

## *Our Duties Toward God*

### **Q. 281. How do we know the duties which flow from love of God and man?**

We know the duties that flow from the love of God and man by: (1) the Ten Commandments of God, (2) the Sermon on the Mount, especially in the Beatitudes, (3) the spiritual and corporal works of mercy, (4) the theological and cardinal virtues, and (5) the laws of the Church.

*1. We know the duties that flow from the love of God and man by the Ten Commandments of God.*

The covenant between God and His people, which God delivered to Moses on Mt. Sinai, included, as an essential part of the message of salvation, the Ten Commandments.

1. You shall have no other gods before Me.
2. You shall not take the Name of the Lord your God in vain.
3. Remember to keep holy the Lord's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not lie.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

Like the first People of God, we Christians are obedient to the commandments as our response to God's love for us. By keeping His commandments, we surrender ourselves in obedience to God and unite ourselves to Him.

All of the commandments can be summarized in the two commandments of love of God and love of neighbor. Of the Ten Commandments, the first three show us how we must love God, and the last seven show us how to love others for the sake of God. The Ten Commandments are especially important because they teach us the specifics of morality. They contain the natural law which is made known to us by our human reason and which divine revelation confirms. The Old and New Testaments and the long use which the Church has made of the Ten Commandments testify to their importance in our lives.

---

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

#### **Sacred Scripture**

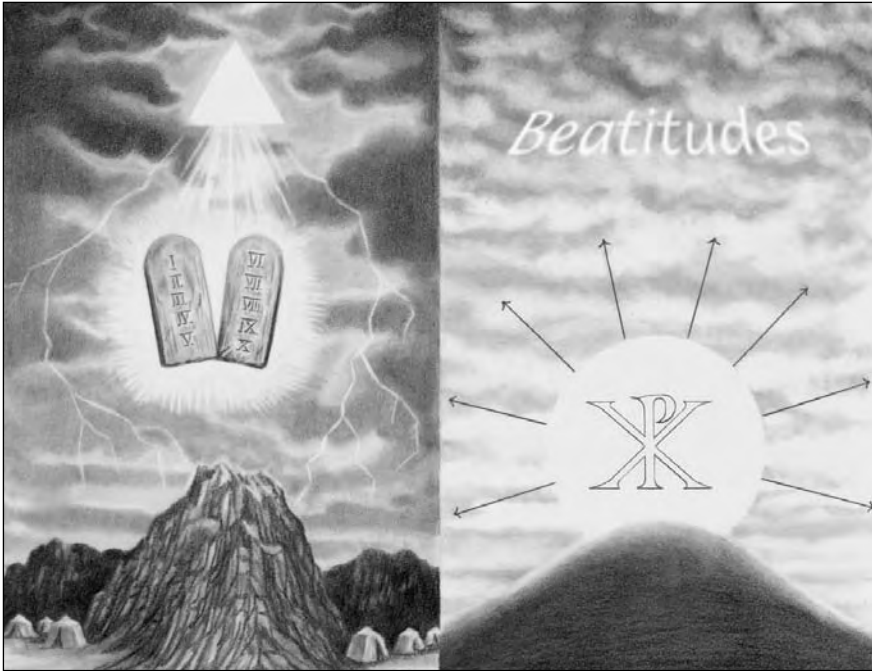
Q. 281. Ex 20:1-17; Deut 5:6-21; Mt 5:1-11; Lk 6:20-49.

#### **Catechism of the Catholic Church**

Q. 281. Paragraphs 1716-1717, 1724, 1803-1845 1866, 1965-1974, 2041-2043, 2052-2089, 2447.

## Catechism by Diagram

#C16-11



**Commandments and Beatitudes.** Morality is to be taught with the overall framework of the Ten Commandments of God (two tablets), which God gave Moses on Mt. Sinai (tents of Israelites), and with the Sermon on the Mount, especially the Beatitudes (eight arrows coming from the monogram of Christ). Also included should be the spiritual and corporal works of mercy and the theological and moral virtues.

*2. We know the duties that flow from the love of God and man by the Sermon on the Mount, especially in the Beatitudes.*

In the Sermon on the Mount, Jesus tells us how we can attain happiness in this life. The Beatitudes express the high standards of Christ's Kingdom and the reward which is promised to those who live according to these standards. The primary reward promised in each of these Beatitudes is heaven, but if we live according to the plan of Christ, we shall have a foretaste of the happiness of heaven in this life.

The eight Beatitudes are: (1) Blessed are the poor in spirit, for theirs is the Kingdom of Heaven; (2) Blessed are those who mourn, for they shall be comforted; (3) Blessed are the meek, for they shall inherit the earth; (4) Blessed are those who hunger and thirst for righteousness, for they shall be satisfied; (5) Blessed are the merciful, for they shall obtain mercy; (6) Blessed are the pure in heart, for they shall see God; (7) Blessed are the peacemakers, for they shall be called sons of God; and (8) Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. (cf. Mt 5:3-12 and Lk 6:20-23)

Our Lord tells us that we will be happy if we do, for His sake, the very things which many think will make them unhappy. He tells us that we should not set our hearts on money, that we must forgive our enemies and love them, that we must avoid all occasions of sin, and that we must be willing to suffer for His Name's sake. Jesus has not only told us how to live; He has shown us by His example. Moreover, He gives us the help we need to follow His example.



*3. We know the duties that flow from love of God and man by the spiritual and corporal works of mercy.*

Some of the most important works of mercy are to: help convert the sinners, advise the doubtful, instruct the ignorant, comfort the sorrowful, bear wrongs patiently, pray for the living and the dead, feed the hungry, clothe the poor, support the homeless, visit the sick, and bury the dead.

*4. We know the duties that flow from the love of God and man by the theological and cardinal virtues.*

Without God's gift of charity to us, we would not be able to love God or one another as children of God. It is one of the great powers which He bestows on us along with the gift of sanctifying grace. God also gives us the powers to believe in Him and to hope in Him. These three powers are the virtues of faith, hope, and charity, called the "theological virtues" because they refer to God.

The cardinal or principal moral virtues are: prudence, which inclines us to form right judgments about what we should or should not do; justice, which inclines us to give to all men whatever is due to them; temperance, which inclines us to control our appetites according to what is right and pleasing to God; and fortitude, which inclines us to do what God desires, even when it is disagreeable or difficult.

*5. We know the duties that flow from the love of God and man by the laws of the Church.*

From time to time, the Church has listed certain specific duties of Catholics. The duties which are expected of Catholic Christians today are the laws of the Church. These laws, traditionally called the Precepts of the Church, concern the moral and Christian life, united with and nourished by the Sacred Liturgy. Some of them are: (1) to participate in Mass every Sunday and holy day of obligation, (2) to receive Holy Communion at least during the Easter Season, (3) to receive the sacrament of Penance at least once a year, (4) to observe the Church's marriage laws, and (5) to do penance, observing the prescribed days of fasting and abstinence.

#S11-25



***Sacred Scripture***

And if any one loves righteousness, her labors are virtues; for she teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these. *Wisdom 8:7*

Blessed are the merciful, for they shall obtain mercy. *Matthew 5:7*

I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." *Matthew 25:35-36*

***Catechism of the Catholic Church***

**2072** Since they express man's fundamental duties towards God and towards his neighbor, the Ten Commandments reveal, in their primordial content, *grave* obligations. They are fundamentally immutable, and they oblige always and everywhere. No one can dispense from them. The Ten Commandments are engraved by God in the human heart.

**2073** Obedience to the Commandments also implies obligations in matter which is, in itself, light. Thus abusive language is forbidden by the fifth commandment, but would be a grave offense only as a result of circumstances or the offender's intention.

***Splendor of Truth***

God's commandments show man the path of life and they lead to it... In the New Covenant the object of the promise is the "Kingdom of Heaven," as Jesus declares at the beginning of the "Sermon on the Mount"—a sermon which contains the fullest and most complete formulation of the New Law (cf. Mt 5-7)... This same reality of the Kingdom is referred to in the expression "eternal life," which is a participation in the very life of God. It is attained in its perfection only after death, but in faith it is even now a light of truth, a source of meaning for life. (section 12)

#J2-545

***Vatican Council II***

Let him be convinced that obedience is the special virtue of a minister of Christ who by his obedience redeemed the human race. *Missionary Activity, 24*

***Summary Prayer***

*Lord God, You proclaim victorious those whose lives are blameless. You give Your law to those who seek it. Make us seek Your righteous ways with our whole heart.*

*Father, You cut down the fruitless branch to burn it, and prune the fertile one to make it bear more fruit. Make us grow like laden vines in Your Kingdom, firmly rooted in the power of the mercy of Your Son. May You gather from our lives fruit worthy of eternal life. Help us to receive good things from Your bounty with a deep sense of gratitude and to accept with patience the evil that comes to us. Teach us to be loving, not only in great and exceptional moments, but above all in the ordinary events of daily life.*

*Eternal Father, You give us life despite our guilt and even add days and years to our lives in order to bring us wisdom. Make us love and obey You, so that the works of our hands may always display what Your hands have done, until the day when we will gaze upon the beauty of Your face.*

*God our Father and Protector, without You, nothing is holy; nothing has value. Guide us to everlasting life by helping us to use wisely the blessings You have given us. Fill us with Your gifts and make us always eager to serve You in faith, hope, and love. Let the gift of Your life continue to grow in us, drawing us from death to faith, hope, and love. Keep us alive in Christ Jesus. Make us watchful in prayer and true to His teaching until Your glory is revealed in us.*

*Heavenly Father, may we love You in all things and above all things, and so reach the joy You have prepared for us which is beyond all our imagining. By offering ourselves and all that You have given us in the Mass, may we receive the life of Christ Himself, the Bread of Life, in Holy Communion. By this sacrament, make us one with Christ. By becoming more like Him on earth, may we come to share His glory in heaven. Amen.*

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

1. Some of the duties which flow from the love of God and neighbor are the spiritual and corporal works of mercy. List some of them.
2. Recall instances in your life when you and your family have practiced the spiritual and corporal works of mercy. In your neighborhood, parish community, school and workplace, how can you practice the spiritual and corporal works of mercy?
3. Read and meditate on Matthew 25:34-40. Ask God to guide you in reaching out to those in need, like the unloved, the poor, the sick, the imprisoned, and others who need help.

**Q. 282. What can be said in general about a Christian's duties toward God?**

We have the life-long duty, as Christians, to love and serve God.

This means: (1) we must put the will of God first on the list of our personal values, and keep it there throughout our lives; (2) our attitude towards God must be that of a devoted son or daughter towards an all-loving Father; (3) we must never think or live as if we were independent of God; and (4) we must, without hesitancy, give God genuine worship and true prayer, both liturgical and private.

*1. God's will must be put first on the list of our personal values, and must be kept there throughout our lives.*

Our Lord's first concern was to give honor to His Father in heaven. Doing His Father's will, He said, was His food (cf. Jn 4:34). We who are united to Jesus and who share His divine life should also share in His devotion to the Father. Like our eldest brother, Christ, we should approach the Father with reverence, obedience, and love. Our first aim in life should be to do His holy will in all things.

---

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

*2. Our attitude towards God must be that of a devoted son or daughter towards an all-loving Father.*

Adoration, or worship, is the high honor we owe to God. This is because God, in His high perfection, has willed to create us, to keep us in existence, to watch over us as a father watches over his children, to forgive our sins and even to make us like Himself through divine grace. When we realize God's infinite perfection and His love for us, we acknowledge our total dependence on Him.

*3. We must never think or live as if we were independent of God.*

The virtue of religion—the first of all moral virtues—enables us to render homage to God because it is due to Him. This virtue inclines us to acknowledge, by acts of worship, the rights of God, Who is the Beginning and the Last End of all things.



*4. We must gladly give to God genuine worship and true prayer, both liturgical and private.*

The offering of sacrifice is the supreme, visible, and social act of adoration. Sacrifice is an outward sign which expresses the intimate sentiments of the heart of man as he renders worship to God alone. When we perform acts of piety and recite vocal prayers, the words and gestures are intended to express the thought and intentions of the soul.

We worship God by fulfilling the duties of our state in life, by learning what God teaches, by praying and sacrificing, by believing in God, by hoping in Him and loving Him with our whole heart, by practicing acts of love toward those whom God also created (our neighbors), and by publicly adoring God at Mass.

But adoration must not be outward alone; it must come from the heart. This is the true worship God seeks, as Jesus expressed to the Samaritan woman: "But the hour is coming, and now is, when the true worshippers will worship the

Father in spirit and in truth, for such the Father seeks to worship him” (John 4:23). Jesus also said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind” (Matthew 22:37).

**Sacred Scripture**

He who does the will of God abides for ever. *1 John 2:17*

Humble yourselves therefore under the mighty hand of God, that in due time he may exalt you. Cast all your anxieties on him, for he cares about you. *1 Peter 5:6-7*

**Catechism of the Catholic Church**

**2096** Adoration is the first act of the virtue of religion. To adore God is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. “You shall worship the Lord your God, and him only shall you serve,” says Jesus, citing *Deuteronomy*.<sup>1</sup>



**Splendor of Truth**

What man is and what he must do becomes clear as soon as God reveals himself... The moral life presents itself as the response due to the many gratuitous initiatives taken by God out of love for man... Thus the moral life, caught up in the gratuitousness of God’s love, is called to reflect his glory: “For the one who loves God it is enough to be pleasing to the One whom he loves: for no greater reward should be sought than that love itself; charity in fact is of God in such a way that God himself is charity.” (*section 10*)

**Vatican Council II**

The dignity of man rests above all on the fact that he is called to communion with God. The invitation to converse with God is addressed to man as soon as he comes into being. For if man exists it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator. *Modern World, 19*

**Summary Prayer**

*Eternal Father, turn our hearts to You. By seeking Your Kingdom and loving one another, may we become a people who worships You in spirit and truth. May we be renewed by the Eucharist and become more like Christ*



*Your Son. May the Eucharistic food we receive assure us of Your constant love.*

*Father, accept us as sacrifices of praise, so that we may go through life unburdened by sin, walking in the way of salvation, and always giving thanks to You through Jesus Christ our Savior. Amen.*

### Catechism by Diagram



#P26-51

**Supreme Worship to God.** In the First Commandment, we are commanded to offer to God (triangle) alone the supreme worship that is due Him as our Creator and our final destiny. We worship God by acts of faith, hope and love (hearts). The greatest act of worship is the Mass (altar), a re-enactment of Calvary. Prayer is also an act of worship (man kneeling).

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

1. One of the duties of a Christian towards God is to give Him genuine worship and true prayer. How can a Christian fulfill this duty?
2. In your state in life, how can you give worship to God?
3. Read and reflect on John 4:23, "The true worshipers will worship the Father in spirit and truth." What does this mean to you? Examine yourself as to whether you are adoring God in spirit and in truth in your daily life.

**Q. 283. How do we sin against God's honor?**

We sin against God's honor: (1) by putting anyone or anything in God's place, (2) by blaspheming God or perjuring ourselves, (3) by failing to show respect for persons, places, and things consecrated especially to God, (4) by atheism, heresy, and schism, and (5) by missing Mass on Sundays and holy days of obligation.

#S13-28



1. We sin against God's honor by putting anyone or anything in God's place.

The First Commandment states, "I am the Lord your God... You shall have no other gods before me" (Deuteronomy 5:6-7; cf. Exodus 20:1-3). This commandment binds us to adoration. We honor God by praising Him, serving Him, and offering sacrifices to Him.

The First Commandment warns us against any action which would lead us away from true adoration of the living God. This includes neglecting to learn the truths God has taught or refusing to believe these truths once we understand them; abandoning God's Catholic Church or becoming a member of another church or religion (after being exposed to Her faithful teaching of all God's truths which He intended man to know for his salvation); giving in to superstitious practices by which we show belief that certain persons or things have powers which only God has; tempting God in word or deed by putting His goodness and power to the test; and buying or selling spiritual goods (simony), for God's gifts are freely given and cannot be bought.

**Sacred Scripture**

"You shall worship the Lord your God and him only shall you serve." *Matthew 4:10*

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

**Catechism of the Catholic Church**

Q. 283. Paragraphs 1856, 2110-2126, 2142-2155, 2174-2188.

***Catechism of the Catholic Church***

**2116** All forms of *divination* are to be rejected: recourse to Satan or demons, conjuring up the dead or other practices falsely supposed to “unveil” the future.<sup>1</sup> Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power over time, history, and, in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honor, respect, and loving fear that we owe to God alone.

**2132** The Christian veneration of images is not contrary to the first commandment which proscribes idols. Indeed, “the honor rendered to an image passes to its prototype,” and “whoever venerates an image venerates the person portrayed in it.”<sup>21</sup> The honor paid to sacred images is a “respectful veneration,” not the adoration due to God alone: “Religious worship is not directed to images in themselves, considered as mere things, but under their distinctive aspect as images leading us on to God incarnate. The movement toward the image does not terminate in it as image, but tends toward that whose image it is.”<sup>22</sup>

*2. We sin against God’s honor by blaspheming God or perjuring ourselves.*

The Second Commandment is: “You shall not take the name of the Lord your God in vain” (Deuteronomy 5:11; Exodus 20:7). This commandment tells us to have respect for God’s Name and for everything connected with His Name. St. Peter, filled with the Holy Spirit, spoke to the leaders of the people of Israel: “This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:11-12).

We honor God’s Name by invoking Him with reverence in our prayers. The Church praises the Name of God in her liturgical prayers, especially at the Holy Sacrifice of the Mass. To use the Name of God irreverently is to sin against the Second Commandment. To use God’s Name or the names of the Blessed Virgin Mary or of the saints with insolence, hate, or abuse is called blasphemy. Blasphemy is a grave sin.

We honor God when we call upon Him in an oath to witness the truth of our statement or when we make a vow to follow God more closely as in the consecrated life. On the other hand, to lie under oath is called perjury, a serious offense against God’s goodness and truth. Whatever statements we make under oath are made in God’s Holy Name. Therefore, to lie under oath is to ask God to lie, to deny Himself. This is something God can never do, for God is Truth itself.

We should have nothing to do with blasphemy, perjury, or any other irreverent treatment of the Name of God.

*3. We sin against God’s honor by failing to show respect for persons, places, and things consecrated especially to God.*

By speaking with reverence of the Holy Father, bishops, priests, and consecrated persons dedicated to God, we honor God. Holy things dedicated to God, such as the Bible, the altar, rosaries, and other sacramentals, should also be treated with respect. It is a grave sin of sacrilege to profane or treat unworthily the sacraments, liturgical actions, and persons, things, or places consecrated to God.



*4. We sin against God's honor by atheism, heresy, and schism.*

Atheism, heresy, and schism should be rejected as a failure to fulfill our duties toward God. The greatest way in which the faithful can help our atheistic and agnostic world to come to God is by living a life which witnesses to the message of Christ's love. Our lives must manifest a living and mature faith which is made visible by works of justice and charity.

***Sacred Scripture***

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their licentiousness, and because of them the way of truth will be reviled. And in their greed they will exploit you with false words; from of old their condemnation has not been idle, and their destruction has not been asleep. *2 Peter 2:1-3*

***Vatican Council II***

Many however of our contemporaries either do not at all perceive, or else explicitly reject, this intimate and vital bond of man to God. Atheism must therefore be regarded as one of the most serious problems of our time, and one that deserves more thorough treatment. *Modern World, 19*

Atheism must be countered both by presenting true teaching in a fitting manner and by the full and complete life of the Church and of her members. For it is the function of the Church to render God the Father and his incarnate Son present and as it were visible, while ceaselessly renewing and purifying herself under the guidance of the Holy Spirit. *Modern World, 21*

*5. We sin against God's honor by missing Mass on Sundays and on holy days of obligation.*

The Third Commandment is: "Observe the sabbath day" (Deuteronomy 5:12). Scripture says: "For in six days the Lord made heaven and earth, the sea, and all

that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day, and hallowed it” (Exodus 20:11).

The Mass is the highest form of worship. Every Mass, and especially Sunday Mass, is a reminder of Christ’s Easter victory and the joy we share with Christ. In each Mass, we unite our hearts with Jesus and the Church as we praise the Father for His great glory, thank Him for His abundant goodness, and ask for His continued help in our daily lives and for His forgiveness for our sins.

We are obliged to participate in the Holy Sacrifice of the Mass each Sunday (or Saturday evening) and all holy days of obligation. St. Luke says: “On the first day of the week, when we were gathered together to break bread, Paul talked with them” (Acts 20:7). Sunday, the first day of the week or the “eighth day,” is the Lord’s Day. It is a day the Church especially celebrates Jesus’ Resurrection.

On Sundays and other holy days of obligation, we are bound to observe the Sabbath rest by abstaining from work or other activities that would keep us from worshipping God, from adequate rest and relaxation for our minds and bodies, from the joy proper to the Lord’s Day, and from performing works of mercy. By resting from our usual work, it is easier to join with family members and other Christians in making Sunday a day of celebration and thanksgiving for the triumph of Jesus Christ.

We must also be careful not to make unnecessary demands on others (such as our employees) that would keep them from divine worship and adequate rest on the Lord’s Day. Only family needs and important social and religious service can excuse one from the Sunday rest obligation.

### ***Catechism of the Catholic Church***

**2184** Just as God “rested on the seventh day from all his work which he had done,”<sup>1</sup> human life has a rhythm of work and rest. The institution of the Lord’s Day helps everyone enjoy adequate rest and leisure to cultivate their familial, cultural, social, and religious lives.<sup>2</sup>

**2190** The sabbath, which represented the completion of the first creation, has been replaced by Sunday which recalls the new creation inaugurated by the Resurrection of Christ.

### ***Vatican Council II***

Although the sacred liturgy is principally the worship of the divine majesty it likewise contains much instruction for the faithful. For in the liturgy God speaks to his people, and Christ is still proclaiming his Gospel. And the people reply to God both by song and prayer.

Moreover the prayers addressed to God by the priest who, in the person of Christ, presides over the assembly, are said in the name of the entire holy people and of all present. And the visible signs which the sacred liturgy uses to signify invisible divine things have been chosen by Christ or by the Church. Thus not only when things are read “which were written for our instruction” (Rom 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished, and their minds are raised to God so that they may offer him their spiritual homage and receive his grace more abundantly. *Sacred Liturgy*, 33

The liturgical life of the parish and its relation to the bishop must be fostered in the spirit and practice of the laity and clergy. Efforts must also be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass. *Sacred Liturgy*, 42

By a tradition handed down from the apostles, which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day, which day is appropriately called the Lord's Day or Sunday. For on this day Christ's faithful are bound to come together into one place. They should listen to the word of God and take part in the Eucharist, thus calling to mind the passion, resurrection, and glory of the Lord Jesus, and giving thanks to God who "has begotten them again, through the resurrection of Christ from the dead, unto a living hope" (1 Pet. 1:3). The Lord's Day is the original feast day, and it should be proposed to the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of the greatest importance, shall not have precedence over Sunday, which is the foundation and kernel of the whole liturgical year. *Sacred Liturgy*, 106



#C16-14

### ***Papal Document***

Sunday is not only the first day, it is also "the eighth day", set within the sevenfold succession of days in a unique and transcendent position which evokes not only the beginning of time but also its end in "the age to come". Saint Basil explains that Sunday symbolizes that truly singular day which will follow the present time, the day without end which will know neither evening nor morning, the imperishable age which will never grow old; Sunday is the ceaseless foretelling of life without end which renews the hope of Christians and encourages them on their way...In celebrating Sunday, both the "first" and the "eighth" day, the Christian is led towards the goal of eternal life. *On Keeping the Lord's Day Holy (Dies Domini)*, Pope John Paul II, 26

### ***Summary Prayer***

*Almighty God, how wonderful is Your Name. You have made every creature subject to You. Make us worthy to give You service. Give lasting happiness, Lord, to those who reverence Your Name, so that our lives and works may be such that they deserve Your approval. May we who honor the holy Name of Jesus, enjoy His friendship in this life and be filled with eternal joy in His Kingdom. We have faith that we will receive whatever we ask for in His Name, for this is what He promised. May we more and*

*more honor our Lord Jesus Christ and His holy Name, for You wish all men to worship Him and to find salvation in His Name.*

*Almighty God, the saving work of Christ has made our peace with You. You have given us this memorial of His saving work as the perfect form of worship in the Holy Sacrifice of the Mass. Through the Mass, renew that peace within us and prepare us to celebrate the coming of our Savior in eternity.*

*During Mass, we celebrate the mystery of Christ's suffering and death. May we share in the eternal life He has won for us. The Eucharist proclaims the death of Your Son. Increase our faith in its saving power and strengthen our hope in the life it promises.*

*Son of the Father, our Master and our Brother, You have made us a kingdom of priests for our God. May we offer You our joyful sacrifice of praise, especially on Sundays, to commemorate Your glorious Resurrection.*

*Holy God, our heavenly Father, the angels sing Your glory, and all the powers of heaven and earth fall down before You. Allow us, sinful as we are, to stand before Your holy altar on Sunday, the day You have set aside for Your worship, and to offer You the praise and worship You deserve. Pardon our sins and sanctify us by the merits of Jesus Christ our Savior, Who lives and reigns with You and the Holy Spirit forever and ever. Amen.*

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

1. Explain why missing Mass on Sundays is a grave sin against the honor due to God.
2. Does your family participate in the Sunday Mass regularly? What specific things can your family do to make Sunday a day of celebration and thanksgiving for the triumph of Jesus' Resurrection?
3. Participate more fully in the Mass as a family by studying and reflecting on the meaning of each part of the Mass.

### **Chapter Summary Prayer**

*Father, Creator of unfailing light, give that same light to those who call to You. May our lips praise You, our lives proclaim Your goodness, our work give You honor, and our voices celebrate You forever.*

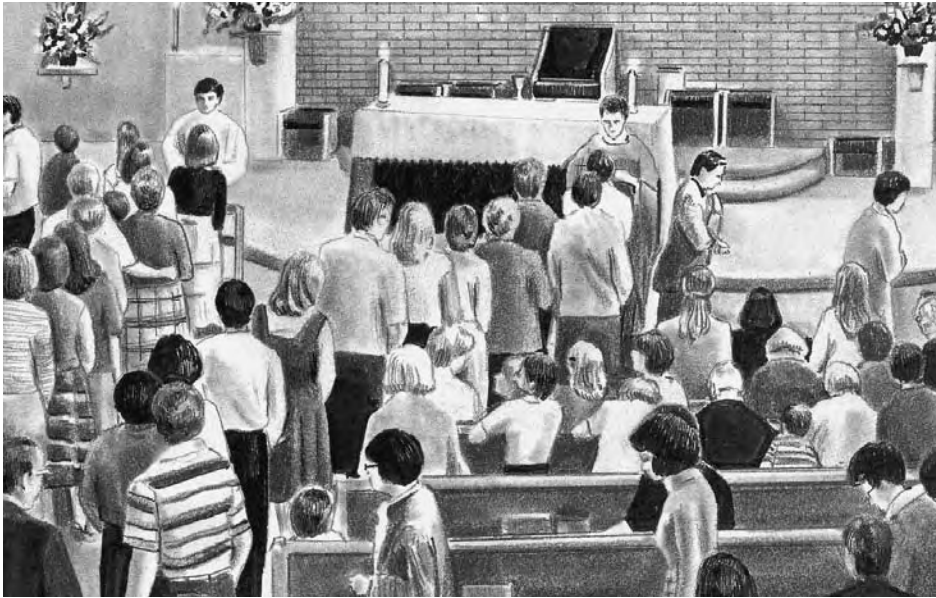
*Lord, extolled in the heights by angelic powers, You are also praised by all earth's creatures, each in its own way. With all the splendor of heavenly worship that You receive, You still delight in such tokens of love as earth can offer. May heaven and earth together acclaim You as King; may the praise that is sung in heaven resound in the heart of every creature on earth.*

*God our Father, may all nations and peoples praise You. May Jesus, Who is called faithful and true and Who lives with You eternally, possess our hearts forever.*

*Guide the Church and gather it together so that we may worship You in peace and tranquility.*

*Praise, thanksgiving, glory, honor, and exaltation be to the Father Who created us, to the Son Who redeemed us, and to the Holy Spirit Who sanctifies us. Blessed be the holy and undivided Trinity, now and always. Amen.*

#C15-21



**Family Wisdom Library: Chapter 78**

*See Appendix A for more references.*

**Q. 281. How do we know the duties which flow from love of God and man?**

*Rich in Mercy, John Paul II, sect. 14.*

**Q. 282. What can be said in general about a Christian's duties toward God?**

*On Human Life, Paul VI, sect. 16;*

*On the Dignity and Vocation of Women, John Paul II, sect. 27;*

*On Social Concern, John Paul II, sect. 31-32.*

**Q. 283. How do we sin against God's honor?**

*On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 33, 35-38, 45-47;*

*On Reconciliation and Penance, John Paul II, sect. 14-17.*



## Thought Provokers

*Please see Appendix C for the answers.*

Q. 281: How should we express our love for God?

Q. 282: Isn't it true that when we surrender ourselves totally to the Father through Jesus, we are denying ourselves the freedom to be our true selves?

Q. 283: Atheism is a widespread phenomena of our times. What are some of the reasons for its existence?

---