

Gifts of God to the Catholic Church

Q. 140. What are some of the basic gifts given by God to the Catholic Church?

Some of the basic gifts given by God to the Catholic Church are: (1) the apostolic ministries of bishops, priests, and deacons, (2) the truths of the Faith, and (3) the seven sacraments.

1. Among the basic gifts given by God to the Catholic Church are the apostolic ministries of bishops, priests, and deacons.

Christ gave the Apostles and their successors, the bishops, assisted by priests and deacons, the power to be His witnesses in the world. Jesus said to His Apostles before ascending into heaven, “You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (Acts 1:8).

2. Among the basic gifts given by God to the Catholic Church are the truths of the faith.

In order that His teaching might be carried on, Jesus gave the Apostles the authority and responsibility to teach the truths of the faith to the whole world. They were appointed as the chief teachers of the Church, as shepherds, so that through them and their successors, Christ could guide the peoples of the world to the Kingdom of Heaven with the manna of His heavenly doctrine.

Our Lord Jesus said, “He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me” (Luke 10:16). “Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (Matthew 18:18).

3. Among the basic gifts given by God to the Catholic Church are the seven sacraments.

Christ taught the Apostles that through them His grace was to be given to men, especially by means of the seven sacraments. For example, through the Apostles, He would forgive sins through the sacrament of Penance: “If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (John 20:23).

Through the Apostles, Christ would also give the world the precious gift of His Body and Blood. “And he took bread, and when he had given thanks he broke it and gave it to them, saying, ‘This is my body which is given for you. Do this in remembrance of me.’ And likewise the cup after supper, saying, ‘This cup which is poured out for you is the new covenant in my blood’” (Luke 22:19-20).

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Through the authority and power to dispense grace that Christ gave to the the Apostles and their successors, together with the priests and deacons, the Catholic Church administers the seven sacraments for the salvation of the People of God.

Jesus continues, through the gifts of His Apostles and their successors, to be King, Priest, and Teacher to His people. Through the Apostles and their successors, believers are gathered into the Catholic Church and are united to Christ and to each other.

#R6-9



Splendor of Truth

People today need to turn to Christ once again in order to receive from him the answer to their questions about what is good and what is evil. Christ is the Teacher, the Risen One who has life in himself and who is always present in his Church and in the world. It is he who opens up to the faithful the book of the Scriptures and, by fully revealing the Father's will, teaches the truth about moral action. (*section 8*)

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All men are called to belong to the new People of God. This People therefore, whilst remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled. *The Church, 13*

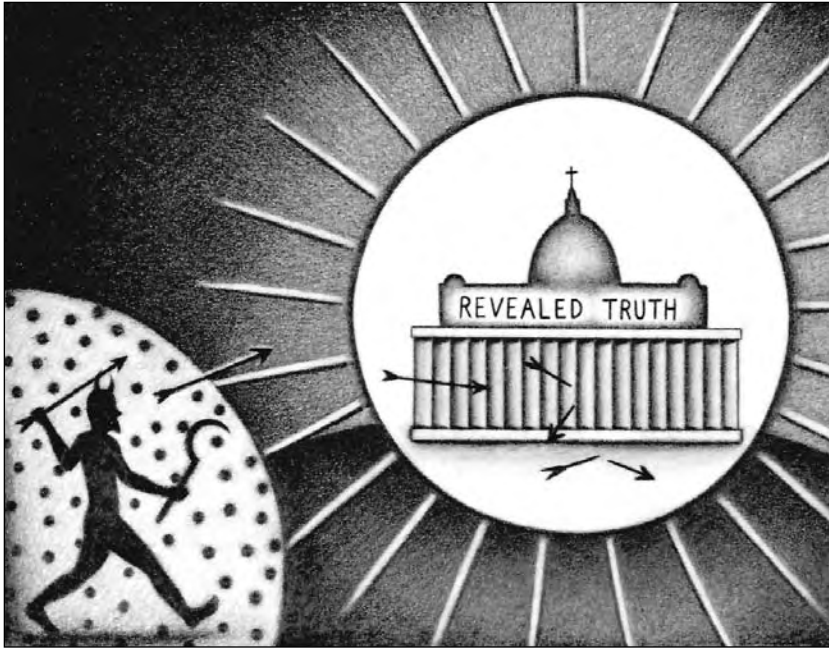
It is through the faithful preaching of the Gospel by the Apostles and their successors—the bishops with Peter's successor at their head— through their administering the sacraments, and through their governing in love, that Jesus Christ wishes his people to increase, under the action of the Holy Spirit; and he perfects its fellowship in unity: in the confession of one faith, in the common celebration of divine worship, and in the fraternal harmony of the family of God. *Ecumenism, 2*

It is through Christ's Catholic Church alone, which is the universal help towards salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the People of God. *Ecumenism, 3*

The Catholic Church is by the will of Christ the teacher of truth. It is her duty to proclaim and teach with authority the truth which is Christ and, at the same time, to declare and confirm by her authority the principles of the moral order which spring from human nature itself. *Liberty, 14*

Catechism by Diagram

#C15-58



The Church, the Deposit of Faith. In the Catholic Church is found the deposit of Faith (St. Peter's Basilica). The deposit contains the truths which God has revealed. The Holy Spirit preserves the Church as the Body of Christ, His bride, and the protector of revealed truths, so that despite the sins of its members or the persecution of its enemies, the devil will never destroy it (broken arrows). Jesus said to Peter, "And I tell you, you are Peter, and on this rock I will build my church and the powers of death shall not prevail against it" (Matthew 16:18). The kingdom of darkness and sin (spotted sphere) is constantly opposed to the kingdom of light (white sphere) and grace. The Church is like the sun giving the truth (rays) and the warmth of God's grace to the world.

Summary Prayer

God of might and majesty, the strength of those who hope in You, rescue the troubled and afflicted, set us free from our sins, and preserve us in Your truth which is given to us in Your Church. Your light of truth guides us on the way to Christ. May all who follow Him reject what is contrary to the Gospel. We ask this through Jesus Christ our only Lord and Savior, to Whom with You and the Holy Spirit be all honor and glory. Amen.

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. God has given us gifts in the Catholic Church. What are these gifts? How does each of these gifts help us in our daily life?
2. Resolve to receive the sacraments more frequently and with greater devotion. Think of ways to help your family members do the same.
3. Pray that more families will receive the sacraments with fervor and devotion. Reflect on the goodness of God in giving us His gifts in the Catholic Church.



Q. 141. What are the two sources of divine truth which constitute the truths of the faith?

The two sources of divine truth are: (1) Holy Scripture and (2) Sacred Tradition (also known as Apostolic Tradition or simply Tradition).

1. One source of divine truth is Holy Scripture.

Holy Scripture (or the Bible) is the collection of books accepted as definitive by the Catholic Church. Sacred Scripture is the authentic, inspired record of the revelations made to mankind by God about Himself and about His Will for men. It is divided into the Old and New Testaments in order to distinguish between the earlier Covenant between God and the Jewish nation, given to Moses on Mount Sinai, and the later definitive Covenant between God and the followers of Jesus Christ throughout the world.

In the New Testament, the Old Testament is generally spoken of as “the Scriptures” or the “sacred writings” (cf. Matthew 21:42). Gradually the word “Scripture” has become a synonym for the Bible as a whole. “Testament” has the meaning of “covenant,” with reference to the two covenants which God established with His People in human history.

The Catholic Church has, more than once, taught which books are to be regarded as inspired, and which, therefore, belong to the Bible. The complete list of sacred books in the Bible is called the canon of Scripture. It is made up of forty-six books for the Old Testament and twenty-seven books for the New Testament. The four Gospels in the New Testament (Matthew, Mark, Luke, and John) are the heart of all the Scriptures because they encompass the life and teachings of our Savior, Jesus Christ.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

At the Ecumenical Council of Trent, in 1546, the biblical canon was solemnly defined, and the Latin Vulgate version of the Bible, written by St. Jerome, was declared to be authentic. In 1943, Pope Pius XII reconfirmed the biblical canon and the authenticity of the Vulgate. But he made some important declarations which encouraged other translations of the Bible based on the Hebrew and Greek manuscripts.

Catechism by Diagram

#C15-59



The Church and the Bible. It is necessary that the living voice of Christ in His Church (St. Peter's Basilica), to which He sent His Holy Spirit (dove), interprets Sacred Scripture for us (Old and New Testament books). Sacred Scripture and Tradition, dating from Christ or His Apostles, are equally important as sources of divine truth. They are not two separate sources of Christian truth. Tradition is a complement to the Bible. We nourish our souls not only on Christ present in the Eucharist, but also on the Word of God as it is presented to us in the Bible and in Sacred Tradition. God inspired the writers of the biblical books to write what He wanted written and preserved them from error. Through the infallible authority of His Church, God showed which books, of all the books that had been written, were the ones inspired by Him and, therefore, were a part of Sacred Scripture.

2. *The second source of divine truth is Sacred Tradition (also known as Apostolic Tradition or simply Tradition).*

The term “tradition” literally means, a “handing on,” referring to the passing down of God’s revealed word. It has two distinct meanings.

First, Tradition means all of divine revelation, from the dawn of human history to the end of the apostolic age, as it has been passed on from one generation of believers to the next, and as it is preserved under divine guidance by the Church established by Christ.

Tradition also means, within all transmitted revelation, that part of God’s revealed word which is not contained in Sacred Scripture. The Second Vatican Council tells us how Sacred Tradition was handed on: “It was done by the apostles who handed on, by the spoken word of their preaching, by the example they gave, by the institutions they established, what they themselves had received—whether from the lips of Christ, from his way of life and his works, or whether they had learned it at the prompting of the Holy Spirit” (*Divine Revelation*, 7).

Sacred Scripture

“I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you.” *1 Corinthians 11:2*

So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter. *2 Thessalonians 2:15*

All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness. *2 Timothy 3:16*

For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. *Hebrews 4:12*

Catechism of the Catholic Church

81 “*Sacred Scripture* is the speech of God as it is put down in writing under the breath of the Holy Spirit.”²¹

“And [Holy] *Tradition* transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching.”²²

Splendor of Truth

“This Tradition which comes from the Apostles, progresses in the Church under the assistance of the Holy Spirit.” In the Holy Spirit, the Church receives and hands down the Scripture as the witness to the “great things” which God has done in history (cf. Lk 1:49).

...Within Tradition, the authentic interpretation of the Lord’s law develops, with the help of the Holy Spirit. The same Spirit who is at the origin of the Revelation of Jesus’ commandments and teachings, guarantees that they will be reverently preserved, faithfully expounded and correctly applied in different times and places. (*section 27*)

Christians have a great help for the formation of conscience in the Church and her Magisterium. As the Council affirms: “In forming their consciences the Christian faithful must give careful attention to the sacred and certain teaching of the Church. For the Catholic Church is by the will of Christ the teacher of truth. Her charge is to announce and teach authentically that truth

which is Christ, and at the same time with her authority to declare and confirm the principles of the moral order which derive from human nature itself.” (section 64)

#E4-73



Vatican Council II

The Christian economy, therefore, since it is the new and definitive covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord, Jesus Christ (cf. 1 Tim. 6:14 and Tit. 2:13). *Divine Revelation, 4*

Sacred Tradition and sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal. Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit. And Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching. Thus it comes about that the Church does not draw her certainty about all revealed truths from the holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence. *Divine Revelation, 9*

The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ. Yet this Magisterium [teaching authority] is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith. *Divine Revelation, 10*

Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit (cf. Jn. 20:31; 2 Tim. 3:16; 2 Pet. 1:19-21; 3:15-16), they have God as their author, and have been handed on as such to the Church herself. To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their powers and faculties so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more.

Since, therefore, all that the inspired authors, or sacred writers, affirm should be regarded as affirmed by the Holy Spirit, we must acknowledge that the books of Scripture, firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures. *Divine Revelation, 11*

It is common knowledge that among all the inspired writings, even among those of the New Testament, the Gospels have a special place, and rightly so, because they are our principal source for the life and teaching of the Incarnate Word, our Saviour. *Divine Revelation, 18*

The Church has always venerated the divine Scriptures as she venerated the Body of the Lord, in so far as she never ceases, particularly in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the Word of God and the Body of Christ. *Divine Revelation, 21*

So may it come that, by the reading and study of the sacred books “the Word of God may speed on and triumph” (2 Th. 3:1) and the treasure of Revelation entrusted to the Church may more and more fill the hearts of men. Just as from constant attendance at the eucharistic mystery the life of the Church draws increase, so a new impulse of spiritual life may be expected from increased veneration of the Word of God, which “stands forever” (Is. 40:8; cf. 1 Pet. 1:23-25). *Divine Revelation, 26*

Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from it that lessons are read and explained in the homily, and psalms are sung. It is from the scriptures that the prayers, collects, and hymns draw their inspiration and their force, and that actions and signs derive their meaning. *Sacred Liturgy, 24*

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. Why must Sacred Scripture and Sacred Tradition be accepted and honored with equal devotion and reverence?
2. Make a concrete action plan which will enable you and your family to meditate on the Bible frequently and deepen your understanding of Sacred Tradition by reading books endorsed by the Magisterium, the teaching office of the Church. Write down your action plan for your family and put it in a place where you will see it every day. Ask God for the grace to faithfully carry out your action plan.
3. Read 2 Timothy 3:16, 2 Thess. 2:15, and Divine Revelation, section 26 (see the references after question 141). Thank God for revealing Himself and His plan for our salvation through Sacred Scripture and Sacred Tradition.

Summary Prayer

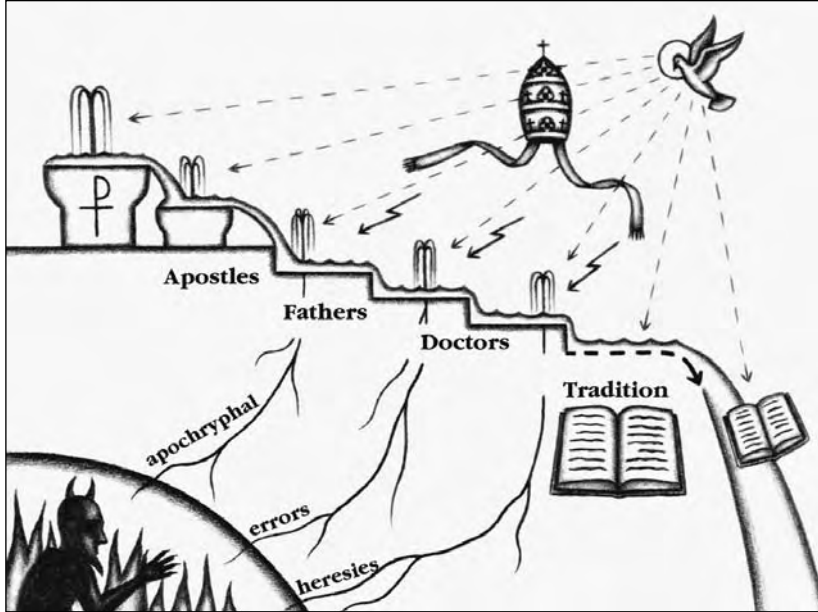
Heavenly Father, You inspired the writers of the biblical books to write what You wanted written, and You preserved them from error. You nourish our souls through Christ present in the Eucharist and through Your Word as it is presented to us in the Bible. But You have also given us Tradition as a complement to the Bible and as an equally important source of Your truth. Give us Your Holy Spirit that He may help us to draw from the Bible and Tradition a better knowledge of Christ and His teachings.

Almighty God, You Who first ordered light to shine in darkness, flood our hearts with the glorious Gospel of Christ, Your matchless image, and transform us more and more into His very likeness. Only Your Son, our

Savior, is the true Teacher of Righteousness; help us to grasp the inner meaning of His Gospel and the happiness that it promises. May we hunger for Your Word more than for bodily food. Fill our hearts with His light. May we always acknowledge Christ as our Savior and be more faithful to His Gospel. We ask this in His most holy Name. Amen.

Catechism by Diagram

#TS-1



The Fountain of Revealed Truth. We must draw upon both Tradition and the Bible for a full knowledge of Christ and His teachings. The oral teachings of the Apostles have been handed on, from generation to generation, through the popes and bishops of the Catholic Church (tiara of the Pope). These teachings were put into writing by the early Christian writers, whom we call the Fathers of the Church. Christian writers and theologians called Doctors further explained these truths. Much of the Tradition of the Church has been given to us in the decrees of the Church councils and pronouncements of the popes (Holy Spirit guiding the Pope and the Church). Only the Church can say which truths are a part of Tradition. The devil and enemies of the Church have always tried to poison the water of truth (errors, heresies). The revealed truths are like pure waters coming from the fountain of Christ Who said, “I am the Truth” (fountain with monogram, water flowing down).

Q. 142. What are some other gifts of the Catholic Church besides the truths of the faith?

Other gifts of the Catholic Church besides the truths of the faith are the sacraments (cf. Q. 140).

Jesus taught the Apostles that His grace was to be given to men through them. It would be through the Apostles and their successors, for example, that He would

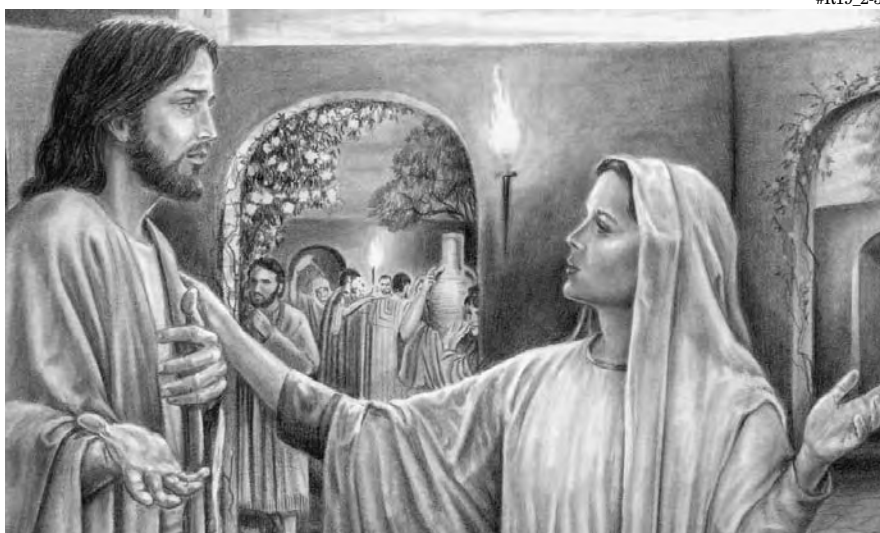
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Catechism of the Catholic Church

Q. 142. Paragraphs 1278, 1284, 1316-1320, 1407-1412, 1446, 1480, 1531-1532.

forgive sin and give the world His Precious Body and Blood in the Holy Eucharist.

In the Person of Jesus Christ, God first laid the foundation of His Church. This was a task spread over three years, from Jesus' first public miracle at Cana until His ascent into heaven. During this time Jesus chose His twelve Apostles, whom He had destined to be the first bishops of His Church. He instructed and trained them for their duties and prepared them for the task of establishing the Kingdom of God. During that time, Jesus gave His Church the seven sacraments—the seven channels through which the graces He would gain for mankind upon the Cross would flow into men's souls.



#R19_2-3

Q. 143. Are there other gifts of the Church besides the truths of the faith and the sacraments?

Yes, the other gifts of the Church besides the truths of the faith and the sacraments are the ministries inherited from the Apostles (cf. Q. 140).

St. Peter was Christ's chief ambassador on earth. The whole Church was entrusted to his care. The Apostles shared their responsibility with others, called bishops. Today the Church continues, through the Pope and its bishops and aided by priests and deacons who are in union with the Holy Father in Rome, to be a community in Christ. They serve people by giving Christ's saving truth and His divine life to them through grace and the sacraments. The Catholic Church inherited these ministries from the Apostles.

With the powers given to them by Christ, the Apostles were His witnesses in the world. He said to them before ascending into heaven, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Splendor of Truth

The Church's Pastors, in communion with the Successor of Peter, are close to the faithful in this effort; they guide and accompany them by their authoritative teaching, finding ever new ways of speaking with love and mercy not only to believers but to all people of good will. (*section 3*)

#A18-23

***Summary Prayer***

Lord, You are always present in Your Church. Through Your Holy Spirit, guide it into all truth.

Father, You established Your ancient covenant by signs and wonders, but You confirmed the new one in a more wonderful way through the sacrifice of Your Son. Guide Your Church in the pathways of life, that we may be led to the land of promise and celebrate Your Name with lasting praise.

You sustain us with the Word and the Body of Your Son. Watch over us with loving care; help the Church to grow in faith, holiness, charity, and loving service. You have set us firm within Your Church, which You built upon the rock of Peter's faith. Bless us with a faith that never falters.

We celebrate the memorial of the love of Your Son in the Eucharist. May His saving work bring salvation to all the world through the ministry of Your Church. We ask this in the name of Jesus Christ our Lord. Amen.

Q. 144. By means of these gifts, what does the Catholic Church do for mankind?

By means of these gifts, the Catholic Church can act and grow as a community in Christ, by serving men and giving them His saving word and activity.

For commentaries on each question with Cardinal Arinze, Sr: John Vianney and Fr: Straub (in Spanish), see Appendix E.

Sacred Scripture

Q. 144. Jn 6:35-59; Acts 13:26-42.

Catechism of the Catholic Church

Q. 144. Paragraphs 14, 874, 876-878, **1216**, 1226, 1241, **1288**, 1336, **1428**, **1449**, **1458**, 1520-1521, 1576, **1585-1587**, **1641**, 1652, 1664.

The Catholic Church is nourished by God’s saving truth, the sacraments, and the apostolic ministry. Through these gifts, the Church Militant (the Church on earth) is able to grow and to continue Christ’s saving work in the world.

Sacred Scripture

I hope to come to you soon, but I am writing these instructions to you so that, if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and the bulwark of the truth. *1 Timothy 3:14-15*

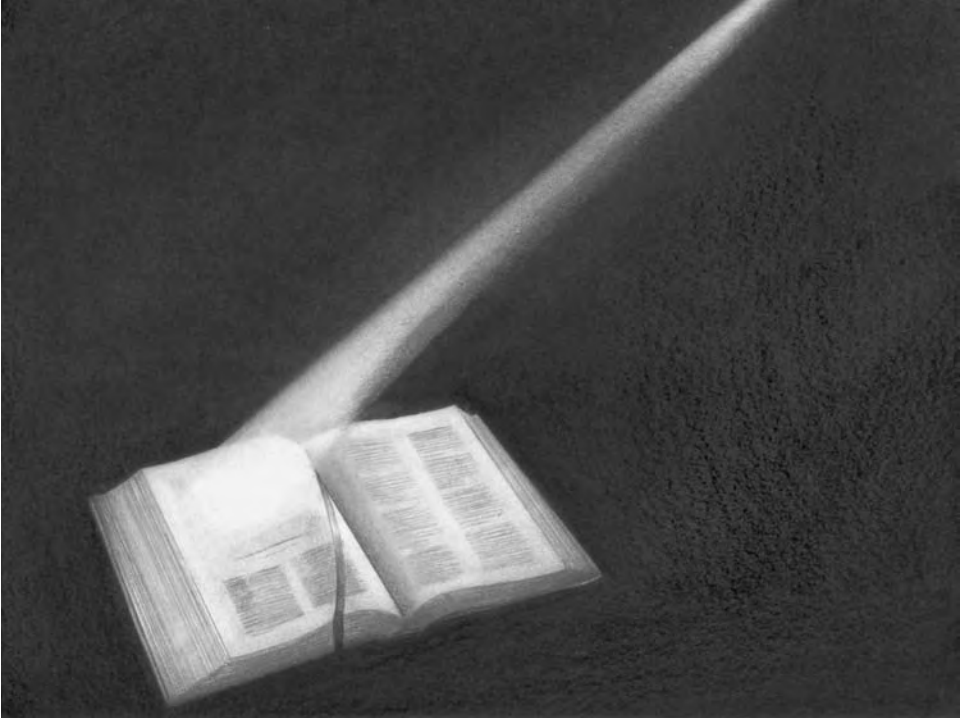
Vatican Council II

In the human nature united to himself, the son of God, by overcoming death through his own death and resurrection, redeemed man and changed him into a new creation (cf. Gal. 6:15; 2 Cor. 5:17). For by communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation. In that body the life of Christ is communicated to those who believe and who, through the sacraments, are united in a hidden and real way to Christ in his passion and glorification. *The Church, 7*



Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. What does the Catholic Church do for mankind through the truths, ministries, and sacraments entrusted to her by God?
2. Do you try to get to know the bishop of your diocese and the priest(s) in your parish? How can you and your family show support for your parish priest in word and deed?
3. Reflect on the important role of the Pope, bishops and priests in our Christian lives. Try to pray for their protection and guidance every day.

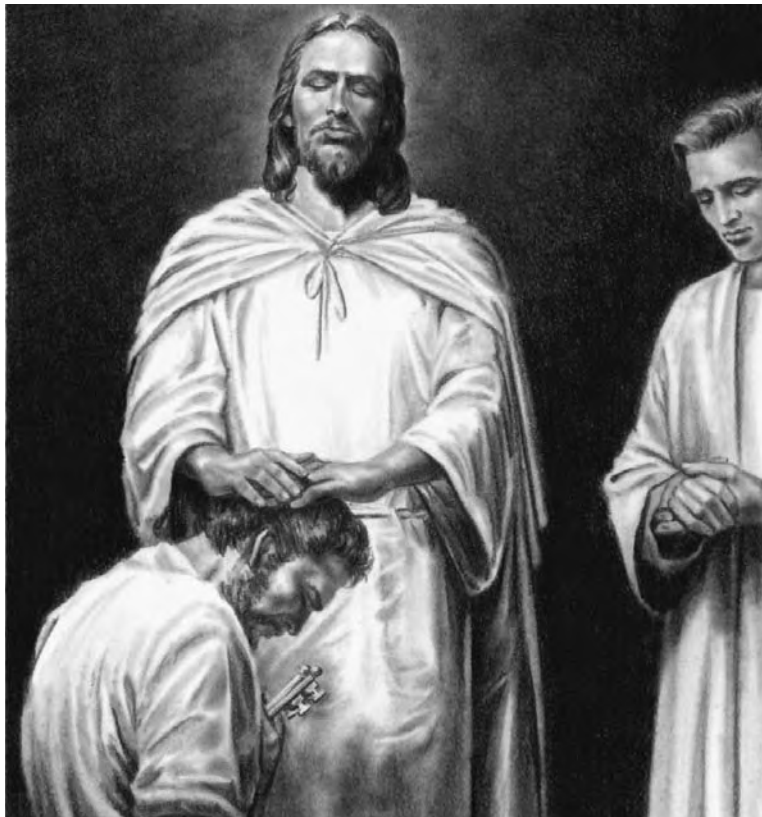


Chapter Summary Prayer

Lord, our faithful God, You permitted the great Temple in Jerusalem, the symbol of the Old Covenant, to be destroyed and Your people to be persecuted by unbelievers. Do not forget the New Covenant, sealed with the Blood of Your Son. Make the Church Your spiritual house and make us living stones built upon Christ so that a full and lasting temple may be built at last.

Heavenly Father, You anointed Your servant Jesus with holy oil and raised Him higher than all kings on earth. In this anointing You fulfilled the promise made to David's descendants and established a lasting covenant through Your first-born Son. Remember Your covenant, so that we, who are signed with the Blood of Your Son, may sing Your mercies forever.

Purify and renew Your Church through Your gifts of truth and the sacraments, that she may give an ever greater witness to You. Your word of life gives us a new birth; may we receive it with open hearts, live it with joy, and express it in love. May we grow in the life of Christ through the sacraments of the Church, especially the Holy Eucharist. Keep us faithful to Your Son, Who alone has the words of eternal life and is Himself the Bread of Life, that He may lead us as the loyal sheep of His flock to the eternal joys of Your Kingdom. We ask this through Jesus our Savior. Amen.



Family Wisdom Library: Chapter 42

See Appendix A for more references.

Q. 140. What are some of the basic gifts given by God to the Catholic Church?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 5-9, 49;
The Lay Members of Christ's Faithful People, John Paul II, sect. 24;
On the Dignity and Vocation of Women, John Paul II, sect. 28;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6;
Splendor of Truth, John Paul II, sect. 2, 8.

Q. 141. What are the two sources of divine truth which constitute the truths of the faith?

Catechesis in Our Time, John Paul II, sect. 27;
Dei Verbum (Dogmatic Constitution on Divine Revelation), Vatican II, sect. 7-13;
The Gospel of Life, John Paul II, sect. 54, 57, 62, 65;
Splendor of Truth, John Paul II, sect. 3, 4, 30, 95, 107, 109.

Q. 142. What are some other gifts of the Catholic Church besides the truths of the faith?

Catechesis in Our Time, John Paul II, sect. 23;
Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 5-9, 11, 49;
The Lay Members of Christ's Faithful People, John Paul II, sect. 24;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 25, 66;
On Reconciliation and Penance, John Paul II, sect. 24;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6.

Q. 143. Are there other gifts of the Church besides the truths of the faith and the sacraments?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 5-9, 11, 49;
On the Dignity and Vocation of Women, John Paul II, sect. 26;

On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 25;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6.

Q. 144. By means of these gifts, what does the Catholic Church do for mankind?

Catechesis in Our Time, John Paul II, sect. 24;

Dei Verbum (Dogmatic Constitution on Divine Revelation), Vatican II, sect. 21-26;

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 5-9, 11, 14, 49;

The Lay Members of Christ's Faithful People, John Paul II, sect. 18-20;

On the Dignity and Vocation of Women, John Paul II, sect. 26;

On Human Work, John Paul II, sect. 1;

On the Hundredth Anniversary of Rerum Novarum, John Paul II, sect. 51, 55;

On Social Concern, John Paul II, sect. 41;

To the Youth of the World, John Paul II, sect. 15;

Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6;

Splendor of Truth, John Paul II, sect. 73, 144.

#E4_4-12



Thought Provokers

Please see Appendix C for the answers.

Q. 140: What is the most basic and important gift of God to His Church?

Q. 141: Does the Bible give us any hint of the existence of Holy Tradition?

Q. 142: What constitutes a valid sacrament?

Q. 143: With the exception of the auxiliary bishops of the Diocese of Rome, and those who serve in the Roman Curia, are the Bishops of the Catholic Church representatives of the Bishop of Rome, the Pope?

Q. 144: How should we receive Our Lord's divine gifts to us?