

St. Scholastica Catholic Church  
Family Faith Formation Notebook  
2025-2026

Year 2 – The Church, The Sacraments,  
& The Moral Life





## Family Faith Formation Year 2 Notebook – The Sacraments

### Table Of Contents

2025-2026 Meeting Dates and Schedule of Lessons .....	3
Lesson 11 – On the Church .....	4
Lesson 12 – On the Attributes and Marks of the Church .....	6
Lesson 13 – On the Sacraments in General.....	9
Lesson 14 – On Baptism .....	13
Lesson 15 – On Confirmation.....	16
Lesson 16 – On the Gifts and Fruits of the Holy Ghost .....	18
Review One Notes.....	21
Lesson 17 – On the Sacrament of Penance.....	22
Lesson 18 – On Contrition.....	24
Lesson 19 – On Confession.....	27
Lesson 20 – On the Manner of Making a Good Confession.....	31
Lesson 21 – On Indulgences.....	33
Lesson 22 – On the Holy Eucharist.....	35
Review Two Notes.....	39

## 2025-2026 Meeting Dates and Schedule of Lessons

### Introduction:

Each year, families complete 8-10 of the lessons from the Baltimore catechism volume 4 in class, and then engage in fun activities at home. [Click here](#) to view the schedule of lessons. A free copy of the catechism volumes 1, 2, and 3 can be [found here](#), and vol 4 (the explanations) [found here](#). The class meets the 2<sup>nd</sup> and 4<sup>th</sup> Sunday from September through April, with the exception of Following is the schedule of lessons and meeting dates for the Fall 2025 and Spring 2026:

MEETING DATE	BALTIMORE CATECHISM LESSON
Sunday September 14 <sup>th</sup> 2025	Lesson 11 – On the Church
Sunday September 28 <sup>th</sup> , 2025	Lesson 12 – On the Attributes and Marks of the Church
Sunday October 12 <sup>th</sup> , 2025	Lesson 13 – On the Sacraments in General
Sunday October 26 <sup>th</sup> , 2025	Lesson 14 – On Baptism
Sunday November 9 <sup>th</sup> , 2025	Lesson 15 – On Confirmation
Sunday November 23 <sup>rd</sup> , 2025	No Class Thanksgiving Break
Sunday December 14 <sup>th</sup> , 2025	Lesson 16 – On the Gifts and the Fruits of the Holy Ghost
Sunday December 28 <sup>th</sup> , 2025	No Class Christmas Break
Sunday January 11 <sup>th</sup> , 2025	Review
Sunday January 25 <sup>th</sup> , 2025	Lesson 17 – On the Sacrament of Penance
Sunday February 8 <sup>th</sup> , 2025	Lesson 18 – On Contrition
Sunday February 22 <sup>nd</sup> , 2025	Lesson 19 – On Confession
Sunday March 8 <sup>th</sup> , 2025	Lesson 20 – On the Manner of Making a Good Confession
Sunday March 22 <sup>nd</sup> , 2025	Lesson 21 – On Indulgences
Sunday April 12 <sup>th</sup> , 2025	Lesson 22 – On the Holy Eucharist
Sunday April 26 <sup>th</sup> , 2025	Review

## Lesson 11 – On the Church

114. Q. Which are the means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption?

A. The means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption are the Church and the Sacraments.

115. Q. What is the Church?

A. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible head.

116. Q. Who is the invisible head of the Church?

A. Jesus Christ is the invisible head of the Church.

117. Q. Who is the visible head of the Church?

A. Our Holy Father the Pope, the Bishop of Rome, is the vicar of Christ on earth and the visible head of the Church.

118. Q. *Why is the Pope, the Bishop of Rome, the visible head of the Church?*

A. *The Pope, the Bishop of Rome, is the visible head of the Church because he is the successor of St. Peter, whom Christ made the chief of the Apostles and the visible head of the Church.*

119. Q. *Who are the successors of the other Apostles?*

A. *The successors of the other Apostles are the bishops of the holy Catholic Church.*

120. Q. *Why did Christ found the Church?*

A. *Christ founded the Church to teach, govern, sanctify, and save all men.*

121. Q. *Are all bound to belong to the Church?*

A. *All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it, cannot be saved.*

*And in reparation for the sins committed against the Immaculate Heart of Mary. Amen.*

## Lesson 12 – On the Attributes and Marks of the Church

122. Q. Which are the attributes of the Church?

A. The attributes of the Church are three: authority, infallibility, and indefectibility.

123. Q. What do you mean by the authority of the Church?

A. By the authority of the Church I mean the right and power which the Pope and the bishops, as the successors of the Apostles, have to teach and to govern the faithful.

124. Q. What do you mean by the infallibility of the Church?

A. By the infallibility of the Church I mean that the Church cannot err when it teaches a doctrine of faith or morals.

125. Q. What do you mean by the indefectibility of the Church?

A. By the indefectibility of the Church I mean that the Church, as Christ founded it, will last till the end of time.

126. Q. When does the Church teach infallibly?

A. The Church teaches infallibly when it speaks through the Pope and the bishops, united in general council, or through the Pope alone when he proclaims to all the faithful a doctrine of faith or morals.

127. Q. In whom are these attributes found in their fullness?

A. These attributes are found in their fullness in the Pope, the visible Head of the Church, whose infallible authority to teach bishops, priests, and people in matters of faith or morals will last till the end of the world.

128. Q. Has the Church any marks by which it may be known?

A. The Church has four marks by which it may be known: it is One; it is Holy; it is Catholic; it is Apostolic.

129. Q. How is the Church One?

A. The Church is One because all its members agree in one faith, are all in one communion, and are all under one head.

130. Q. How is the Church Holy?

A. The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine, invites all to a holy life, and because of the eminent holiness of so many thousands of its children.

131. Q. How is the Church Catholic or universal?

A. The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

132. Q. How is the Church Apostolic?

A. The Church is Apostolic because it was founded by Christ on His Apostles and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

133. Q. In which Church are these attributes and marks found?

A. These attributes and marks are found in the Holy Roman Catholic Church alone.

134. Q. From whom does the Church derive its undying life and infallible authority?

A. The Church derives its undying life and infallible authority from the Holy Ghost, the spirit of truth, who abides with it forever.

135. Q. By whom is the Church made and kept One, Holy, and Catholic?

A. The Church is made and kept One, Holy, and Catholic by the Holy Ghost, the spirit of love and holiness, who unites and sanctifies its members throughout the world.

## Lesson 13 – On the Sacraments in General

136. Q. *What is a Sacrament?*

A. *A Sacrament is an outward sign instituted by Christ to give grace.*

137. Q. *How many Sacraments are there?*

A. *There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.*

138. Q. *Whence have the Sacraments the power of giving grace?*

A. *The Sacraments have the power of giving grace from the merits of Jesus Christ.*

139. Q. *What grace do the Sacraments give?*

A. *Some of the Sacraments give sanctifying grace, and others increase it in our souls.*

140. Q. *Which are the Sacraments that give sanctifying grace?*

A. *The Sacraments that give sanctifying grace are Baptism and Penance; and they are called Sacraments of the dead.*

141. Q. Why are Baptism and Penance called Sacraments of the dead?

A. Baptism and Penance are called Sacraments of the dead because they take away sin, which is the death of the soul, and give grace, which is its life.

142. Q. Which are the Sacraments that increase sanctifying grace in the soul?

A. The Sacraments that increase sanctifying grace in the soul are: Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony; and they are called Sacraments of the living.

143. Q. Why are Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony called Sacraments of the living?

A. Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony are called the Sacraments of the living because those who receive them worthily are already living the life of grace.

144. Q. What sin does he commit who receives the Sacraments of the living in mortal sin?

A. He who receives the Sacraments of the living in mortal sin commits a sacrilege, which is a great sin, because it is an abuse of a sacred thing.

145. Q. Besides sanctifying grace, do the Sacraments give any other grace?

A. Besides sanctifying grace, the Sacraments give another grace, called sacramental.

146. Q. What is sacramental grace?

A. Sacramental grace is a special help which God gives to attain the end for which He instituted each Sacrament.

147. Q. Do the Sacraments always give grace?

A. The Sacraments always give grace, if we receive them with the right dispositions.

148. Q. Can we receive the Sacraments more than once?

A. We can receive the Sacraments more than once, except Baptism, Confirmation, and Holy Orders.

149. Q. Why can we not receive Baptism, Confirmation, and Holy Orders more than once?

A. We cannot receive Baptism, Confirmation, and Holy Orders more than once, because they imprint a character in the soul.

150. Q. What is the character which these Sacraments imprint in the soul?

A. The character which these Sacraments imprint in the soul is a spiritual mark which remains forever.

151. Q. Does this character remain in the soul even after death?

A. This character remains in the soul even after death: for the honor and glory of those who are saved; for the shame and punishment of those who are lost.

## Lesson 14 – On Baptism

152. Q. What is Baptism?

A. Baptism is a Sacrament which cleanses us from Original Sin, makes us Christians, children of God, and heirs of Heaven.

153. Q. Are actual sins ever remitted by Baptism?

A. Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any.

154. Q. Is Baptism necessary to salvation?

A. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of Heaven.

155. Q. Who can administer Baptism?

A. The priest is the ordinary minister of Baptism; but in case of necessity anyone who has the use of reason may baptize.

156. Q. How is Baptism given?

A. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

157. Q. How many kinds of Baptism are there?

A. There are three kinds of Baptism: Baptism of water, of desire, and of blood.

158. Q. What is Baptism of water?

A. Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

159. Q. What is Baptism of desire?

A. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.

160. Q. What is Baptism of blood?

A. Baptism of blood is the shedding of one's blood for the faith of Christ. 161.

161. Q. Is Baptism of desire or blood sufficient to produce the effects of Baptism of water? A. Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

162. Q. What do we promise in Baptism?

A. In Baptism we promise to renounce the devil with all his works and pomps.

163. Q. *Why is the name of a saint given in Baptism?*

A. *The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.*

*And in reparation for the sins committed against the Immaculate Heart of Mary. Amen.*

164. Q. *Why are godfathers and godmothers given at baptism?*

A. *Godfathers and godmothers are given at baptism in order that they may promise in the name of the child what the child itself would promise if they had the use of reason.*

165. Q. *What is the obligation of godfather or godmother?*

A. *The obligation of godfather and godmother is to instruct the child in its religious duties if the parents neglects to do so or die.*

## Lesson 15 – On Confirmation

166 Q. What is Confirmation?

A. Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.

167 Q. Who can administer Confirmation?

A. The bishop is the ordinary minister of Confirmation.

168 Q. How does the bishop give Confirmation?

A. The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.

169 Q. What is holy chrism?

A. Holy chrism is a mixture of olive oil and balm, consecrated by the bishop.

170 Q. What does the bishop say in anointing the person he confirms?

A. In anointing the person he confirms the bishop says: I sign thee with the Sign of the Cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

171 Q. What is meant by anointing the forehead with chrism in the form of a cross?

A. By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.

172 Q. Why does the bishop give the person he confirms a slight blow on the cheek?

A. The bishop gives the person he confirms a slight blow on the cheek to put him in mind that he must be ready to suffer anything, even death, for the sake of Christ.

173 Q. To receive Confirmation worthily is it necessary to be in the state of grace?

A. To receive Confirmation worthily it is necessary to be in the state of grace.

173b. Q. What is a state of grace?

A. A state of grace is freedom from mortal sin.

174. Q. What special preparation should be made to receive Confirmation?

A. Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

175 Q. Is it a sin to neglect Confirmation?

A. It is a sin to neglect Confirmation, especially in these evil days when faith and morals are exposed to so many and such violent temptations.

## Lesson 16 – On the Gifts and Fruits of the Holy Ghost

176 Q. What are the effects of Confirmation?

A. The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

177. Q. What are the gifts of the Holy Ghost?

A. The gifts of the Holy Ghost are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.

178. Q. Why do we receive the gift of fear of the Lord?

A. We receive the gift of fear of the Lord to fill us with a dread of sin.

179. Q. Why do we receive the gift of piety?

A. We receive the gift of piety to make us love God as a Father, and obey Him because we love Him.

180. Q. Why do we receive the gift of knowledge?

A. We receive the gift of knowledge to enable us to discover the will of God in all things.

181. Q. Why do we receive the gift of fortitude?

A. We receive the gift of fortitude to strengthen us to do the will of God in all things.

182. Q. Why do we receive the gift of counsel?

A. We receive the gift of counsel to warn us of the deceits of the devil, and of the dangers to salvation.

183. Q. Why do we receive the gift of understanding?

A. We receive the gift of understanding to enable us to know more clearly the mysteries of faith.

184. Q. Why do we receive the gift of wisdom?

A. We receive the gift of wisdom to give us a relish for the things of God and to direct our whole life and all our actions to His honor and glory.

185. Q. Which are the beatitudes?

A. The beatitudes are:

- 1) Blessed are the poor in spirit, for theirs is the kingdom of Heaven.
- 2) Blessed are the meek, for they shall possess the land.
- 3) Blessed are they that mourn, for they shall be comforted.
- 4) Blessed are they that hunger and thirst after justice, for they shall be filled.
- 5) Blessed are the merciful, for they shall obtain mercy.
- 6) Blessed are the clean of heart, for they shall see God.
- 7) Blessed are the peacemakers, for they shall be called the children of God.
- 8) Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of Heaven.
- 9) Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me.  
Rejoice and be glad, for your reward will be great in heaven. Thus, they persecuted the prophets who were before you.  
(please note, within the church, some count 8 beatitudes, and others count 9 – even amongst the saints)

186. Q. Which are the twelve fruits of the Holy Ghost?

A. The twelve fruits of the Holy Ghost are charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.

## Review One Notes

## Lesson 17 – On the Sacrament of Penance

187. Q. What is the Sacrament of Penance?

A. Penance is a Sacrament in which the sins committed after Baptism are forgiven.

188. Q. How does the Sacrament of Penance remit sin, and restore the soul to the friendship of God?

A. The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

189. Q. How do you know that the priest has the power of absolving from the sins committed after Baptism?

A. I know that the priest has the power of absolving from sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained".

190. Q. How do the priests of the Church exercise the power of forgiving sins?

A. The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

191. Q. What must we do to receive the Sacrament of Penance worthily?

A. To receive the Sacrament of Penance worthily we must do five things:

- (1) We must examine our conscience.
- (2) We must have sorrow for our sins.
- (3) We must make a firm resolution never more to offend God.
- (4) We must confess our sins to the priest.
- (5) We must accept the penance which the priest gives us.

192. Q. What is the examination of conscience?

A. The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

193. Q. How can we make a good examination of conscience?

A. We can make a good examination of conscience by calling to memory the Commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

194. Q. What should we do before beginning the examination of conscience?

A. Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

## Lesson 18 – On Contrition

195. Q. What is contrition or sorrow for sin?

A. Contrition or sorrow for sin is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

196. Q. What kind of sorrow should we have for our sins?

A. The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

197. Q. What do you mean by saying that our sorrow should be interior?

A. When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.

198. Q. What do you mean by saying that our sorrow should be supernatural?

A. When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.

199. Q. *What do you mean by saying that our sorrow should be universal?*

A. *When I say that our sorrow should be universal, I mean that we should be sorry for our mortal sins without exception.*

200. Q. *What do you mean when you say that our sorrow should be sovereign?*

A. *When I say that our sorrow should be sovereign, I mean that we should grieve more for having offended God than for any other evil that can befall us.*

201. Q. *Why should we be sorry for our sins?*

A. *We should be sorry for our sins, because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer, and because it shuts us out of Heaven and condemns us to the eternal pains of Hell.*

202. Q. *How many kinds of contrition are there?*

A. *There are two kinds of contrition: perfect contrition and imperfect contrition.*

203. Q. *What is perfect contrition?*

A. *Perfect contrition is that which fills us with sorrow and hatred for sin because it offends God, who is infinitely good in Himself and worthy of all love.*

204. Q. *What is imperfect contrition?*

A. *Imperfect contrition is that by which we hate what offends God because by it we lose Heaven and deserve Hell; or because sin is so hateful in itself.*

205. Q. Is imperfect contrition sufficient for a worthy confession?

A. Imperfect contrition is sufficient for a worthy confession, but we should endeavour to have perfect contrition.

206. Q. What do you mean by a firm purpose of sinning no more?

A. By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

207. Q. What do you mean by the near occasions of sin?

A. By near occasions of sin I mean all the persons, places, and things that may easily lead us into sin

## Lesson 19 – On Confession

208. Q. What is Confession?

A. Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

209. Q. What sins are we bound to confess?

A. We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

210. Q. What are the chief qualities of a good confession?

A. The chief qualities of a good confession are three: it must be humble, sincere, and entire.

211. Q. When is our confession humble?

A. Our confession is humble when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.

212. Q. When is our confession sincere?

A. Our confession is sincere when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

213. Q. When is our confession entire?

A. Our confession is entire when we tell the number and kinds of our sins and the circumstances which change their nature.

214. Q. What should we do if we cannot remember the number of our sins?

A. If we cannot remember the number of our sins, we should tell the number as nearly as possible, and say how often we have sinned in a day, a week, or a month and how long the habit or practice has lasted.

215. Q. Is our confession worthy if, without our fault, we forget to confess a mortal sin?

A. If without our fault we forget to confess a mortal sin, our confession is worthy, and the sin is forgiven; but it must be told in confession if it again comes to our mind.

216. Q. Is it a grievous offense wilfully to conceal a mortal sin in confession?

A. It is a grievous offense wilfully to conceal a mortal sin in confession, because we thereby tell a lie to the Holy Ghost, and make our confession worthless.

217. Q. What must he do who has wilfully concealed a mortal sin in confession?

A. He who has wilfully concealed a mortal sin in confession must not only confess it, but must also repeat all the sins he has committed since his last worthy confession.

218. Q. Why does the priest give us a penance after confession?

A. The priest gives us a penance after confession, that we may satisfy God for the temporal punishment due to our sins.

*And in reparation for the sins committed against the Immaculate Heart of Mary. Amen.*

219. Q. Does not the Sacrament of Penance remit all punishment due to sin?

A. The sacrament of penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires for satisfaction for our sins.

220. Q. Why does God require a temporal punishment as a satisfaction for sin?

A. God requires a temporal punishment for sin to teach us the great evil of sin, and to prevent us from falling again.

221. Q. What are the chief means by which we satisfy God for the temporal punishment due to sin?

A. The chief means by which we satisfy God for the temporal punishment due to sin are: prayer, fasting, almsgiving, all spiritual and corporal works of mercy, and the patient sufferings of the ills of life.

222. Q. Which are the chief spiritual works of mercy?

A. The chief spiritual works of mercy are seven: to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

223. Q. Which are the chief corporal works of mercy? A. The chief corporal works of mercy are seven: to feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbour the harbourless, to visit the sick, and to bury the dead.

## Lesson 20 – On the Manner of Making a Good Confession

224. Q. What should we do on entering the confessional?

A. On entering the confessional we should kneel, make the Sign of the Cross, and say to the priest: "Bless me, Father, for I have sinned. It is a month (or a week, or whatever time it may be) since my last confession, and these are my sins."

225. Q. Which are the first things we should tell the priest in confession?

A. The first things we should tell the priest in confession are, the time of our last confession and whether we said the penance and went to Holy Communion.

226. Q. After telling the time of our last confession and Communion, what should we do?

A. After telling the time of our last confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

227. Q. What must we do when the confessor asks us questions?

A. When the confessor asks us questions, we must answer them truthfully and clearly.

228. Q. What should we do after telling our sins?

A. After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

229. Q. How should we end our confession?

A. We should end our confession by saying, “I also accuse myself of all the sins of my past life,” telling, if we choose, one or several of our past sins.

230. Q. What should we do while the priest is giving us absolution?

A. While the priest is giving us absolution, we should from our heart renew the act of contrition.

## Lesson 21 – On Indulgences

231. Q. What is an indulgence?

A. An indulgence is the remission in whole or in part of the temporal punishment due to sin.

232. Q. Is an indulgence a pardon of sin, or a license to commit sin?

A. An indulgence is not a pardon of sin, nor a license to commit sin, and one who is in a state of mortal sin cannot gain an indulgence.

233. Q. How many kinds of indulgences are there?

A. There are two kinds of indulgences - plenary and partial. 234. Q. What is a plenary indulgence? A. A plenary indulgence is the full remission of the temporal punishment due to sin.

234. Q. What is a plenary indulgence?

A. A plenary indulgence is the full remission of the temporal punishment due to sin.

235. Q. What is a partial indulgence?

A. A partial indulgence is the remission of a part of the temporal punishment due to sin.

236. Q. How does the Church by means of indulgences remit the temporal punishment due to sins?

A. The Church by means of indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints, which merits and satisfactions are its spiritual treasury.

237. Q. What must we do to gain an indulgence?

A. To gain an indulgence we must be in a state of grace and perform the works enjoined.

## Lesson 22 – On the Holy Eucharist

238. Q. What is the Holy Eucharist?

A. The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity of Our Lord Jesus Christ under the appearances of bread and wine.

239. Q. When did Christ institute the Holy Eucharist?

A. Christ instituted the Holy Eucharist at the Last Supper, the night before He died.

240. Q. Who were present when Our Lord instituted the Holy Eucharist?

A. When Our Lord instituted the Holy Eucharist the twelve Apostles were present.

241. Q. How did Our Lord institute the Holy Eucharist?

A. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: "Take ye and eat. This is My body"; and then by taking the cup of wine, blessing and giving it, saying to them: "Drink ye all of this. This is My blood which shall be shed for the remission of sins. Do this for a commemoration of Me."

242. Q. What happened when Our Lord said, "This is My body, this is My blood"?

A. When Our Lord said, "This is My body," the substance of the bread was changed into the substance of His body. When He said, "This is My blood," the substance of the wine was changed into the substance of His blood.



243. Q. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

A. Jesus Christ is whole and entire both under the form of bread and under the form of wine.

244. Q. Did anything remain of the bread and wine after their substance had been changed into the substance of the body and blood of Our Lord?

A. After the substance of the bread and wine had been changed into the substance of the body and blood of Our Lord there remained only the appearances of bread and wine.

245. Q. What do you mean by the appearances of bread and wine?

A. By the appearances of bread and wine I mean the figure, the colour, the taste, and whatever appears to the senses.

246. Q. What is this change of the bread and wine into the body and blood of Our Lord called?

A. This change of the bread and wine into the body and blood of Our Lord is called Transubstantiation.

247. Q. How was the substance of the bread and wine changed into the substance of the body and blood of Christ?

A. The substance of the bread and wine was changed into the substance of the body and blood of Christ by His almighty power.

248. Q. Does this change of bread and wine into the body and blood of Christ continue to be made in the Church?

A. This change of bread and wine into the body and blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His priests.

249. Q. When did Christ give His priests the power to change bread and wine into His body and blood?

A. Christ gave His priests the power to change bread and wine into His body and blood when He said to His Apostles, "Do this in commemoration of Me."

250. Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: "This is My body; this is My blood."

As a family, make a visit to the Blessed Sacrament. You may be able to attend a Eucharistic Holy Hour together or simply, make a visit to Our Lord in the tabernacle at your local Church.

Adore Our Lord, remembering that it is truly Jesus, body, blood, soul and divinity, present in the Blessed Sacrament. You may wish to make an act of Spiritual Communion.



Prayer composed by St. Alphonsus Liguori

My Jesus, I believe that Thou art truly present in the Most Blessed Sacrament.

I love Thee above all things, and I desire to possess Thee within my soul.

Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being

already there, and unite myself wholly to Thee;

never permit me to be separated from Thee.

Amen.

## Review Two Notes