

26-154 What is the Holy Eucharist?

26-159 When did Christ give His priests the power to change bread and wine into His body and His blood?

26-155 When did Christ institute the Holy Eucharist?

27-160 What is the Mass?

26-156 What happened at the Last Supper when Our Lord said: "This is My body... this is My blood?"

27-161 Is the Mass the same sacrifice as the sacrifice of the cross?

26-157 Did anything of the bread and wine remain after they had been changed into Our Lord's body and blood?

27-162 Is there any difference between the sacrifice of the cross and the Sacrifice of the Mass?

26-158 What do we mean by the appearances of bread and wine?

28-163 What is Holy Communion?

<p>Christ gave His priests the power to change bread and wine into His body and blood when He said to the apostles at the Last Supper: "Do this in remembrance of Me."</p>	<p>The Holy Eucharist is a sacrament and a sacrifice. Under the Holy Eucharist, under the appearances of bread and wine, Jesus Christ is contained, offered, and received.</p>
<p>The Mass is the sacrifice of the New Law in which Christ, through the priest, offers Himself to God in an unbloody manner under the appearances of bread and wine.</p>	<p>Christ instituted the Holy Eucharist at the Last Supper on Holy Thursday, the night before He died.</p>
<p>The Mass is the same sacrifice as the sacrifice of the cross.</p>	<p>When Our Lord said "This is My Body," the bread was changed into His body; when he said "This is My Blood," the wine was changed into His blood.</p>
<p>The manner in which the sacrifice is offered is different. On the cross Christ physically shed His blood and was physically slain, while in the Mass there is no physical shedding of blood nor physical death.</p>	<p>After the bread and wine had been changed into Our Lord's body and blood, only the appearances of bread and wine remained.</p>
<p>Holy Communion is the receiving of Jesus Christ in the sacrament of the Holy Eucharist.</p>	<p>The appearances means the color, taste, weight and shape.</p>

28-164 What is necessary to receive Holy Communion worthily?

28-169 Why is it well to receive Holy Communion often, even daily?

28-165 Does one who knowingly receives Holy Communion in mortal sin receive the body and blood of Christ and His graces?

29-170 What is the sacrament of Penance?

28-166 How must we fast before Holy Communion?

29-171 What must we do to receive the sacrament of Penance worthily?

28-167 How should we prepare ourselves for Holy Communion?

29-172 What is an examination of conscience?

28-168 What should we do after Holy Communion?

29-173 What should we do before our examination of conscience?

<p>It is well to received Holy Communion often, even daily, because this close union with Jesus Christ is the greatest aid to a holy life.</p>	<p>To receive Holy Communion worthily, one must be free from mortal sin, have a right intention, and must obey the Church's laws on fasting before Holy Communion. But if a Catholic is in danger of death or is trying to protect the Blessed Sacrament from insult, no fast is required from receiving the Holy Eucharist.</p>
<p>Penance is the sacrament by which sins committed after Baptism are forgiven</p>	<p>One who knowingly receives Holy Communion in mortal sin does receive the body and blood of Christ but does not receive His graces; he is committing a grave sin of sacrilege.</p>
<p>To receive the sacrament of Penance worthily:</p> <ol style="list-style-type: none"> 1. examine our conscience 2. be sorry for our sins 3. make up our minds not to sin again 4. confess our sins to the priest 5. be willing to do the penance given by the priest 	<p>Before Holy Communion we must fast by not taking any food or drink for one hour, except water, which may be taken at any time.</p>
<p>An examination of conscience is a sincere effort to call to mind all the sins we have committed since our last confession.</p>	<p>We should prepare ourselves for Holy Communion by thinking of Jesus, Our Divine Redeemer, whom we are about to receive, and by making fervent acts of faith, hope, love and contrition.</p>
<p>Before our examination of conscience we should ask God's help to know our sins and to confess them with sincere sorrow.</p>	<p>After Holy Communion we should spend some time adoring Our Lord, thanking Him, renewing our promises of love and obedience to Him, and asking Him for blessings for ourselves and for others.</p>

<p>29-174 How can we make a good examination of conscience?</p>	<p>30-179 When in our contrition perfect?</p>
<p>30-175 What is contrition?</p>	<p>30-180 When is our contrition imperfect?</p>
<p>30-176 Why should we have contrition for mortal sin?</p>	<p>30-181 To receive the sacrament of Penance worthily, what kind of contrition is sufficient?</p>
<p>30-177 Why should we have contrition for venial sin?</p>	<p>30-182 What should we do if we commit a mortal sin?</p>
<p>30-178 How many kinds of contrition are there?</p>	<p>30-183 May we receive Holy Communion after committing a mortal if we merely make an act of perfect contrition?</p>

<p>Our contrition is perfect when we are sorry for our sins because sin offends God, whom we love above all things for His own sake.</p>	<p>We can make a good examination of conscience by calling to mind the commandments of God and of the Church, and by asking ourselves how we may have sinned with regard to them.</p>
<p>Our contrition is imperfect when we are sorry for our sins because they are hateful in themselves or because we fear God's punishment.</p>	<p>Contrition is sincere sorrow for having offended God, and hatred for the sins we have committed, with a firm purpose of sinning no more.</p>
<p>To receive the sacrament of Penance worthily, imperfect contrition is sufficient.</p>	<p>We should have contrition for mortal sin because:</p> <ul style="list-style-type: none"> - it is the greatest of all evils, - it gravely offends God, - it keeps us out of heaven, and - it condemns us forever to hell.
<p>If we commit a mortal sin, we should make an act of perfect contrition at once and go to confession as soon as we can.</p>	<p>We should have contrition for venial sin because</p> <ul style="list-style-type: none"> - it is displeasing to God, - it merits temporal punishment, and - it may lead to mortal sin
<p>No. An act of perfect contrition is not sufficient. One who has committed a mortal sin must go to confession before receiving Holy Communion.</p>	<p>2 Kinds of Contrition:</p> <ul style="list-style-type: none"> - perfect contrition - imperfect contrition

<p>31-184 What is confession?</p>	<p>32-189 How should we begin our confession?</p>
<p>31-185 Is it necessary to confess every sin?</p>	<p>32-190 After telling the time of our last confession, what do we confess?</p>
<p>31-186 What are we to do if, without our fault, we forget to confess a mortal sin?</p>	<p>32-191 What should we do if we cannot remember the exact number of our mortal sins?</p>
<p>31-187 What must a person do who has knowingly kept back a mortal sin in confession?</p>	<p>32-192 What should we do when we have committed no mortal sins since our last confession?</p>
<p>32-188 Before entering the confessional, how should we prepare ourselves for a good confession?</p>	<p>32-193 How should we end our confession?</p>

- Enter the confessional, kneel and making the sign of the cross.
- Say to the priest, "Bless me, Father, for I have sinned."
- Then tell the priest how long it has been since our last confession

Confession is telling our sins to the priest to obtain forgiveness.

First, we confess all mortal sins committed since our last confession, and also any that we have forgotten to tell in past confessions (nature and number of each).
Next, we many also confess any venial sins we wish to mention

It is necessary to confess every mortal sin which has not yet been confessed and forgiven;
It is not necessary to confess our venial sins but is better to do so.

If we cannot remember the exact number of our mortal sins, we should tell the number as nearly as possible; or say how often we have committed the sin(s) in a day / week / month / year.

If, without our fault, we forget to confess a mortal sin, we may receive Holy Communion, because the sin is forgiven; BUT, we must tell the sin if it again comes to our mind.

When we have committed no mortal sins since our last confession, we should confess our venial sins.

A person who has knowingly kept back a mortal sin in confession must

- confess that he has made a bad confession,
- tell the sin that he has kept back
- mention the other sacraments he has received since that time, and
- confess all other mortal sins he has committed since his last good confession.

We should end our confession by saying, "I am sorry for these and all the sins of my past life."

We should prepare ourselves for a good confession by

- taking the time to examine our conscience,
- to have sorrow for our sins, and
- to make up our minds not to commit them again

32-194 & 195 What should we do after confessing our sins?

36-206 Which are the sacramentals most used by Catholics

32-196 What should we do after leaving the confessional?

37-207 What is prayer?

34-203 What is Holy Orders?

37-208 Why do we pray?

35-204 What is the sacrament of Matrimony?

37-209 For whom should we pray?

36-205 What are sacramentals?

37-210 Why do we not always obtain what we pray for?

<p>Most used sacramentals: holy water, blessed candles, ashes, palms, crucifixes, medals, rosaries, scapulars, images of Our Lord, the Blessed Virgin Mary and the saints</p>	<p>After confessing our sins, - we should truthfully answer any questions from the priest; - We must say, from the heart, an Act of Contrition when asked to do so; - We must accept the penance the priest gives us.</p>
<p>Prayer is the lifting up of our minds and hearts to God.</p>	<p>After leaving the confessional we should return thanks to God for the sacrament we have received and do our penance</p>
<p>We pray: 1. to adore God 2. to thank Him for His favors 3. to obtain from Him pardon for our sins and the remission of their punishment 4. to ask graces and blessings for ourselves and for others</p>	<p>Holy Orders is the sacrament through which men become priests, bishops, and other ministers of the Church.</p>
<p>We should pray especially for ourselves, for our parents, relatives, friends, enemies, for sinners, the souls in purgatory, for the Pope, bishops and priest of the Church, for government officials</p>	<p>Matrimony is the sacrament by which a baptized man and a baptized woman bind themselves for life in a lawful marriage and receive the grace to discharge their duties.</p>
<p>We do not always obtain what we pray for, either because we have not prayed properly, or because God sees that what we are asking would not be good for us.</p>	<p>Sacramentals are holy things or actions of which the Church makes use to obtain for us from God, spiritual and temporal favors.</p>

37-211 May we use our own words when praying to God?

37-212 How do we usually begin and end our prayers?

37-213 Why do we make the sign of the cross?

37-214 Why is the Our Father the best of all prayers?

Yes, we may use our own words when praying to God, and it is well to do so often.

Catholics begin and end our prayers with the Sign of the Cross.

We make the Sign of the Cross to express two important mysteries of the Christian religion:

1. The Blessed Trinity
2. The Redemption

The Our Father is the best of all prayers because it is the Lord's Prayer, taught to us by Jesus Christ.