

CATHOLIC DOCTRINE

COURSE MANUAL

THE101_18A



LESSON PLANS - TESTS - ANSWER KEYS - QUARTER REPORT FORMS

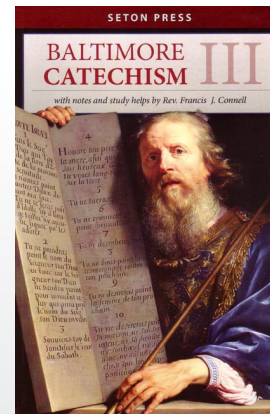
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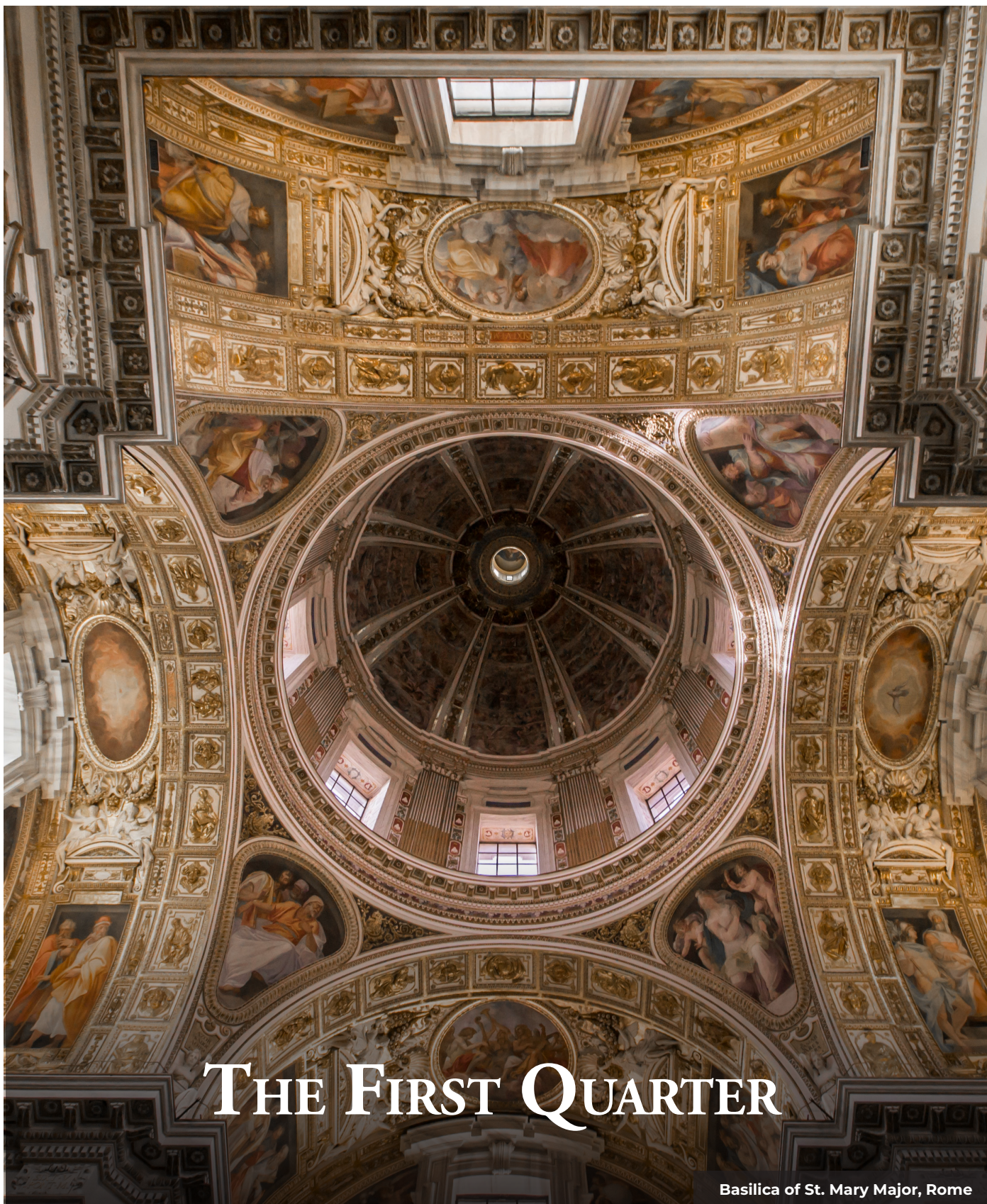
This course uses *Baltimore Catechism No. 3*, Confraternity Edition (with summarizations of doctrine and study helps by Father Francis J. Connell, C.S.S.R., S.T.D.)





CATHOLIC DOCTRINE

INTRODUCTION



THE FIRST QUARTER

Basilica of St. Mary Major, Rome



Week Seven

Day 1 The Redemption: Problems and Exercises



Do the Lesson 8 “Problems and Exercises” on pp. 391–392, orally or in writing. Omit number 6. Discuss the answers. (CCC 571–682)



Day 2 The Redemption: Supplement



Read and discuss the following supplement to Lesson 8.



THE REDEMPTION

It was fitting that the Redeemer sent from God the Father be both God and Man. The primary purpose of the Incarnation was to redeem men from their sins and return man to God’s friendship, to restore harmony to the universe, and to give the Father fitting adoration from His creatures. Sin had come into the world through human nature; therefore, only human nature could make up for sin. However, being an offense against an infinite God, sin incurred an infinite debt, which no man alone nor all men together could repay. Because Jesus was truly God, He was capable of paying the infinite debt and of offering the Father perfect worship.

To redeem means to “buy back.” Through his Passion and death on the Cross, Jesus offered Himself up as a loving Sacrifice to the Father in atonement for our sins. By taking our sins upon Himself, Jesus bought us back from the slavery of sin and reconciled us to God. Jesus paid the price for our sins, and it was a great price.

On Holy Thursday night, Jesus and His Apostles went to the Garden of Gethsemane. Like Adam, Jesus was in the Garden, but unlike Adam He surrendered Himself in perfect obedience to the Father. The evangelists tell us that Jesus prayed: “My Father, if it be possible, let this chalice pass from Me.” He was praying as a man, but as a man who wanted only to do the Will of God: “Nevertheless, not as I will, but as Thou wilt.” In full recognition of the sufferings He would have to undergo—and as God, He knew every moment of agony ahead of time—Jesus surrendered Himself to the Father’s Will. Adam’s act of rebellion had to be atoned for by a completely free act of total submission to God—a use of free will in the way it was intended to be used. That is why death was the chosen means of our Redemption—because no man can give more than his life.

Because of His knowledge of the physical pains that He would have to endure, Our Lord’s suffering was truly horrible. But His suffering involved much more. As Jesus accepted His role of Redeemer, He took upon Himself the full weight of all



our sins. Though He Himself had never sinned, He felt the full weight of guilt—the crushing, aching burden we feel because of our sins, the full horror of evil. Jesus felt a deep sense of rejection and abandonment, because each sin is a rejection and abandonment of God by the sinner. The weight of abandonment, of disgust, of pain bore down upon Jesus, and it very nearly killed Him. He cried out to the Father, and the shock was so great to His system that the small blood vessels ruptured, and blood ran down like sweat.

In this way, Jesus Christ lowered Himself as far as any man could go—being totally weighed down by sin. In this, He showed perfect humility, thereby making up for Adam’s sin of pride.

By His death on the Cross, Our Lord Jesus Christ took upon Himself the full measure of the evils that sin had brought into the world. Before original sin, there was no suffering in the world; sin brought suffering into the world. Christ endured greater suffering than anyone before or since. Before original sin, Adam and Eve lived in harmony with each other; after sin, they and their descendants were filled with bitterness and hatred. Christ was mocked and tortured by His enemies, and denied and abandoned by His friends. Before original sin, there was no death; sin brought death into the world. Christ died a horrible death. Before original sin, God was King of the world; by sin, men rejected God and honored Satan.

Christ let Satan do his worst on Good Friday. Satan thought he was leading Jesus up Mount Calvary to His destruction. But, in reality, Jesus Christ was leading Satan up Mount Calvary to *his* destruction. “Now is the judgment of the world: now shall the prince of this world be cast out” (John 12:31).

On Easter Sunday, Jesus Christ rose from the dead! Death was conquered, Satan was defeated, and man was set free! Through His death and Resurrection, Our Lord and Savior Jesus Christ ushered in a new creation and a new kingdom. Satan has been dethroned. Jesus Christ is King! “But now Christ is risen from the dead, the first fruits of them that sleep: For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive” (1 Corinthians 15:20-22). When Jesus appeared to His Apostles after the Resurrection, He said, “Peace be with you”—a sign of the reconciliation of man with God—and He instituted the Sacrament of Reconciliation (Penance) for the forgiveness of sins.



The Crucifixion, Velasquez



The Resurrection, Raffaellino del Garbo

After His Resurrection, Jesus had complete control over His Body. He could walk through walls; appear and disappear at will; and, though His wounds were still visible, He would never feel pain again. Christ's Body and Soul were reunited and could never again be separated; death had been conquered. Through His Resurrection, Jesus showed that death is not the worst evil. We need not fear death, nor try to avoid it at all costs. The worst evil is mortal sin, because it cuts a person off from God. If necessary, we must be willing to give up our life rather than commit a mortal sin.

The Historical Reality of the Resurrection

The Resurrection is crucial to human history, because it is conclusive proof of Jesus Christ's divinity. Those who accept the truth that Jesus Christ rose from the dead must also accept the truth that He is the Son of God, and therefore they must obey Him in all that He says.

Many have tried to deny the historical reality of the Resurrection. There are four main arguments. However, each of these arguments can easily be refuted.

The first argument is the stolen-body story, which the Pharisees bribed the guards to tell. This argument holds that Christ's Body was stolen from the tomb by the Apostles while the guards were sleeping. However, if the guards were asleep, how did they know who stole the Body? Also, Roman soldiers did not sleep on duty, especially when the standard guard detail consisted of four platoons of four guards each—they could not all have been sleeping. Furthermore, the Apostles were such cowards that they were hiding in the upper room, hardly likely to perform a daring and clever night raid. Finally, even when faced with torture and death, not one of the Apostles ever admitted to committing this alleged theft.

The second argument claims that Jesus did not really die, but only pretended death, and later came out of the tomb, or was helped out of the tomb, to pretend to have risen. However, it is clear that the Roman soldiers knew how to crucify men; people did not live through crucifixion. The lance thrust through Christ's side was a standard Roman technique for proving death; no one could live after that. Furthermore, Jesus appeared to His Apostles as gloriously risen, with superhuman powers. Even if He somehow could have survived the crucifixion, His appearance would have been quite the opposite.

The third argument is that the Apostles were seeing hallucinations. However, if this were so, why didn't the enemies of Jesus point out the Body still in the tomb? Moreover, the Risen Christ was seen by many different people at many different times; it would be too much of a coincidence for them all to see the same hallucination. Furthermore, people hallucinate what they expect or fear; the Apostles and the women did not expect Jesus to rise from the dead, because they did not understand His prophecies of His Resurrection. In fact, St. Thomas refused to believe the other Apostles when they told him that they had seen the Lord, until he saw Jesus with his own eyes.

A more recent argument is that the Apostles knew that Jesus had not risen, but their memory of Him was so strong that they used the Resurrection story as a symbol of the fact that He was still alive in their lives. The Gospel accounts clearly contradict this claim, instead indicating a living, flesh-and-blood Man, who could eat and cook, and who could touch and be touched. Far from trying to keep memories alive through magical stories, the Apostles would not even believe in the Resurrection at first. At the end of his Gospel, St. John states that it is the testimony of an eyewitness and it is true. Such an affirmation would not be made at the end of an imaginary story.

Once again, none of the Apostles had anything to gain in this life from preaching Jesus Christ's Resurrection. On the contrary, all of the Apostles (with the exception of St. John, who was exiled) were put to death for spreading the Gospel of Jesus Christ and teaching that He who had died on the Cross for our sins was now gloriously risen.

That Jesus Christ truly rose from the dead is the only logical explanation of the events of Easter Sunday.



Do the Lesson 8 Supplement Questions.

1. Why did the Redeemer have to be both God and Man?
2. How was Jesus in the Garden of Gethsemane unlike Adam in the Garden of Paradise? Explain.
3. What caused Jesus to sweat blood?
4. What were the signs in Jesus Christ's Resurrection appearances that He had conquered death?
- 5–8. List the four main arguments used to try to deny the historical reality of the Resurrection. Explain why these arguments are not supported by the facts of the matter. Give at least two specific facts to refute each argument.



SUGGESTED ACTIVITIES:

1. In a work about the life of Christ or a book about the Holy Shroud (for example, Barbet’s *A Doctor at Calvary*), find details about Our Lord’s sufferings, especially the crown of thorns, the scourging, the nailing to the Cross, the hanging on the Cross, and the cause of death. An excellent book in which Our Lord reveals His thoughts during His suffering is *The Way of Divine Love*, by Sister Josefa Menendez.
2. Memorize and be able to explain the Seven Last Words of Christ and the Seven Sorrows of Mary (Simeon’s Prophesy, Flight into Egypt, Loss of the Child Jesus, Meeting Jesus on the Way to Calvary, Standing at the foot of the Cross, Receiving the Body of her Son, and the Burial of Jesus).
3. Find a source that gives the names of the fourteen Stations in the devotion to the Way of the Cross and write them out on a sheet of paper.
4. Memorize the “Anima Christi” prayer and the “Prayer before a Crucifix.” These prayers may be found on p. xi in the “Prayers” section of the catechism.

Day 3 The Holy Ghost and Grace (Lesson 9)



Read, discuss, and study catechism Lesson 9, “The Holy Ghost and Grace,” Questions 105–114, pp. 71–76.



Day 4 The Holy Ghost and Grace: Study Helps



Continue catechism Lesson 9, Questions 115–118 and “Important Truths about the Holy Ghost and Grace,” pp. 76–79.



Do the Study Helps (“Word Selection”) on p. 79 as the Lesson 9 Quiz. **An online auto-graded version is available on SetonOnline.**

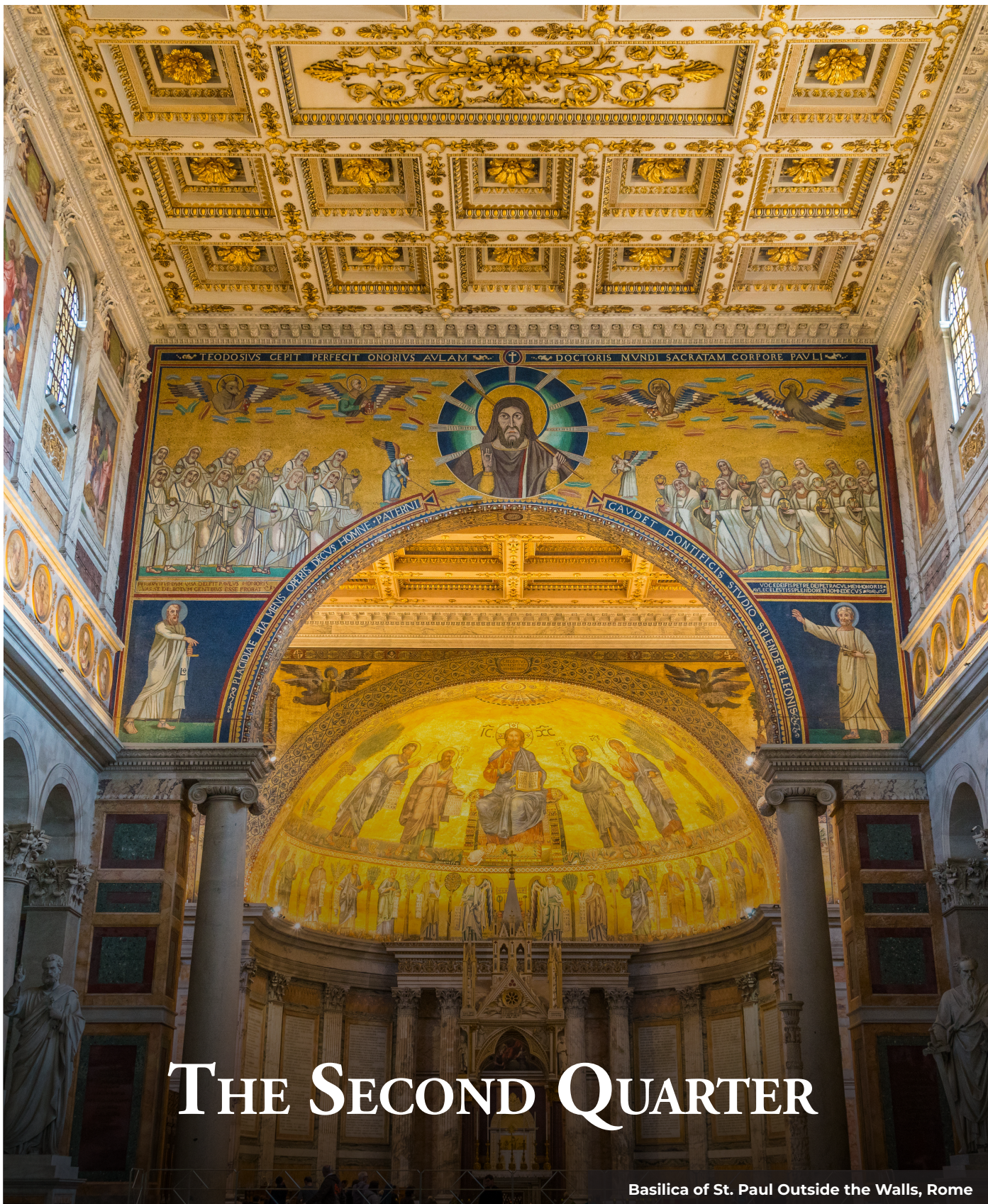


Day 5 The Holy Ghost and Grace: Problems and Exercises



Do the Lesson 9 “Problems and Exercises” on pp. 392–393, orally or in writing. Omit numbers 3, 7, and 12. Discuss the answers. (CCC 683–747; 1996–2005; 2021–2024)





THE SECOND QUARTER

Basilica of St. Paul Outside the Walls, Rome

Week Ten

Day 1 The Catholic Church (Lesson 11)



Read, discuss, and study catechism Lesson 11 on “The Catholic Church,” Questions 136–146, pp. 92–98.



NOTE:

In the *Baltimore Catechism*, Lesson 11, Questions 145-146, we are taught that **Our Lord gave the power to teach, to sanctify, and to rule the faithful to the Apostles, and that these powers have been passed down to their successors, the bishops.** Furthermore, the priests assist the bishops in the care of souls (Question 149). The power to sanctify is the power to make one holier. This power is given to all priests through the Sacrament of Holy Orders, as Question 145 (b) states: “the power to sanctify is the power of orders.” The power to rule and to teach comes from the jurisdiction of the bishop or priest. The pope has universal jurisdiction. He can teach and rule the faithful anywhere and everywhere in the world. Bishops have jurisdiction in the diocese assigned to them. In that diocese, the bishop is responsible for ruling and teaching in every parish. Priests have jurisdiction in the parish assigned to them. If a priest goes outside of his parish, he needs permission to do certain things. Inside his own parish, he automatically has this permission through his jurisdiction.

Day 2 The Catholic Church: Study Helps



Continue Lesson 11, Questions 147–151 and “Important Truths about the Catholic Church,” pp. 98–102.



NOTE: Question 150, p. 101, mentions “tonsure.” In 1972, Pope Paul VI decreed in his apostolic letter *Mysteria Quaedam*: “First tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.” Also, the *Catechism of the Catholic Church* defines the “laity” as “all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church.” (CCC 897)




Do the Study Helps (“Word Selection”) on p. 103 as the Lesson 11 Quiz. Omit number 10. **An online auto-graded version is available on SetonOnline.**






Day 3 The Catholic Church: Problems and Exercises

 Do the Lesson 11 “Problems and Exercises” on pp. 395–396, orally or in writing. Discuss the answers. (CCC 748–810)

Day 4 The Catholic Church: Supplement

 Read and discuss the following supplement to Lesson 11.

THE CATHOLIC CHURCH

We have seen in preceding lessons, especially Lesson 8, what Our Lord Jesus Christ has done for us. Knowing of His great love for us, we want to follow Him and to do His Will. However, there are many Christian religions that claim to speak for Jesus Christ. How are we to know which, if any, we should heed?

We begin by realizing that not all Christian religions can be right, because their beliefs contradict one another in many significant ways. Contradictory beliefs cannot all be true. There can be only one truth, and the person sincerely interested in following Jesus Christ must try to find that one truth.

As Catholics, we believe that Jesus Christ founded the Catholic Church and appointed the pope to be its visible head on Earth. We need to know the reasons for our belief and why those who reject the Catholic Church are mistaken.



At the same time that Jesus was revealing Who He really was, He was preparing His Apostles to teach this revelation to the rest of the world. Although Jesus often preached to crowds of people, much of His teaching was to the Apostles alone. Obviously, they had a special role to play in the spread of the Kingdom. Jesus Christ founded the Catholic Church as the visible Kingdom of God on Earth, and He gave the Apostles the power to teach, to sanctify, and to rule the members of this Church in His Name.

What are the facts from the Gospels that show that Jesus Christ founded an organized Church? Jesus gave the Apostles a special commission (Matthew 28:16-20) and special powers that He gave to no one else.

He gave the Apostles the power to baptize, to forgive sins, to change bread and wine into His Body and Blood, and to “bind and loose” (Mt 18:18). It is clear that He meant the Apostles to be His representatives on Earth. Their special mission was to “teach ye all nations” (Mt 28:19), and it was to the Apostles alone that He promised, “I am with you all days, even to the consummation of the world” (Mt 28: 20). The Apostles were not appointed by themselves or by the people; they were appointed by the Lord Jesus Christ.

In addition, when speaking of His followers, Jesus used images that imply an organization and unity: Sheepfold, Kingdom, City. The Apostles were to be the leaders of this organization, and they acted as such. This is clear from the Scriptures (especially Acts of the Apostles and St. Paul’s epistles). If this had not been the Will of Jesus Christ, it is inconceivable that the Apostles would have set up a society that had definite leaders with the power to make decisions binding on all the faithful (for example, the Council of Jerusalem described in Acts 15). This organized society consisted of clearly formed communities of the faithful, meeting regularly to receive instruction and celebrate the Eucharist. The leaders expelled those who taught false doctrines (there are several references to this in St. Paul’s epistles). The Apostles had a hierarchy comprising deacons, presbyters (priests), and bishops (as discussed in both Acts and the epistles). All of this complex structure was unmistakably present within just a few years of Jesus Christ’s Ascension to Heaven. It is therefore obvious that Our Lord Jesus Christ commissioned the Apostles to act as leaders of the organized Church that He founded.

It was necessary that there be a visible, recognizable organization if the Will of Christ was to be carried out. We know that Jesus wanted all people to be members of His Mystical Body, the Church. Our Lord gave three specific requirements for the members of His Church:

1. *Believe in the truth.* “Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent” (Jn 17:3) and “For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth, heareth my voice” (Jn 18:37).
2. *Do the Will of the Father.* “Jesus answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words” (Jn 14:23-24).
3. *Receive and grow in the supernatural gift of sharing in God’s divine life.* “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God” (Jn 3:5) and “Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you” (Jn 6:54).





Only in an organized church can the truth and the Will of the Father be preserved and taught without contradiction, because individuals leading equally good lives can teach and believe contradictory things. Therefore, God has given the Church the assistance and guidance of the Holy Spirit. Only in an organized Church that can be traced back to Jesus Christ can we be sure to avoid contradictions. Only in an organized Church can we be sure that we are receiving valid sacraments. An individual can claim that he possesses the power to transmit the life of God, but unless some higher authority has given him that power, we cannot be sure that it is true.

We also know from Sacred Scripture that Jesus appointed a leader of His Church. Without a leader, a society soon breaks up into smaller groups, as different individuals go their own way. The leader whom Jesus appointed was Simon Peter. According to Bishop Sheen in his book, *Life of Christ*, Peter's name appears 195 times in the Scriptures. No other Apostle's name appears more than 29 times; all of the rest of the Apostles' names together appear a total of 130 times.

Three times, Jesus declared Peter's primacy. The first was in response to the famous Petrine confession in Matthew 16:18-19: "And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys to the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." Thus, Jesus explicitly declared that He would organize a Church and that Peter would be its head. Jesus also promised that He would preserve this Church against the forces of Hell. Keys symbolized authority to the Hebrews; binding and loosing were Jewish terms for the power to take disciplinary action and to make and interpret laws.

The second Scriptural reference was during the Last Supper (Luke 22:31-32). Jesus foretold the desertion of His disciples, especially Peter's denial of Him. However, Jesus also specifically declared to Peter that He had prayed that Peter's faith would not fail, and He told Peter to strengthen the other disciples. Finally, after the Resurrection, Peter atoned for his threefold denial of Jesus by making a threefold avowal of love of Jesus (John 21:15-17). Using the image of lambs and sheep, Jesus Christ, the Good Shepherd, gave Peter authority over the Church.

In addition, throughout the Acts of the Apostles, Peter clearly took the lead—for example, in selecting a successor to Judas, in preaching on Pentecost Sunday, and in decreeing that Gentiles may be members of the Church. Some people claim that Peter may have been the leader of the Apostles, but that this leadership did not pass on to those who succeeded him as pope. However, it would have made no sense for Jesus to have appointed a visible leader of the Church for the first thirty or so years of its existence and then allow it to go without a visible leader. Furthermore, history shows us that from Peter's death onward, the Bishop of Rome (the pope) was recognized as having authority over the Church. We can trace an unbroken line of succession from St. Peter to the present pope.



SUGGESTED ACTIVITIES:

- 1 Go through one of the Gospels and list the references to the mission and powers that Jesus Christ gave His Apostles.
- 2 Choose one pope and report on his life.
- 3 How would you answer the following argument? “We do not need a Church, because it just gets in the way of our communication with Jesus Christ.”
- 4 How would you answer the following argument? “One church is as good as another, so just join the one where you get along best.”



Do the Lesson 11 Supplement Questions.

1. There are many different Christian religions. Explain why they cannot all be true.
2. What is the visible Kingdom of God on Earth?
3. What powers did Jesus Christ give to the Apostles?
4. What images used by Jesus imply organization and unity for the Church?
5. Give evidence that the Apostles acted as leaders of an organized society or institution?
6. What three requirements did Jesus give for members in the Church?
7. Why is an organized Church necessary?
8. How many times does Peter’s name appear in the Gospels?
9. Name the three times Jesus declared Peter’s primacy?
10. Give three examples of Peter’s leadership in the Acts of the Apostles.

Day 5 The Marks or Attributes of the Church (Lesson 12)

Read, discuss, and study catechism Lesson 12, “The Marks and Attributes of the Church,” Questions 152–159, pp. 104–108.



Narrated Catechism Q&A
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CATHOLIC DOCTRINE

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