

Junior High Confirmation Preparation

Task 2: Catechesis promotes a knowledge of the meaning of the Liturgy and the sacraments

Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation, incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

Catechism of the Catholic Church 1316



Junior High Confirmation Preparation

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Junior High Confirmation Preparation		
Grade Unit		
Catechism	Content	Scripture
	The Sacraments of the Catholic Church	
• 1210	<ul style="list-style-type: none"> God is the source of all life. We participate in God's life of grace through the Sacraments. 	
• 1071-1073	<ul style="list-style-type: none"> Liturgy is the public work of the Church. It includes the rites and ceremonies of the Mass and Sacraments. 	<ul style="list-style-type: none"> Ephesians 3:4-12 Preaching God's plan
• 1131	<ul style="list-style-type: none"> A sacrament is an outward sign of God's grace. The sacraments were instituted by Christ and are received through the life of the Church. Through the action of the Holy Spirit each sacrament brings a special divine grace into our lives. 	<ul style="list-style-type: none"> 1Cor 12:4-6 Gifts, service and working of God
• 1113	<ul style="list-style-type: none"> There are seven sacraments that come to us through the Church. They are: Baptism, Eucharist, Confirmation, Reconciliation, Matrimony, Holy Orders and Anointing of the Sick. 	
• 1124-1125	<ul style="list-style-type: none"> Each sacrament has its own special rite. The rite is the words and gestures that are necessary to assure the proper administration of the Sacrament. 	
• 1275	The Sacraments of Initiation:	
• 950	<ul style="list-style-type: none"> The Sacraments of Initiation are Baptism, Confirmation and Eucharist. By receiving these three sacraments a person becomes fully a member of the Christian Community which is the Body of Christ. Baptism is the first sacrament. Confirmation is the completion of Baptism. The Eucharist completes Christian Initiation. The Eucharist is the continual nourishment of Christian Life, and is received many times. The Eucharist has the highest place among the seven sacraments. 	<ul style="list-style-type: none"> John 3:5 Baptism

<ul style="list-style-type: none"> • 1277-1280 	<ul style="list-style-type: none"> • Baptism is the first Sacrament of Initiation. Through this sacrament, either by the immersion in or pouring on of water in conjunction with the proper use of the ritual, one is freed from Original Sin. A person then becomes united to Christ through grace and becomes a temple of the Holy Spirit and a member of the Church. Baptism is received only once. 	<ul style="list-style-type: none"> • 1 Cor. 6:19 • Galatians 3:27 Baptized in Christ
<ul style="list-style-type: none"> • 1315-1321 	<ul style="list-style-type: none"> • Confirmation is the sacrament that completes the grace of Baptism. The person receives an increase of the gift of the Holy Spirit that “seals” and strengthens the baptized person to take on the full responsibilities of the Church, in particular the apostolic life. 	<ul style="list-style-type: none"> • Acts 2:1-4, 19:5-6 Pentecost
<ul style="list-style-type: none"> • 1406-1419 	<ul style="list-style-type: none"> • Eucharist is the sacrament in which the Lord Jesus Himself, under appearances of bread and wine, is present, offered and received. By this sacrament, the Church lives and grows. Emphasis is needed to be placed on the real presence of Jesus under the appearance of bread and wine. We gather at the Eucharistic celebration to praise and thank the Father, to receive God’s word and to celebrate Jesus’ Paschal Mystery. Jesus feeds us with His own Body and Blood making us one with Him and each other. It is the greatest of the sacraments of the Church. 	<ul style="list-style-type: none"> • Luke 22:14-20 Last Supper • John 6:51 I am the Bread of Life
<ul style="list-style-type: none"> • 1217-1222, 1223-1225 	<p><i>The Sacrament of Baptism</i></p> <ul style="list-style-type: none"> • The Sacrament of Baptism is pre-figured in the Old Testament in the Spirit of God hovering over the waters at creation, in Noah’s ark, and in the crossing of the Red Sea and of the Jordan River. 	<ul style="list-style-type: none"> • Gen. 1:2 • Gen 7 • EX. 14 • Mt. 3:1-12 • Mt. 28:18-20 • Luke 3:21-22
<ul style="list-style-type: none"> • 1257-1261 	<ul style="list-style-type: none"> • Baptism is necessary for salvation for those to whom the Gospel has been preached and who have had the opportunity to ask for it. Infants who are not baptized are entrusted to the mercy of God. 	<ul style="list-style-type: none"> • Jn. 3:5 • Mk. 16:16 • Mk. 10:14
<ul style="list-style-type: none"> • 1227 • 1263 • 1265-1266 • 1267-1270 	<ul style="list-style-type: none"> • Through the sacrament of Baptism: <ul style="list-style-type: none"> • We are incorporated into Christ. • We become members of Christ’s body, the Church. • We are freed from original sin and all personal sins. • We become adopted children of God, participating in Christ’s divine nature. 	

<ul style="list-style-type: none"> • 1272 • 1264 • 1266 • 1270, 2013 • 1668 • 1239-1240 • 1256 	<ul style="list-style-type: none"> • Baptism makes us members of the Body of Christ, the Church, the people of God and of the New Covenant. • The Sacrament of Baptism places on our soul an indelible mark which cannot be erased or repeated. • Even though all sin is removed, there exists a weakness of character and an inclination to sin that the Church calls concupiscence. The temptation to sin can be overcome by the grace of Christ. • The most Holy Trinity gives the baptized the grace to believe in God, to have hope in Him, and to love Him. These are the three Theological virtues: faith, hope, and love. • The gifts of the Holy Spirit, also received at Baptism, assist the baptized as he grows in holiness and performs the missionary mandate of the Church. • Baptism is the beginning of the spiritual life of all Christians. • We renew our baptismal promises at the Easter Vigil. At this time the children who have reached the age of reason and adults are baptized, receive confirmation, and the Holy Eucharist. • Blessing ourselves with holy water is a pious practice that reminds us of our Baptism. • The essential rite of Baptism consists of a triple immersion in baptismal water, accompanied by the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." These words must be used as indicated, if other words are used the person is not validly baptized. • The usual minister of baptism is an ordained priest or bishop. However, in times of great danger of death before a priest can be found, any person, even a non-baptized individual, can administer this rite. <i>For example: Newborn infants in danger of death are often baptized by one of the parents before a priest can arrive.</i> 	<ul style="list-style-type: none"> • Eph. 4:25 • 1 Cor. 12:13 • Mt. 28:18-20 • Mt. 5:48 • Jn. 3:5
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<ul style="list-style-type: none"> • 2041-2043 	<ul style="list-style-type: none"> • Baptism is the source of both rights and responsibilities. The baptized have the right to receive the sacraments, be nourished by the word of God, and be sustained by other spiritual helps of the Church. <p><i>Living as a follower of Christ</i></p> <ul style="list-style-type: none"> • The precepts of the Church are the minimum obligations for all Christians. • The precepts are: <ol style="list-style-type: none"> 1. To attend Mass on Sundays and on Holy Days of Obligation. 2. To confess mortal sins at least once a year. (Anyone conscious of a mortal sin should seek reconciliation immediately.) 3. To receive Holy Communion at least once a year during the Easter season. 4. To observe the proscribed days of fasting and abstinence. 5. To help provide for the needs of the Church. 	<ul style="list-style-type: none"> • Acts 17:26-28
<ul style="list-style-type: none"> • 27-30, 44-45 	<p><i>Desire for God</i></p> <ul style="list-style-type: none"> • Because each person is created by God, there is a desire and thirst in each person's heart that only God can satisfy. God is truth and love and desires to have a special relationship with each person he created. • A person can reject God and try to find other ways to satisfy their longing for God. God will always be present, but he gives each person free will. • A famous saint many years ago rejected God until one day he realized that only God could satisfy the longing of his heart. He is St. Augustine of Hippo. • Only in God can lasting joy and peace be found in this life and the next. 	<ul style="list-style-type: none"> • Acts 17:26-28 • Ps. 105:3
<ul style="list-style-type: none"> • 143 	<p><i>The Life of Faith in God</i></p> <ul style="list-style-type: none"> • Faith is the assent given in trust and obedience to the truth. • Faith is an act of giving our entire self to God. Our hearts give our love to God and our intellect believes the revelation in Scripture and in Tradition. 	<ul style="list-style-type: none"> • Rom. 1:5, 16:26

<ul style="list-style-type: none"> • 150 • 150 • 157 • 158 • 153 	<ul style="list-style-type: none"> • Faith is God’s entire free gift. It must be nurtured to grow. • Faith must be and is a personal act of commitment to God through Jesus Christ and in the Holy Spirit. Every person has the freedom to believe or not believe what is revealed in Scripture and Tradition about God. • True faith is believing everything God has revealed. Faith is not picking and choosing those things we like to believe and disregarding those things we dislike. • A creed is a statement of things believed. The Apostle’s and Nicene creeds are brief summaries of the things believed by our faith, the Catholic Church; these things have all been revealed by God through Sacred Scripture and Tradition. • Faith is a relationship – a loving yes to God who has first loved us. Faith is our response to God’s love. • Faith is certain; because what has been revealed comes directly from God who can neither deceive nor be deceived. • “Faith seeks understanding’ (St. Anselm, <i>Prosl. Prooem.</i>: PL 153,225A)” If you have faith you have a desire for a deeper and better understanding about God. Our understanding develops over time and will not be completed until we see God face to face. As our understanding grows our faith grows as well. • The virtue of faith is a supernatural gift of God. It is a grace. Grace is God’s activity in our lives. Faith is a response to God’s grace given out of love. • We can lose this priceless gift of faith through carelessness or sin. • Temptations are situations that lure us to sin. • The effects of Original Sin make it more difficult to make good choices. We can be mistaken into believing sinful choices are good choices. Sin limits our ability to give and receive love. • God sent his only Son, Jesus Christ, into the world to show us how to love God and each other. This final Revelation in Christ 	<ul style="list-style-type: none"> • Mt. 17: 20 Mustard Seed • 1 John 4:19 • 1 Tim. 1: 18-19
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<ul style="list-style-type: none"> • 180-181 • 161 • 847, 1260 • 1260 • 144 • 148 • 494 • 148-149 	<p>demonstrates how much God loves each of us.</p> <ul style="list-style-type: none"> • By revealing himself to us, God invites us to enter into a loving relationship with him. We respond to this invitation with trust and faith. • Yet, no one can believe alone. We need other people to teach and pass on God’s Revelation. We also need others to support us in our belief. This is why God gave us the Catholic Church to support and guide us in our life of faith. • Faith has been revealed to be essential to eternal life. Without faith it is impossible to please God, but God’s mercy and love are not limited to our human understanding. • Someone who does not know Christ but seeks God with a sincere heart may receive eternal life. • Human beings have free will. God created us with the ability to choose good or evil; or to choose to believe in him or not to believe in him. No one can be forced to embrace the faith unwillingly. • Faith enables us to enjoy on earth the very life of God. Faith in this life is the beginning of eternity. “Faith is the realization of what is hoped for and evidence of things not seen.”(Heb. 11:1) • We can look to Mary as the perfect model of faith. • It is for her obedient “faith that all generation have called Mary blessed.” (Luke 1:48) • Mary’s “yes” to the message of the angel gives us inspiration to say “yes.” • Mary’s faith never wavered. She never doubted that God would fulfill His word. Mary is an example of the supreme fulfillment of faith. 	<ul style="list-style-type: none"> • Mk. 16:16 • Mk. 10:14 • Luke 1: 26-38 • Luke 1: 45
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<ul style="list-style-type: none"> • 356-361, 371, 1701-1702 • 357 • 364 • 365 	<p><i>Image of God and Human Dignity</i></p> <ul style="list-style-type: none"> • God created human persons in His own image and likeness. God created men and women as equals. God intends that men and women complement each other and be for each other. • Because God created each person, they possess a dignity that is uniquely special. They are called to experience a covenant relationship with God. God's part of the covenant is steadfast love and fidelity. Each person fulfills their part of the covenant relationship when through faith they say "yes" to God and they experience a love that no human person can give. Faith believes what cannot be seen. This mystery of faith is lived in this life, a journey of love and service. • The body of a person shares in the Image of God because it is united with a soul. • We must respect every person because they are made in the image and likeness of God. <p><i>Free Will</i></p> <ul style="list-style-type: none"> • Men and women have been given free will. This distinguishes them from animals which live by their instincts. Animals cannot freely choose. • God willed that each person he created be given the freedom to choose. This freedom can bring happiness or unhappiness. Freedom is used appropriately when God's law of love and goodness are chosen. • Free will, through the ability to think, recognizes that choices can be made, good ones or bad ones. <p><i>Freedom and Responsibility</i></p> <ul style="list-style-type: none"> • True freedom comes from living in God's image and likeness. • Freedom comes from being able to know and will what is good or bad. 	<ul style="list-style-type: none"> • Gen. 1:27 • Sir. 15:14
<ul style="list-style-type: none"> • 1712 • 1731 		

<ul style="list-style-type: none"> • 1734 • 1746 • 1749-1750 • 1750 • 1751 • 1752 • 1754 • 1755 • 1753, 1759 • 1754 • 1756, 1761 	<ul style="list-style-type: none"> • Freedom makes a person responsible for their choices. • Ignorance, stress or psychological weakness can affect a person's responsibility. • People have the responsibility to learn what is right or wrong. <p><i>Morality</i></p> <ul style="list-style-type: none"> • Morality teaches about the goodness or evil of each person's behavior. The ability to choose between right or wrong is a free choice. <p><i>What makes something moral?</i></p> <ul style="list-style-type: none"> • There are three elements that determine the morality of a human action <ol style="list-style-type: none"> 1. the object – the action itself 2. the intention – the end or purpose the person intends 3. The circumstances – the situation surrounding the act. • <i>For example: You are at a birthday party for your friend Susie. Your gift to her is a book by her favorite author because it will make her happy. The circumstance is the birthday party. The object is the action of gift giving. The intention is to make someone happy. All three of these elements are morally good; therefore this is a moral act.</i> <ul style="list-style-type: none"> • A morally good act must involve both a good object and intention. • Good intentions do not make an immoral object good. However, bad intentions can make a good object something morally bad. • Circumstances cannot make an act morally good or bad, but they can increase or decrease the degree of moral goodness or evilness of the action. • Some actions are always wrong despite the intention or circumstances, because they go against the natural moral law. 	<ul style="list-style-type: none"> • Mt. 5:21-26
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<ul style="list-style-type: none"> • 1776, 1954 • 1777 • 1783-1785 • 1776 	<p><i>How to determine if something is right or wrong</i></p> <ul style="list-style-type: none"> • We are born with an internal code of law. This law is called natural law and is part of our human nature. • To live a moral life is to be fully human because natural law which dictates morality is part of our very nature as humans. • Even though we are instilled with natural law not everyone clearly recognizes it. <i>For example: Human beings instinctively know it is wrong to kill another human being. In the case of abortion, this natural law is not recognized.</i> • Each person must listen to their conscience because it helps them recognize what is right and wrong. • A conscience that has been well formed will help you make sound, rational decisions that follow the good. However, someone with an ill-formed conscience may have a harder time discerning the good or may not recognize the good altogether. • It is very important to form your conscience in order to make good judgments that lead you to a moral life. • God gave all people the gift of the Church to guide them in the formation of their conscience. If a person learns to follow the moral teachings of the Church, his or her conscience will be prepared to make the right decision in various situations. • We should take time to think and listen to our conscience before we act. <p><i>Honoring God</i></p> <ul style="list-style-type: none"> • God is the source of all good. It is through Him that everything exists, lives, and breathes. Because of His great gift to us, we owe Him our love and honor. 	<ul style="list-style-type: none"> • Rom. 2: 14-16
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<ul style="list-style-type: none"> • 1961, 1967 	<ul style="list-style-type: none"> • God made a covenant, a sacred promise, with the people of Israel. With the coming of Jesus, God made a new covenant in Jesus Christ. • In this covenant God promises to care for us and give us eternal life. This is a display of God’s unconditional love for us. • The covenant relationship requires that we live in such a way to demonstrate we are followers of Christ. Living a moral life is a large part of the Christian life. 	
<ul style="list-style-type: none"> • 1962 	<ul style="list-style-type: none"> • God gave the Israelites the Ten Commandments as laws for His covenant with them. • These Ten Commandments are laws of the new covenant as well. • Our relationship with God is the focus of the first three commandments. 	
<ul style="list-style-type: none"> • 2084 	<ul style="list-style-type: none"> • The First Commandment – “I am the Lord, your God: you shall not have strange gods before me.” 	<ul style="list-style-type: none"> • Ex. 20:2-5 • Deut. 6: 13-14
<ul style="list-style-type: none"> • 2110 	<ul style="list-style-type: none"> • The first commandment calls us to love God above all other things. 	
<ul style="list-style-type: none"> • 2112 	<ul style="list-style-type: none"> • Putting anything before or loving anything more than we love God is idolatry. Idolatry does not just mean worshipping statues or other gods, but putting more time and effort in the pursuit of power, popularity, money, or pleasure than our relationship with God. • The false idols we put before God cannot satisfy us and will lead us to an unfulfilled life. 	
<ul style="list-style-type: none"> • 2142 	<ul style="list-style-type: none"> • The Second Commandment – “You shall not take the name of the Lord your God in vain.” 	<ul style="list-style-type: none"> • Ex. 20:7
<ul style="list-style-type: none"> • 2144 	<ul style="list-style-type: none"> • We must show great respect for God and for His name. To misuse God’s name shows a loss of respect due to God. • To speak in vain means to say something that has no importance or positive result. 	<ul style="list-style-type: none"> • Mt. 5:33-34

<ul style="list-style-type: none"> • 2148 	<ul style="list-style-type: none"> • To show contempt or to use the name of God, the Church, or saints in an offensive way is blasphemy. 	
<ul style="list-style-type: none"> • 2149 	<ul style="list-style-type: none"> • Perjury is lying under oath. To call upon God, the Speaker of truth, to be the witness to a lie is a serious offense. 	<ul style="list-style-type: none"> • Prov. 19:9
<ul style="list-style-type: none"> • 2168 	<ul style="list-style-type: none"> • The Third Commandment – “Remember the Sabbath day.” 	<ul style="list-style-type: none"> • Ex. 20:8-10
<ul style="list-style-type: none"> • 2177-2183 	<ul style="list-style-type: none"> • For Catholics, the Sabbath is on Sunday. Attending the Sunday Eucharist is a part of setting Sunday aside as a day of rest for God. 	<ul style="list-style-type: none"> • Ex. 31:15
<p><i>Honoring Family</i></p>		
<ul style="list-style-type: none"> • 2199 	<ul style="list-style-type: none"> • The Fourth Commandment - “Honor thy father and mother.” 	<ul style="list-style-type: none"> • Ex. 20:12
<ul style="list-style-type: none"> • 2214-2219 	<ul style="list-style-type: none"> • We honor our parents by giving them: obedience, respect, gratitude, and assistance. 	<ul style="list-style-type: none"> • Eph. 6:1-3
<ul style="list-style-type: none"> • 2256 	<ul style="list-style-type: none"> • Obedience is not required if the request is to do something known to be morally wrong. 	
<ul style="list-style-type: none"> • 2234 	<ul style="list-style-type: none"> • The fourth commandment includes respecting other authority figures established for the public good, such as: most adults, teachers, counselors, coaches, youth leaders, priests, and civil authorities. 	
<p><i>Everyone’s Dignity</i></p>		
<ul style="list-style-type: none"> • 2258 	<ul style="list-style-type: none"> • Because all humans were made in the image and likeness of God, all people have dignity and deserve to be treated as such. We must respect everyone else and treat them as we would want to be treated. 	<ul style="list-style-type: none"> • Mt. 7:12
<ul style="list-style-type: none"> • 2258 	<ul style="list-style-type: none"> • Being made in the Image of God implies that human life is sacred. 	
<ul style="list-style-type: none"> • 2258 	<ul style="list-style-type: none"> • The Fifth Commandment - “You shall not kill.” 	<ul style="list-style-type: none"> • Ex. 20:13
<ul style="list-style-type: none"> • 2258 	<ul style="list-style-type: none"> • This commandment calls us to respect life and protects the dignity and sacredness of human life. 	<ul style="list-style-type: none"> • Gen. 9:5-6

<ul style="list-style-type: none"> • 2268-2269, 2270-2274, 2276-2279, 2280-2283 • 2284 	<ul style="list-style-type: none"> • This commandment calls us to respect all aspects of the human person, their mind, body, and soul. • Murder, abortion, suicide, euthanasia, and unjust war are all sins offenses against the dignity of human life. • To act in a way that leads others to sin is disrespectful of the other person and their soul. Scandal is behavior or an attitude that leads another person to sin. 	<ul style="list-style-type: none"> • Mt. 18:6
<ul style="list-style-type: none"> • 2288-2291 	<ul style="list-style-type: none"> • To dare someone to act in a sinful way or to bribe or threaten someone leading them to sin does not respect their spiritual life and dignity. • Bullying does not respect the dignity of another person. To maliciously make fun of someone or to violently threaten them does not give their feelings or body the respect that is due to them. This is done normally to make the bully feel good about themselves because they desire to be respected and loved. They are trying to gain this in the wrong way. <p><i>For example: Melanie might make fun of the way Jill dresses in her older sister's clothes. She does this to feel better about herself because she does not dress the way Jill does. When Jill comes in the next day with a fashionable outfit Melanie comments on how cute it is that Jill is trying to be fashionable, putting Jill down once again. Melanie is not loving or respecting Jill and her attempts to be loved and respected fail because no one wants to be friends with someone who has a reputation of being mean.</i></p>	
<ul style="list-style-type: none"> • 2288-2291 	<ul style="list-style-type: none"> • Excessive or abusive use of food, alcohol, or drugs does not show the proper respect of the human body. • The Sixth Commandment – “You shall not commit adultery.” • The Ninth Commandment – “You shall not covet your neighbor’s wife.” 	<ul style="list-style-type: none"> • Ex. 20:14 • Ex. 20:17
<ul style="list-style-type: none"> • 2340-2341, 2346-2350 	<ul style="list-style-type: none"> • The sixth and the ninth commandment instruct us to live a life of chastity. • The virtue of chastity ensures that our thoughts, words, attitudes, and actions respect the beautiful gift of God’s love which He gives to a man and a woman in the Sacrament of Matrimony. 	<ul style="list-style-type: none"> • Gal. 3:27 • Mt. 5:8

<ul style="list-style-type: none"> • 2521-2522 	<ul style="list-style-type: none"> • When we practice the virtue of chastity we dress modestly, act and speak in ways that are respectful of God’s creation of the human person. 	
<ul style="list-style-type: none"> • 2401 	<ul style="list-style-type: none"> • The Seventh Commandment – “You shall not steal.” • This commandment guards against theft of goods or anything that is rightfully due to someone. <i>For example: Downloading music or movies off of the internet without paying does not give the company or the artist what is due to them for their product.</i> 	<ul style="list-style-type: none"> • Ex. 20:15
<ul style="list-style-type: none"> • 2415-2416 	<ul style="list-style-type: none"> • The seventh commandment also promotes respect for all of creation. All of creation was entrusted to the care of mankind. Therefore, we must care for the earth and for the animals. Think of St. Francis and his great love of the animals. To harm God’s creation with the intention of causing havoc or pain is not respecting the world we have been given and our role as stewards. <i>For example: To maliciously harm an animal, to watch it suffer is wrong and differs greatly from killing an animal for the purpose of obtaining food.</i> 	<ul style="list-style-type: none"> • Gen. 1:26-29
<ul style="list-style-type: none"> • 2464 	<ul style="list-style-type: none"> • The Eighth Commandment - “You shall not bear false witness against your neighbor.” 	<ul style="list-style-type: none"> • Ex. 20:16
<ul style="list-style-type: none"> • 2482 	<ul style="list-style-type: none"> • This commandment instructs us to always tell the truth. 	<ul style="list-style-type: none"> • Eph. 4:25
<ul style="list-style-type: none"> • 2468 	<ul style="list-style-type: none"> • A lie is speaking an untruth with the intention of misleading or deceiving. 	<ul style="list-style-type: none"> • 1 Pet. 2:1
<ul style="list-style-type: none"> • 2477 	<ul style="list-style-type: none"> • Human beings are social and we must respect each other and each other’s reputations. • To gossip, or to speak untruths or harmful things, about another does not respect their dignity and go against the eighth commandment. This includes assuming something is scandalous is true without reason and spreading the rumor, disclosing another’s faults without a valid reason, or spreading a known falsehood about someone. • <i>For example: To tell your friend’s parents that he is abusing alcohol, out of concern for his wellbeing, is a valid reason and person for disclosing another’s fault. To share his faults with another classmate, however, does not help the friend and is information that does not need to be shared with a peer.</i> 	

<ul style="list-style-type: none"> • 2534 	<ul style="list-style-type: none"> • The Tenth Commandment – “You shall not covet your neighbor’s goods.” 	<ul style="list-style-type: none"> • Ex. 20:17
<ul style="list-style-type: none"> • 2536 	<ul style="list-style-type: none"> • The tenth commandment forbids greed, avarice, and envy. 	
<ul style="list-style-type: none"> • 2539 	<ul style="list-style-type: none"> • Greed is the desire to obtain earthly goods without purpose or limit. Avarice is the desire to obtain goods for the temporal power they possess. • Envy refers to the sadness felt at the sight or thought of another’s good fortune and the intense desire to obtain the goods despite the cost. <i>For example: Mark is envious of Tommy’s new baseball cap. Instead of being happy for him, he throws Tommy’s hat in the mud, ruining the hat.</i> • God told us the greatest commandment was to love one another. By treating each other with respect and love we follow this commandment and in turn show a greater love for God through our love of His creation. 	<ul style="list-style-type: none"> • Wis. 2:24 • Matt. 22:39
	<p>Virtues</p>	
<ul style="list-style-type: none"> • 1804 	<ul style="list-style-type: none"> • Virtues strengthen the moral life. A virtue is a good habit and a strong decision to do what is right. • Virtues need to be strengthened by constant practice. A virtuous person chooses to do good in all the actions of his or her life. • A virtuous life leads to becoming like God. The moral virtues grow through education, deliberate acts, and perseverance in struggle. God’s grace purifies and strengthens us. 	
<ul style="list-style-type: none"> • 1805-1809 	<ul style="list-style-type: none"> • The Cardinal Virtues are: ~ Prudence ~ Justice ~ Fortitude ~ Temperance 	<ul style="list-style-type: none"> • Wis. 8:7
<ul style="list-style-type: none"> • 1806 	<ul style="list-style-type: none"> • Prudence is correctly choosing what should and should not be done. 	<ul style="list-style-type: none"> • Prov. 14:15
<ul style="list-style-type: none"> • 1807 	<ul style="list-style-type: none"> • Justice is giving every person what is theirs. 	<ul style="list-style-type: none"> • Lev. 19:15
<ul style="list-style-type: none"> • 1808 	<ul style="list-style-type: none"> • Fortitude is having the courage to stand up for what you believe in the proper time and place. 	<ul style="list-style-type: none"> • Jn. 16:33

<ul style="list-style-type: none"> • 1809 	<ul style="list-style-type: none"> • Temperance is finding the proper balance between pleasurable things and God. 	<ul style="list-style-type: none"> • Sir. 5:2
<ul style="list-style-type: none"> • 1812-1814,1817, 1822 	<ul style="list-style-type: none"> • The Theological Virtues are: ~ Faith ~ Hope ~ Love (Charity) 	<ul style="list-style-type: none"> • 1 Cor. 13:13
<ul style="list-style-type: none"> • 1812-1813 	<ul style="list-style-type: none"> • The Theological Virtues are infused in us by God's grace. • The Theological Virtues are supernatural gifts from God. We cannot develop or strengthen these virtues on our own but must ask God for His grace and help. 	
<ul style="list-style-type: none"> • 1814-1816 	<ul style="list-style-type: none"> • Faith is believing in God. Through faith we accept all the message of Jesus and enter into a personal relationship with Him. 	
<ul style="list-style-type: none"> • 1817-1821 	<ul style="list-style-type: none"> • Hope allows us to trust that God will be true to His promises and we will have eternal life because God wills it. 	<ul style="list-style-type: none"> • Heb. 10:23
<ul style="list-style-type: none"> • 1822-1829 	<ul style="list-style-type: none"> • Charity, or love, is the greatest of the virtues. It allows us to love God and to love our neighbor out of love for God. 	<ul style="list-style-type: none"> • Jn. 15:9, 12
	<p><i>Grace and Forgiveness</i></p> <ul style="list-style-type: none"> • As human beings we are not perfect and living a moral life is not an easy task. We do not need to despair, however, because God has given us a great gift. He offers us His forgiveness and His grace. • If we are truly sorry for our sins and ask for God's forgiveness, we can be assured of God's pardon and continued love. • God gave us the beautiful gift of the Sacrament of Reconciliation so that we might confess our sins, be absolved of their stain, and receive sanctifying grace. 	
<ul style="list-style-type: none"> • 2000 	<ul style="list-style-type: none"> • Sanctifying grace comes from the Holy Spirit to heal the wounds of sin on our soul and return us to a state of holiness. 	

<ul style="list-style-type: none"> • 1485-1498 • 1425 • 1493,1785 • 1491 • 1422 • 1778 • 40 • 1858-1859 	<ul style="list-style-type: none"> • Grace is not earned by being good, but is what aids us to do good. • God is always giving us graces. We just need to accept them. <p><i>The Sacrament of Reconciliation</i></p> <ul style="list-style-type: none"> • Reconciliation is the sacrament by which we receive God’s merciful forgiveness for our personal sins. Through the absolution of the priest we reconcile with God, the Christian community and each other. • The Sacrament of Reconciliation is a gift to help us strengthen our relationship with God because of our inclinations to sin. • Before we receive the Sacrament of Reconciliation we must examine our conscience. • There are four actions in the Sacrament of Reconciliation. For the one receiving the Sacrament there are three actions: contrition, confession of sins, and reparation. The priest performs the action of absolution. • The sacrament of Penance is an opportunity to encounter a God of mercy through the person of Jesus Christ. • The human heart is made for God and true happiness is found when we follow the way of Christ. • The greatest gift for each person is to know and accept God’s love. • Our Conscience helps us recognize what is right and wrong. • Sin wounds our relationship with God and His Church. • Sin can weaken and destroy our life as God’s sons and daughters. • Mortal sin destroys the very life of God within us. • For a sin to be mortal the following conditions must be met: <ul style="list-style-type: none"> i. It must be a serious matter ii. You must know it is wrong iii. You must act with full consent of your will 	<ul style="list-style-type: none"> • 2Cor 5:20 Reconciled with God • Luke 15
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<ul style="list-style-type: none"> • 1406-1419 	<ul style="list-style-type: none"> • The Eucharist is the sacrament in which the Lord Jesus Himself, under appearances of bread and wine, is present, offered and received. By this sacrament, the Church lives and grows. Emphasis is needed to be placed on the real presence of Jesus under the appearance of bread and wine. We gather at the Eucharistic celebration to praise and thank the Father, to receive God’s word and to celebrate Jesus’ Paschal Mystery. Jesus feeds us with His Body and Blood making us one with Him and each other. The Eucharist is the greatest of the sacraments of the Church. 	<ul style="list-style-type: none"> • Luke 22:14-20 Last Supper • John 6:51 I am the Bread of Life
<ul style="list-style-type: none"> • 1376-1377, 1413 	<ul style="list-style-type: none"> • In the Sacrament of the Eucharist, Christ is truly present through His Body and Blood under the appearances of bread and wine. He becomes present through Transubstantiation which means that the bread and wine are transformed into the very Body and Blood of Christ. This happens during the Eucharistic prayer, through the action of the Holy Spirit and through the words that the priest prays. It is through this transformation that Christ totally comes to us through the receiving of Holy Communion. 	
<ul style="list-style-type: none"> • 1385 	<ul style="list-style-type: none"> • To receive Christ in the Eucharist, one must be in the state of grace. This means to be free from any serious sins. • Each person is required to fast from food and drink, except water and medicine, for one hour before receiving the Holy Eucharist. 	<ul style="list-style-type: none"> • Gal. 2:20
<ul style="list-style-type: none"> • 1379 	<ul style="list-style-type: none"> • Because Christ is truly present in the Eucharist one must receive him with great reverence. This includes a bow of the head, reception on the tongue or in a clean cupped hand, and the response “Amen”. 	<ul style="list-style-type: none"> • Mt. 8:8
<ul style="list-style-type: none"> • 1411 	<ul style="list-style-type: none"> • Only validly ordained priests and Bishops can preside at the Eucharist and change the bread and wine into the Body and Blood of Christ. 	

<ul style="list-style-type: none"> • 1392 	<ul style="list-style-type: none"> • Just as the food we eat gives us bodily life, so the Eucharist nourishes our spiritual life. 	
<ul style="list-style-type: none"> • 1393 	<ul style="list-style-type: none"> • The effects of receiving the Eucharist: <ul style="list-style-type: none"> • It strengthens our union with Christ and each other. • Forgives venial sin and “preserves us from mortal sin.” • It impels us to serve the poor as we recognize Christ in them. 	
<ul style="list-style-type: none"> • 1394-95 		
<ul style="list-style-type: none"> • 1397 	<ul style="list-style-type: none"> • After we receive the Eucharist, we should spend the time of Thanksgiving recognizing Christ within us. Christ remains present in us about nine minutes from the time we receive the consecrated host into our bodies. 	
<ul style="list-style-type: none"> • 1398-1401 	<ul style="list-style-type: none"> • Only Catholics in the state of grace may receive the Eucharist at the Catholic Mass. Eucharist intercommunion with non-Catholic Christian churches is not permitted. <p><i>The Holy Spirit</i></p> <ul style="list-style-type: none"> • The Holy Spirit is the third person of the Blessed Trinity. 	
<ul style="list-style-type: none"> • 688 	<ul style="list-style-type: none"> • The Holy Spirit comes to us in many different ways. 	
<ul style="list-style-type: none"> • 747 	<ul style="list-style-type: none"> • “The Holy Spirit, whom Christ pours out on his members, builds, animates, and sanctifies the Church. She [the Church] is the sacrament of the Holy Trinity’s communion with men.” 	
<ul style="list-style-type: none"> • 105 	<ul style="list-style-type: none"> • Scripture is written under the inspiration of the Holy Spirit. 	
<ul style="list-style-type: none"> • 688 	<ul style="list-style-type: none"> • The Holy Spirit guides and inspires the Church’s Magisterium in their effort to faithfully adhere to Tradition. 	
<ul style="list-style-type: none"> • 688 	<ul style="list-style-type: none"> • The Holy Spirit sustains us in the sacramental life of the Church. 	
<ul style="list-style-type: none"> • 797 	<ul style="list-style-type: none"> • The Church is the temple of the Holy Spirit. 	
<ul style="list-style-type: none"> • 694-701 	<ul style="list-style-type: none"> • The Holy Spirit is symbolized in many ways in Scripture: water, anointing, immersion, fire, cloud of light, the seal, the hand, the finger, and the dove. 	<ul style="list-style-type: none"> • Mt. 3:16 • Jn. 6:27 • Ex. 24:15-18

<ul style="list-style-type: none"> • 731-732 	<ul style="list-style-type: none"> • On the day of Pentecost, when the seven weeks of Easter ended, Christ's Passover was fulfilled in the outpouring of the Holy Spirit. On that day the Holy Trinity was fully revealed. 	<ul style="list-style-type: none"> • Acts 2:33-36
<p><i>The Sacrament of Confirmation</i></p>		
<ul style="list-style-type: none"> • 1303 	<ul style="list-style-type: none"> • Confirmation is a gift of God's grace which increases and deepens baptismal grace. 	
<ul style="list-style-type: none"> • 1285 	<ul style="list-style-type: none"> • As true witnesses of Christ, the confirmed are "more strictly obliged to spread and defend the faith by word and deed" (LG 11; cf. OC, Introduction 2). 	
<ul style="list-style-type: none"> • 1303 	<ul style="list-style-type: none"> • The sacrament gives us a "special strength of the Holy Spirit...to confess the name of Christ boldly, and never to be ashamed of the Cross" (cf. Council of Florence [1439]: Ds 1319; LG 11: 12) 	
<ul style="list-style-type: none"> • 1304-1305 	<ul style="list-style-type: none"> • Through Confirmation, Jesus Christ marks a Christian with the seal of his Spirit and clothes that person with divine power to be his witness. This is the "character" of Confirmation – the perfection of the common priesthood of the faithful received in Baptism and the power to profess faith in Christ publicly. 	<ul style="list-style-type: none"> • Rev 7:2-3, 94 • Ex. 9:4-6
<ul style="list-style-type: none"> • 1296 	<ul style="list-style-type: none"> • The seal of Confirmation "marks our total belonging to Christ, our enrollment in his service forever, as well as the promise of divine protection" at the end of the world. 	<ul style="list-style-type: none"> • 2 Cor. 1:22
<ul style="list-style-type: none"> • 1304 	<ul style="list-style-type: none"> • Like Baptism, Confirmation imparts a character – a permanent change in the soul – and so can only be received once. 	
<ul style="list-style-type: none"> • 1303 	<ul style="list-style-type: none"> • "Confirmation brings an increase and deepening of baptismal grace: <ul style="list-style-type: none"> - it unites us more firmly to Christ; - it increases the gifts of the Holy Spirit in us; - it renders our bond with the church more perfect; - It gives us a special strength of the Holy Spirit to spread and defend the faith by word and action as true witnesses of Christ, to confess the name of Christ boldly, and never to be ashamed of the Cross." 	
<ul style="list-style-type: none"> • 1320 	<ul style="list-style-type: none"> • The Sacrament of Confirmation is conferred through the anointing with chrism (special blessed oil) on the forehead, by the laying on of the hand, and the words "Be sealed with the Gift of the Holy Spirit." 	

<ul style="list-style-type: none"> • 1310 • 1311 • 1312-1313 • 1301 • 1830 • 1831 	<ul style="list-style-type: none"> • “To receive Confirmation one must be in a state of grace.” Candidates should pray intensely in preparation for the sacrament that they might be responsive and docile instruments of the Holy Spirit. • “Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasize the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents” (cf. OC Introduction 5; 6; CIC, can. 893 1-2) • Normally a bishop confers Confirmation—a practice that is appropriate to the very meaning of the sacrament. As one who has received the fullness of the sacrament of Holy Orders, the bishop can best welcome Christians to the task of bearing witness to Christ. • “The sign of peace that concludes the rite of the sacrament signifies and demonstrates ecclesial communion with the bishop and with all the faithful’ (cf. St. Hippolytus, <i>Trad. Ap.</i> 21; SCh 11, 80-95)” <p><i>The Fruits and Gifts of the Holy Spirit</i></p> <ul style="list-style-type: none"> • The Gifts of the Holy Spirit are dispositions of the intellect and will towards others and God. These gifts help Christians live a moral life and follow the promptings of the Holy Spirit. • The seven gifts of the Holy Spirit are: <ul style="list-style-type: none"> ○ Wisdom ○ Understanding ○ Counsel ○ Fortitude ○ Knowledge ○ Piety ○ Fear of the Lord • Wisdom perfects a person’s reason in matters of judgment on the truth • Understanding perfects the apprehension of the truth • Counsel perfects the ability to respond prudently in light of the truth • Fortitude, or courage, perfects the strength of will to do what is right and avoid evil 	<ul style="list-style-type: none"> • Acts 1:14 • 1 Cor. 12:8-11
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<ul style="list-style-type: none"> • 2447 	<ul style="list-style-type: none"> • Each person is called to love and care for people in both body and spirit. We imitate Christ by practicing the works of mercy. 	<ul style="list-style-type: none"> • Matt. 5:9
<ul style="list-style-type: none"> • 2447 	<ul style="list-style-type: none"> • The works of mercy are ways that we can serve our neighbor by aiding them in their spiritual and bodily needs. 	
<ul style="list-style-type: none"> • 2447 	<ul style="list-style-type: none"> • The Spiritual Works of Mercy are: <ul style="list-style-type: none"> ○ Admonish the sinner. ○ Instruct the ignorant. ○ Counsel the doubtful. ○ Comfort the sorrowful. ○ Bear wrongs patiently. ○ Forgive all injuries. ○ Pray for the living and the dead. 	
<ul style="list-style-type: none"> • 2447 	<ul style="list-style-type: none"> • The Corporal Works of Mercy are: <ul style="list-style-type: none"> ○ Feed the hungry. ○ Give drink to the thirsty. ○ Clothe the naked. ○ Visit those in prison. ○ Shelter the homeless. ○ Visit the sick. ○ Bury the dead. 	<ul style="list-style-type: none"> • Matt. 25: 35-36
<ul style="list-style-type: none"> • 1300 	<p><i>The Rite of the Sacrament of Confirmation</i></p> <ul style="list-style-type: none"> • The Sacrament of Confirmation most often occurs at Mass, after the reading of Scripture and the sermon. • Presentation of the Candidates • As the name of each person to be confirmed is called, each one stands to be seen by the community; they then go up to the Bishop. • The Laying on of Hands • The Bishop lays his hand on each person to be confirmed. The hands are a symbol of the power and strength that will come to them through the gift of the Holy Spirit. 	

<ul style="list-style-type: none"> • 1301 	<ul style="list-style-type: none"> • This special increase of the grace of the Holy Spirit calls them to go forth and be witnesses to all people of the power of Christ in their lives. • Anointing with Chrism • The Bishop says the name of the candidate. The name of a Saint can be a name chosen by the candidate. Some may choose to use their present name, if it truly is the name of a Saint. • The Bishop then signs the candidate with the sign of the cross on their forehead with the oil of chrism. This oil is a sign of being chosen by God. • The practice of anointing has biblical roots. In the Old Testament; prophets, priests, and kings were anointed as a sign of being set apart by God to do His work. • Likewise, every baptized person is anointed as a sign of being chosen by God to live a life of faith. • Then the Bishop says, “Be sealed with the gift of the Holy Spirit.” Followed by, “Peace, be with you.” The candidate responds, “And also with you.” <p><i>Excerpts from the Address of His Holiness Benedict XVI at Randwick Racecourse for the 23rd World Youth Day in Sydney, Australia on Saturday, July 19th, 2008</i></p> <p><i>(This can be used as a resource for the teacher to gain a fuller sense of the gift of the Holy Spirit. Depending upon the teacher’s decision and the maturity of the students it can be shared with the students in part or as a whole.)</i></p> <ul style="list-style-type: none"> • “We need to understand the person of the Holy Spirit and his vivifying presence in our lives. This is not easy to comprehend. Indeed the variety of images found in scripture referring to the Spirit – wind, fire, breath – indicate our struggle to articulate an understanding of him. Yet we do know that it is the Holy Spirit who, though silent and unseen, gives direction and definition to our witness to Jesus Christ.” 	
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- “Our Christian witness is offered to a world which in many ways is fragile. The unity of God’s creation is weakened by wounds which run particularly deep when social relations break apart, or when the human spirit is all but crushed through the exploitation and abuse of persons.”
- “Society today is being fragmented by a way of thinking that is inherently short-sighted, because it disregards the full horizon of truth – the truth about God and about us. By its nature, relativism fails to see the whole picture. It ignores the very principles which enable us to live and flourish in unity, order and harmony.”
- Relativism is a mindset that holds truth to be a matter of opinion. Therefore it denies the existence of a universal truth. Relativism says what you think is true is good for you, but what I think is true is good for me. It does not matter what you believe as long as you keep it to yourself and do not hold anyone else to your standards. *An example of extreme relativism would apply to murder. There are two relativists asked if murder is right or wrong. The first believes it to be wrong; the second believes it to be allowable in any situation. Can they both be right? A relativist would say, yes. What kind of problems can you see coming from this point of view?* This is the kind of mindset that the Holy Father is warning against and has begun to spread throughout the world separating people from each other. Because there is no definable truth each person lives in their own world of truth isolated from each other and the world.
- “How can we offer the hope of peace, healing and harmony to those ‘stations’ of conflict, suffering, and tension through which you have chosen to march with this World Youth Day cross?”
- “God has made us for one another (cf. Gen 2:24) and only in God and his Church can we find the unity we seek.”
- “To separate the Holy Spirit from Christ present in the Church’s institutional structure would compromise the unity of the Christian community, which is precisely the Spirit’s gift!”
- “It is the Spirit, in fact, who guides the Church in the way of all truth and unifies her in communion and in the works of ministry.”

- “Dear young people, is it not because of your faith that friends in difficulty or seeking meaning in their lives have turned to you? Be watchful! Listen! Through the dissonance and division of our world, can you hear the concordant voice of humanity...the same human cry for recognition, for belonging, for unity.”
- “Who satisfies the essential human yearning to be one, to be immersed in communion, to be built up, to be led to truth? The Holy Spirit! This is the Spirit’s role: to bring Christ’s work to fulfillment. Enriched with the Spirit’s gifts, you will have the power to move beyond the piecemeal, the hollow utopia, the fleeting, to offer the consistency and certainty of Christian witness!”
- “Friends, when reciting the Creed we state: “We believe in the Holy Spirit, the Lord, the giver of life”. The “Creator Spirit” is the power of God giving life to all creation and the source of new and abundant life in Christ. The Spirit sustains the Church in union with the Lord and in fidelity to the apostolic Tradition. He inspired the Sacred Scriptures and he guides God’s People into the fullness of truth (cf. *Jn* 16:13) In all these ways the Spirit is the “giver of life”, leading us into the very heart of God. So, the more we allow the Spirit to direct us, the more perfect will be our configuration to Christ and the deeper our immersion in the life of the Triune God.”
- “The Holy Spirit gently but surely steers us back to what is real, what is lasting, what is true. It is the Spirit who leads us back into the communion of the Blessed Trinity!”
- “The Holy Spirit has been in some ways the neglected person of the Blessed Trinity. A clear understanding of the Spirit almost seems beyond our reach. Yet, when I was a small boy, my parents, like yours, taught me the Sign of the Cross. So, I soon came to realize that there is one God in three Persons, and that the Trinity is the centre of our Christian faith and life. While I grew up to have some understanding of God the Father and the Son – the names already conveyed much – my understanding of the third person of the Trinity remained incomplete.”
- “Augustine’s understanding of the Holy Spirit evolved gradually; it was a struggle.”

- “Yet his experience of the love of God present in the Church led him to investigate its source in the life of the Triune God. This led him to three particular insights about the Holy Spirit as the bond of unity within the Blessed Trinity: unity as communion, unity as abiding love, and unity as giving and gift. These three insights are not just theoretical. They help explain how the Spirit works. In a world where both individuals and communities often suffer from an absence of unity or cohesion, these insights help us remain attuned to the Spirit and to extend and clarify the scope of our witness.”
- Three insights of St. Augustine on the Holy Spirit:
- Augustine’s first insight – the Holy Spirit as communion.
- “With Augustine’s help, let us illustrate something of the Holy Spirit’s work. He noted that the two words “Holy” and “Spirit” refer to what is divine about God; in other words what is shared by the Father and the Son – their *communion*. So, if the distinguishing characteristic of the Holy Spirit is to be what is *shared* by the Father and the Son, Augustine concluded that the Spirit’s particular quality is *unity*. It is a unity of lived communion: a unity of persons in a relationship of constant giving, the Father and the Son giving themselves to each other.”
- “Augustine’s second insight – the Holy Spirit as abiding love”
- ““The Holy Spirit makes us remain in God and God in us; yet it is love that effects this. The Spirit therefore is God as love!” (*De Trinitate*, 15.17.31). It is a beautiful explanation: God shares himself as love in the Holy Spirit.”
- “Love is the sign of the presence of the Holy Spirit! Ideas or voices which lack love – even if they seem sophisticated or knowledgeable – cannot be “of the Spirit”. Furthermore, love has a particular trait: far from being indulgent or fickle, it has a task or purpose to fulfill: to abide. By its nature love is enduring. Again, dear friends, we catch a further glimpse of how much the Holy Spirit offers our world: love which dispels uncertainty; love which overcomes the fear of betrayal; love which carries eternity within; the true love which draws us into a unity that abides!”
- “The third insight – the Holy Spirit as gift”

	<ul style="list-style-type: none">• “The Spirit is “God’s gift” (<i>Jn 4:10</i>) - the internal spring (cf. <i>Jn 4:14</i>), who truly satisfies our deepest thirst and leads us to the Father. From this observation Augustine concludes that God sharing himself with us as gift is the Holy Spirit (cf. <i>De Trinitate</i>, 15, 18, 32).”• “The Holy Spirit is God eternally giving himself; like a never-ending spring he pours forth nothing less than himself. In view of this ceaseless gift, we come to see the limitations of all that perishes, the folly of the consumerist mindset.”• “Dear young people, we have seen that it is the Holy Spirit who brings about the wonderful communion of believers in Jesus Christ. True to his nature as giver and gift alike, he is even now working through you. Inspired by the insights of Saint Augustine: let <i>unifying love</i> be your measure; <i>abiding love</i> your challenge; <i>self-giving love</i> your mission!”	
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