION.** The process of preaching the Gospel, by word and example.

**BAPTISM OF BLOOD.** Unbaptized martyrs for the Christian faith are baptized by their death, a "Baptism of blood," in union with the death of Jesus on the cross. While not a sacrament, all the same effects and fruits of Baptism are received.

## Lesson 10: The healing power of confession

**FASTING.** An important tradition in Catholic spirituality and involves eating less than usual to atone for sin (our own and those of the world). Fasting also helps us to learn self-control and gives us the opportunity to meditate on the sufferings of Christ and our need for God's grace. Observing days of fasting and abstinence is the fourth precept of the Church.

**CONTRITION.** Genuine sorrow for sin and a strong resolve to avoid sinning again. When we commit a mortal sin, we should go to Confession (the Sacrament of Reconciliation) as soon as possible. God never rejects a contrite heart.

**REDEMPTION.** The primary purpose of God the Father's saving plan for the human race, accomplished through the sacrifice of his only Son, Jesus Christ. Jesus, the pure, innocent Lamb of God, through his passion and death, atoned for our sins.

**CONSCIENCE.** An action of the rational mind that discerns right from wrong in particular situations. The conscience, however, needs to be well formed. Prayerful study of the teachings of the Church throughout our lives helps to form the conscience to help us make positive decisions and lead happy lives.

**VENIAL SIN.** Sin that wounds but does not destroy the divine life in the soul. Unlike mortal sin, which can normally be forgiven only in the Sacrament of Reconciliation, venial sin may be forgiven by a worthy reception of the Eucharist.

**CULPABILITY.** The degree to which we are responsible for something we have done or failed to do. A lot depends on a person's intent, their understanding of right and wrong, and their willingness to make amends.

**CONSENT.** To "consent" is to give in, or give permission, through an act of free will. We can consent to what is good or to what is bad. Either way, we are responsible. Deliberate consent is one of three conditions (along with "grave matter" and "full knowledge") for a sin to be "mortal."

**EXAMINATION OF CONSCIENCE.** An organized way to reflect sincerely on our sins and failures, especially before receiving Holy Communion.

**SEAL OF CONFESSION.** Because of the importance and private nature of the Sacrament of Reconciliation, priests are strictly bound, under threat of severe penalties, to maintain absolute secrecy about anything revealed in the confessional. These secrets are “sealed” by the sacrament; this is sometimes called a “sacramental seal.”

## Lesson 11: Anointing of the Sick and redemptive suffering

**ANOINTING.** In the celebration of many of the sacraments, Christians are “sealed” (anointed) with one of three types of blessed, perfumed oil. Sacred chrism is associated with Baptism, Confirmation, and Holy Orders; the oil of catechumens with Baptism; and the oil of the sick with the Anointing of the Sick. Anointing claims us as members in the family of God and symbolizes the outpouring of the Holy Spirit, whose gifts we receive in the sacraments.

**REDEMPTIVE SUFFERING.** When we experience pain in our lives, Jesus invites us to face that suffering with courage, offering it back to God by faith. In this way, our sufferings can be spiritually united with his cross for our spiritual benefit and that of others. Jesus showed us by his example that our sufferings have value and that we can participate in his saving work.

**VIATICUM.** Means literally, “with you on the way.” This is what the Church calls a person’s last reception of the Eucharist. Because Jesus is the “resurrection and the life” (John 11:25), he has promised us that if we eat his Body and drink his Blood, we will have eternal life.

## Lesson 12: Meeting the Third Person of the Trinity

**UNITY.** One of the “four marks” of the Church, its unity, or oneness, is a reflection of the unity of the Blessed Trinity. Christ established the “one” Church, and all are called to be part of it.

**PARACLETE.** This word means “counselor” or “helper.” This is how the Lord referred to the Holy Spirit when he promised to send the “Spirit of truth” to the apostles after he returned to heaven.

## Lesson 13: Gifts for the journey

**CHASTITY.** The virtue that helps us use the gift of sexuality to express authentic love, which reserves sexual expression for marriage.

**FRUITS OF THE HOLY SPIRIT.** Clear signs of the Holy Spirit’s work within the soul of the faithful Christian. When we are docile to the Holy Spirit, we bear the good fruits of charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.

**CHARISMS.** Special gifts granted by the Holy Spirit to help our lives bear fruit for the good of the whole Church. Charisms include extraordinary gifts such as healing and prophecy, as well as others such as teaching, preaching, and discernment of spirits.

## Lesson 14: Sealed and sent in Confirmation

**SEAL.** A permanent spiritual “mark” on our souls. Because the sacraments of Baptism, Confirmation, and Holy Orders have a sacramental character that imparts a “seal,” these sacraments can be received only once.

## Lesson 15: Encountering Jesus in the Eucharist

**IN PERSONA CHRISTI CAPITIS.** Latin for “in the person of Christ the Head,” this term refers to the special role bishops and priests, by virtue of their ordination, have to act with the authority of Christ in celebrating the sacraments and teaching the faithful.

**LITURGY.** “[T]he participation of the People of God in ‘the work of God.’ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church” (CCC 1069). Through divine worship, proclamation of the Gospel, and acts of charity, we take up this work.

**LITURGICAL YEAR.** The calendar of the Church’s liturgies, including Advent, Christmas, Ordinary Time, the Triduum, Lent and Easter, as well as feast days, memorials, and holy days of obligation. Through the rhythms of the liturgical year, the faithful experience a deeper connection with the paschal mysteries they recall.

**TRANSUBSTANTIATION.** The complete change that occurs in the bread and wine during the consecration at Mass. When the priest speaks the words of Christ at the Last Supper (see Matthew 26:26-28), the bread really and substantially becomes the Body of Christ, and the wine becomes his Precious Blood.

## Lesson 16: Marriage, a sign of God’s love

**DIVORCE.** The legal dissolution of a civil marriage contract. A civil divorce has no effect on a true marriage bond, though, because no earthly authority can undo a valid sacramental marriage.

**SACRAMENTAL GRACE.** When administered and received in a valid and appropriate manner, each of the seven sacraments conveys a particular sacramental grace that nourishes the supernatural life of the soul.

**NATURAL LAW.** The law that is written on our hearts and in the very nature of things.

**DIVINE LAW (or eternal law).** The source, in God, of all law. It is known through natural law and revealed law. Revealed law includes the Old Law and the New Law of the Gospel.

**DISCERNMENT.** A process of evaluating something very carefully (with prudence) with the guidance of someone spiritually mature and with the help of the Holy Spirit. For example, the discernment of vocations, a career choice, the choice of a marriage partner, or in evaluating and avoiding temptations to sin.

**VOCATIONAL DISCERNMENT.** The process of seeking our true purpose in life and involves preparing ourselves to hear the call of God, preferably under the guidance of a spiritually mature person. Our greatest happiness will be found in our faithfulness to God's plan.

**ANNULMENT.** Those who have been divorced and who wish to be married must first obtain a decree of nullity (commonly called an annulment), stating that their previous relationship was not a valid marriage. (If the Church determines the union in question was in fact valid, neither spouse is free to remarry, even after a civil divorce.)

**TRIBUNAL.** A tribunal is an ecclesiastical (Church) court made up of one or more competent judges who consider all testimony, applying canon law (i.e., the law of Church) and rendering a declaration or verdict. Most of the work of local (or diocesan) tribunals concerns annulment cases.

**CONSENT.** To "consent" is to give in, or give permission, through an act of free will. We can consent to what is good or to what is bad. Either way, we are responsible. Deliberate consent is one of three conditions (along with "grave matter" and "full knowledge") for a sin to be "mortal."

**COVENANT.** A solemn agreement between persons united in a permanent bond. God affirmed his covenant with Abraham after he proved willing to sacrifice his only son at God's command. The new covenant was established through the blood of God's only Son.

## Lesson 17: Holy Orders and vocational discernment

**CELIBATE.** Describes those who choose not to marry or have children so that they can be completely free to serve God. Catholic priests of the Roman rite promise to live celibate lives, and religious order priests take vows of chastity.

**CONSECRATION.** To dedicate something or someone to a holy purpose. When deacons, priests, and bishops are ordained, they are consecrated to serve Jesus and his Church. Similarly, religious brothers and sisters consecrate their lives when they take their vows to serve God within a particular order.

## Lesson 18: Getting to know God through prayer

**LECTIO DIVINA.** Means literally, "divine reading." A traditional practice of meditation that is finding renewed popularity. It involves the prayerful reading of a passage of Scripture (read); finding reflection (reflect); application (relate); and quieting the heart to give God a chance to speak (rest).

**CONTEMPLATION.** A type of prayer that is marked by simple silence in the presence of God. It is often considered the highest stage of prayer because it draws us close to God in a way that gives us a taste of what our relationship with him will be like in heaven. We can contemplate Scripture, icons, the mysteries of the Rosary, or anything that opens our hearts and minds to an intimate communion with God.

**MEDITATION.** A type of prayer, a quest to understand and respond to all God is asking of us in order to grow in our relationship with him.

**VOCAL PRAYER.** Prayer that involves speaking directly to God, whether in private or in a group. We can memorize and use traditional prayers, such as the Our Father or the Hail Mary, or we may address God in our own words.

**ADORATION.** A type of prayer that includes a profound expression of love, awe, and respect for God. This type of prayer is often practiced in the presence of the Eucharist.

**THANKSGIVING.** A form of prayer in which we express our gratitude for gifts received from God, especially the gift of his Son, Jesus, who died to save us from our sins. The Greek word Eucharist means “thanksgiving.”

**SUPPLICATION.** A form of prayer and means to request something of God humbly and earnestly.

## Lesson 19: Meeting the Mother of God and your heavenly family

**FIAT.** A Latin word meaning “let it be done [to me].” It is used to describe the Blessed Virgin Mary’s gracious consent to be the mother of Jesus when confronted by the archangel Gabriel.

**IMMACULATE CONCEPTION.** One of the titles of Our Lady, since she was conceived in her mother’s womb completely free of Original Sin. The angel, Gabriel, referred to her as “full of grace.”

**APPARITIONS.** Supernatural appearances of heavenly persons to those on earth. Apparitions usually involve spoken messages and visual signs that encourage God’s people to turn from sin and grow in holiness.

**ASSUMPTION.** Because the Blessed Virgin Mary was preserved from Original Sin, she did not experience bodily decay after death. Rather, at the end of her life she was assumed (literally, “taken up”) into heaven, body and soul.

**SPIRITUAL MOTHER.** In imitation of Mary as our spiritual mother (our mother “in the order of grace”), all women can pray for, encourage, comfort, and guide those who are not their biological children. Similarly, all men can be true “spiritual fathers.”

**PERPETUAL VIRGINITY OF MARY.** Conceived solely through the power of the Holy Spirit, Jesus was “born of the virgin.” Yet Mary also remained a virgin throughout her life, as a model of a life completely dedicated to God.

**MOTHER IN THE ORDER OF GRACE:** Mary is the Blessed Mother of Jesus, mother of the Church, and our mother. The Church’s model of faith, love, and obedience, she cooperated at every stage of Jesus’ redemptive work.

**CONSECRATION TO MARY.** Mary, our sinless, spiritual mother, teaches us how to be more like Christ. Through special prayers, we can dedicate ourselves to Jesus through his mother's constant and powerful love, prayers, and protection.

## Lesson 20: The Beatitudes as a path to true happiness

**BEATITUDE.** God freely offers us the chance to live forever with him in heaven, in "beatitude," or perfect happiness, and he has put the desire for happiness in each of us so that we can taste, in this life, some share of the life to come.

## Lesson 21: Building virtue, your spiritual workout

**VIRTUE.** A virtue is a habit of acting in a way that is pleasing to God.

**THEOLOGICAL VIRTUES.** Faith, hope, and love are the theological virtues described by St. Paul. (See 1 Corinthians 13:13.) They are infused into our souls at Baptism to make it possible for us to relate to God now and to live with him forever in heaven.

## Lesson 22: God's plan for love and sex

**SEXUALITY.** The ability to express the complementary differences of our gender, rooted in our very human nature as male or female, according to God's plan.

## Lesson 23: The mission of Christ and his Church

**SOCIAL JUSTICE.** We help to bring about social justice when we live by the "Golden Rule" and work with others to make society a more just place, tending to both the physical and spiritual needs of all.

**INTERIOR LIFE.** The private relationship we have with God in our hearts, minds, and souls. Whereas we often relate to God in union with others (in families, churches, and communities), our interior life is strictly personal and unique and must be cultivated like any important relationship.

## Lesson 24: The journey continues

**DISCIPLESHIP.** The discipline of living a life pleasing to God by imitating the example of Christ, often under the guidance and direction of someone more spiritually mature.

**ACCOUNTABILITY.** The process by which disciples openly share their lives—good and bad—with others who want to help them grow in virtue and avoid sin.

## II. Teachings

Please memorize.

### The Ten Commandments

1. I am the Lord your God: you shall not have strange gods before me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

### 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 in 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.

### The Seven Sacraments

*Initiation:* Baptism, Eucharist, Confirmation

*Healing:* Anointing of the Sick, Reconciliation (Confession)

*Service:* Marriage, Holy Orders

### The Four Gospel Accounts

Matthew, Mark, Luke, John

### The Four Marks of the Church

One, holy, catholic, apostolic

### Gifts of the Holy Spirit

Wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.

### Fruits of the Holy Spirit

Charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity

### **Cardinal virtues**

Prudence, temperance, justice, fortitude

### **Theological virtues**

Faith, hope, love (charity)

### **Corporal Works of Mercy**

Feed the hungry; shelter the homeless; clothe the naked; visit the sick and imprisoned; bury the dead; give alms to the poor

### **Spiritual Works of Mercy**

Counsel the doubtful; instruct the ignorant; admonish the sinner; comfort the sorrowful; forgive injuries; bear wrongs patiently; pray for the living and the dead

## **III. Prayers**

Please memorize.

### **The Our Father (The Lord's Prayer)**

Our Father, Who art in Heaven, hallowed be Thy name; Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

### **Hail Mary**

Hail Mary full of Grace, the Lord is with thee.

Blessed are thou among women and blessed is the fruit of thy womb Jesus. Holy Mary Mother of God, pray for us sinners now and at the hour of our death.

### **Glory Be**

Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.

### **Act of Contrition**

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.