

Divine Re
Our Respo

COLOR-CODED pages highlight the **FOUR PILLARS OF THE CATECHISM** for easy navigation.

See the **EXTRAORDINARY PLACES** where the **CHURCH COUNCILS AND THE SAINTS** clarified and explained our Catholic Faith.

View from Mount Sinai

COMING UP:

Mount Sinai, Egypt
 JOURNEY WITH JEFF CAVINS TO MOUNT SINAI WHERE HE EXPLORES THE SIGNIFICANCE OF GOD REVEALING HIMSELF TO MAN.

Trento, Italy
 TRAVEL TO TRENTO, ITALY WITH EDWARD SRI TO LOOK AT THE GREAT IMPACT THAT THE COUNCIL OF TRENTO PLAYED IN THE HISTORY OF THE CATHOLIC CHURCH.

Philadelphia, Pennsylvania
 JOIN DAMON OWENS AT THE CATHEDRAL BASILICA OF SAINTS PETER AND PAUL IN PHILADELPHIA TO LOOK AT THE CENTRAL ROLE THE BIBLE PLAYS IN THE LIFE OF THE CHURCH.

SESSION TWO
Divine Revelation and Our Response in Faith
 CCC 26-184

HOME PREPARATION

OVERVIEW
 Christians will sometimes speak about “Divine Revelation”—the idea that God reveals himself to us through prophets, messengers, Sacred Scripture, and most especially his Son, Jesus Christ.

But the biblical word for “revelation” tells us something important about the nature and purpose of God’s communication to us. The Greek word is *apokalupsis*, which can be translated as “unveiling.” Think of something hidden being revealed, like a couple announcing the exciting news that they are expecting a baby by showing a picture of an ultrasound. God is *unveiling* himself to us so that we can enter into a close, personal relationship with him. When God reveals himself, he isn’t merely downloading information—facts, doctrines, and moral laws. Ultimately, he is lovingly disclosing who he is so that we can respond in faith.

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Explore the *Catechism* in greater depth.

wisdom was developed more systematically in the modern era with the rise of industrial society and is known as the social doctrine of the Church. This Catholic social teaching provides principles for reflection, criteria for judgment, and guidelines for action in areas such as participation in social life, the principle of subsidiarity, economic activity, social justice, and solidarity among nations. It also promotes respect for the dignity of all human persons, recognizing equality and differences among persons, human solidarity, and the pursuit of the common good.

But the Church's social teaching is not about merely holding up abstract ideals for a just society. It holds up Christ himself as the model and calls us to live like Christ, most especially in our love for the poor. Through the various works of mercy—advising, consoling, instructing, comforting, bearing injury, and forgiving (the spiritual works of mercy), along with giving alms to the poor, feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead (the corporal works of mercy)—we don't simply bring comfort and assistance to those in need. We ourselves are changed as we take on the heart of Christ himself.



The Missionaries of Charity at prayer. St. Teresa of Calcutta (Mother Teresa) directed that the words "I THIRST" be written below the crucifixes in their chapels.

READ

Remember to pray before you read. Ask the Holy Spirit to guide you through this session's readings.

Read	Topic
CCC 1888	Inner Conversion and Social Change
CCC 1890–1896	In Brief: Conversion and Society
CCC 1907	Respect for the Human Person
CCC 1918–1927	In Brief: Participation in Social Life
CCC 1928–1942	Social Justice
CCC 2443–2449	Love for the Poor
CCC 2458–2463	In Brief: Social Teaching

RESPOND

1. Matthew 25:31–46 is a key passage on which the Church's teachings on the person and community are based. In it, Jesus promises that he will come again in glory to judge us on how we have treated the needy. The King will tell the righteous, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." But to the others he will say, "As you did it not to one of the least of these, you did it not to me" (Matthew 25:40, 45).
 - a. How does Jesus say we will be judged when we go before the judgment seat of God at the end of our lives?


Discover the **PROFOUND INSIGHTS** of our Catholic Faith.

Journey with **EDWARD SRI, JEFF CAVINS, AND OTHER CATECHETICAL EXPERTS** to amazing places that will bring your faith to life.

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SESSION TWELVE Video Notes
The Sacraments of Reconciliation and Anointing of the Sick

Jerusalem
 Jeff Cavins stands at the place where Jesus imparted the power to forgive sins to his apostles (see John 20:21-22).



I. Lead-in **with Jeff Cavins**: “He breathed on them, and said to them, ‘Receive the Holy Spirit.’” (John 20:22)

II. Session Introduction **with Edward Sri**

THE SACRAMENTS

Section Two: The Seven Sacraments of the Church

Healing

III. The Sacrament of Reconciliation **with Damon Owens** ▶

A. Sin: a “rupture of communion” with God (CCC 1440)

B. Reconciliation: imparting the “authority to reconcile sinners” (CCC 1444)


C. How to confess our sins (see CCC 1454–1460)

1. Examinations of Conscience
2. Confession of sins to the priest
3. Act of Contrition
4. Penance

▶ indicates new segment title on screen

D. Penance is an expression of love

E. The “sacramental seal” of confession (see CCC 1467)



Trento, Italy
 Edward Sri visits the place where Pope Pius V commissioned the Catechism of the Council of Trent in 1566.

IV. Confession and the History of the *Catechism* **with Edward Sri** ▶

A. Examples of Catechisms throughout Church history

B. The Roman Catechism (The Catechism of the Council of Trent)

1. Promulgated by Pope Pius V (AD 1566)
2. Intended for priests
3. Common source for catechesis

C. *Catechism of the Catholic Church*

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EXTENSIVE NOTES help you to follow along and remember the important lessons from the video presentations.

Experience **PERSONAL GROWTH AND TRANSFORMATION** as you apply the teachings of the Faith to your everyday life.

APPLICATION

The *Catechism* describes our lives as a battle—a battle to do what is right and avoid doing what is wrong (see CCC 409).

What battle are you facing right now, through which God might be calling you to be better and love more as he loves? It could be something in your marriage, with one of your children, or in a friendship. Perhaps God is inviting you to forgive someone, stop losing your temper, grow in purity in what you look at, or admit you did something wrong and apologize to someone.

Prayerfully consider one particular battle you need to win this week. Then ask God for the grace to help you overcome your weakness and love as he loves.

PRAY

A Christian disciple humbly acknowledges the effects of Original Sin in his life and how much he depends on God. He regularly examines his conscience and takes personal responsibility for his sins by confessing them and asking for God's grace to help him be better.

One prayer that helps us do this is the *Confiteor* ("I confess...") from the Mass. End your home preparation this week by praying the *Confiteor*:

*I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask Blessed Mary, ever-Virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.*

SMALL GROUP MEETING

WATCH

Watch the video and write down your notes and reflections in the space provided.

DISCUSS

What did you find most interesting or thought-provoking in the video? What, if anything, surprised you? How did the video help shed light on what you read this week in the *Catechism*?

REVIEW

Turn back to your responses to this session's questions (pp. 58–61) and discuss your answers with the group. Depending on time, your group may decide to review the additional Session Three responses in the back of the workbook; alternatively, you can read them later at home.

Consider ending your group meeting by praying the *Confiteor* (p. 62) together.



The interior of the Lateran Baptistery, the first baptistery to be built in Rome (early 4th century AD). "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" (CCC 405).

GROW CLOSER TO CHRIST and your fellow Catholics as you study and discuss the Faith together.

Discover **WHY WE BELIEVE WHAT WE BELIEVE**
and how it relates to your life.

FOR FURTHER EXPLORATION

Original Sin: Why am I punished for something I didn't do?



Adam and Eve in the Garden of Eden by Johann Wenzel Peter

Original Sin should probably be the easiest revealed doctrine to believe because it matches our experience so closely. Human beings, though basically good, are tragically flawed. People have a mysterious inclination toward the self-destructive behavior that is the root of the wars, crimes, scandals, and misery that have accompanied human history from the beginning.

Genesis 3 tells us how this all began. God creates humanity in Paradise, and man and woman live in harmony with each other, with God, and with creation. The first human couple are given innumerable gifts by a loving God. They are made in his image and likeness, and so they are created free, like God. They are given just one limitation to protect them: They are forbidden to eat the deadly fruit of a certain tree.

The Serpent, a symbol of Satan, lies to them. He tempts them to distrust God's intentions, urging them to use their precious freedom to disobey God. Instead of trusting the One who has given them everything, they heed the one who has given them nothing. What God has tried to prevent becomes the natural consequence of their bad decision—they are deeply wounded, tragically changed, alienated from each other and from God, and inclined toward death and self-destruction.

In the modern world, we tend to think of ourselves as isolated, independent individuals. But the reality is that we all have belly buttons—we come into this world attached to our mothers, heirs to our parents' DNA. Eye color, freckles, and skin tone are all examples of inherited traits. Some traits (like red hair) can even skip one or more generations. Human beings are interconnected.

Our first parents passed on their flawed humanity and alienation from God. We inherit their debt and are therefore born with a fallen and weakened nature (see CCC 404).

There is good news, however. Adam's debt has been paid. The New Adam, Christ, performed an amazing feat of loving obedience, thus breaking the bonds of Original Sin and opening for us the door to heaven. If we are joined to his Body through the Sacrament of Baptism, he infuses us with the antidote to the Serpent's bite—the Holy Spirit—who even now begins healing, transforming, and restoring us in a process that will be completed there, in a paradise that will last forever (see CCC 412).

Why are we rewarded for something we didn't do? Because we are loved beyond imagining by a merciful God!