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In some versions this Catechism has been added to with material that is not universally agreed upon, but this is the basic and original Catechism of the Children of Dea, upon which every Filyana can agree. It comes with a commentary explaining each of the articles. From whence do you come and where is your first origin? I was created from before the beginning of time by Dea out of the overflowing of Her divine love. What manner of creature are you? I am the reflection of a fragment of Her eternal Spirit. What have been your actions since the beginning of time? I have passed through many states of existence and many forms of life although I can remember but a little. How came you upon this wheel of countless existences? In the beginning, my soul turned from the love of Dea and so fell into exile from her natural state. What is the natural state of your soul? The natural state of my soul is Perfect Union with Dea, which is the state of pure delight. What is the first cause of existence? Dea is the first cause of existence, for She created the manifest universe. Dea is the one Spirit of the universe, complete in Herself, uncreated, and infinite in potency, perception and perfection. What are the three Forms of Dea? Who is our Celestial Mother? The Mother is the Creator of the world, and Ground of all being. What is Her Nature? She is pure Life, pure Light and pure energy. What are Her Acts? All life, all action and all thought flow from Her. Who is Her Daughter? She is pure love. Who is the Dark Mother? She is Absolute Deity, Who existed before the beginning of existence and is beyond being and unbeing. She is outside space and time; She is all that is and all that is not. The exhalation of Her breath or Spirit is our Mother, the Creator of the world. Of Her other Acts, our minds cannot conceive. Had Dea any beginning? Dea had no beginning and will have no end. When did Dea create the world? She creates it now and in every moment; if She ceased to create it, it would cease to exist. She is in every place at all times. What is the name of Dea? She has been given many names by many different peoples. Yet are there many Gods? No, there is only one God. Are there any other Deities? There are no other Deities. Who are those others that some worship as Deities? Some are forms under which Dea may appear, or under which certain creatures may perceive Her, others are Janyati and creatures of the higher spheres. Could Dea have a special relationship with one or more of these higher creatures? She could have no special relationship. What is the reason of this? Firstly, She alone is uncreated; all other beings are of Her creation, therefore none can exist on Her own level. Secondly, the highest relationship between creature and Deity is that of Perfect Union; this is the final aim of every soul, and no special relationship can be higher than this. What are the powers of Dea? The powers of Dea are infinite; no thing is impossible to Her. What is the knowledge of Dea? The knowledge of Dea is infinite; She knows all that is, all that has been and all that is to come. Its intention was to clarify and codify the most fundamental tenets of the Faith of Dea. Nearly everything in it is common to the understanding of all Deanists, with the exception of the parts that are specifically Filianic – that is, those that relate to the Daughter. Some Deanists regard God simply as the Mother, while others the Filyani, or Filianists look to the lunar Daughter of the Solar Mother as the Mediatrix between Deity and the world, just as the moon reflects the light of the sun which is "too bright for us to look upon". The doctrine of the Daughter, and of the Threefold Nature of Deity is, naturally enough, often compared to the Christian concept of the Trinity, to which it is, in some respects, parallel. Again, the Mother can be seen as Saguna Brahma – Deity-with-form – while the Dark Mother is Nirguna Brahman, Deity-beyond-form, and therefore essentially unknowable to our earthly faculties of perception, reason and even analogy hence the Upanishadic formula *neti, neti* – not this, nor this – while the Daughter mediates Dea-with-Form to our earthly state. Yet again the three Forms or rather the two Forms and the non-Form may be seen in terms of the three gunas, with the Dark Mother representing the apex of the upward tendency Sattwa, the Mother representing the outward tendency Rajas in its most fundamental form – the manifestation of the cosmos itself – and the Daughter representing the descending tendency Tamas, not because She Herself is in any sense tamasic, but because She sacrificially descends to the lowest depths of creation for the salvation of all beings. These catechism questions deal with the divine origin of

maid, and with the understanding that, ultimately, all things are Dea, and Her most perfect reflection in any world-system is in its central or Axial being, which, in our world-system, is humanity. These questions deal with metempsychosis â€” the transmigration of the being from one form of existence to another â€” which in Hinduism and Buddhism is known as the Wheel of Samsara. This does not necessarily imply a doctrine of earthly "reincarnation". The state of the being in material existence is often said to be caused by avidya, that is, by ignorance of the true nature of the Divine, which is all-in-all. Eastern doctrines, and the ancient Greek understanding have tended to see this in terms of knowledge and ignorance, while the western monotheisms have tended to adopt a more moral perspective, seeing the "fall" as originating in an act of will. The Catechism states the matter simply, without stressing either perspective both of which are true in their own terms and affirms the ultimate nature of maid as being one with Dea. The Mother is the Creatrix. She is Dea seen in Her expansive or creative mode. The term "energy" needs to be treated carefully. It should certainly not be confused in any way with the conceptions of modern physics which are sometimes abusively projected onto the metaphysical plane by "New Age" writers, following their predecessors the Theosophists. The Sanskrit term shakti, understood in its highest sense, as the creating, enabling and animating power of the cosmos, is much nearer to the sense intended here. The Mother can also be seen as Maya, the all-beneficent provider of the world She has made for us to inhabit. The Daughter is Dea in Her aspect of Love. We may see that She is, in some senses, continuous with the Mother â€” continuing Her creative play, manifesting the love that is inherent in the Mother and mediating these things to our fallen state. Some would argue that the separation between Mother and Daughter is to some extent artificial, but the Filianists Filyani regard Her as the form in which we should approach Dea because She makes our approach to the Mother possible, especially in this dark age. The Dark Mother is the unknowable Nirguna Brahman. We can say little of Her beyond neti, neti. It is important, however, to understand that the term "dark" refers to her unknowability, and, to an extent, to the darkness we feel in relation to the final dissolution of the light-world we know: There is no implication of darkness in the negative sense, which some would see in the worship of Kali or in the figure of the Crone in ancient European religion. While these figures have their place in tradition, they are all too frequently misunderstood by modern people, particularly, in this case, "feminists" who are attracted to "darkness" for all the wrong reasons and who, consciously or unconsciously, wish to bring Tamasic deformism into religion. In a certain sense the "Darkness" of the Dark Mother is seen as a Higher Light; a Light so elevated that it does not dazzle our "eyes", as does the Light of the Mother, but is wholly imperceptible to them. This Mystery is expressed in the words of the Filianic Rite, when she is called upon as: These questions make clear the transcendence of Dea, Her independence both of time and space, and the absolute dependence of the manifest cosmos upon Her. They also firmly refute the error of polytheism, which is a metaphysical absurdity there cannot be two Absolutes, neither can a circle have two centres. No genuine tradition has ever been polytheistic in the sense of postulating a multiplicity of Absolutes, though the Western Monotheisms have sometimes misunderstood other traditions in this way. All traditions recognise the multiplicity of the Powers of Deity. In the West these are normally termed Angels. Question 27 makes clear the universality of Dea as the one Absolute, Who may be seen in different ways by different peoples. Questions 28 and 29 are directed primarily at the notion of a "Goddess" having a "male consort". Dea is the Absolute, and necessarily has no consorts or equals. Questions 30 and 31 affirm the omnipotence and omniscience of Dea.

Chapter 2 : The Catechism of Our Mother God

Mary No 50 04 Ebook Download, Free Short Catechism Of Mary No 50 04 Download Pdf, Free Pdf Short Catechism Of Mary No 50 04 Download Teaching The Catholic Doctrine - Dolindo.

What About the Virgin Mary? A Brief Catechism About Mary 1. Why waste your time with a Marian catechism? Is the moon any less important or lovely because the sun is the center of our solar system? Also, the New Testament has more content on Mary than on any other woman. That tells me that Mary is an important figure and that believers ought to take notice. What was Mary called among her people, and what does the name mean? Among the Aramaic speaking Jews of her own time she was called "Maryam," the Hebrew version of which is "Miriam. How old was Mary when she gave birth to Jesus? We cannot, of course, say for certain, but a likely conjecture is between 14 and 17 years old. How literally does the Church understand the doctrine of the Virgin Birth? The Church has always understood that when St. Luke tells us 1: The Holy Orthodox Church, the Catholic Church, traditional Anglicans and Lutherans, as well as most conservative Protestant bodies believe the Virgin Birth to be a literal, historical fact: There is, to be sure, a deeper theological meaning to the doctrine of the Virgin Birth in addition to the literal one. Almost everything and everyone in Scripture has a secondary, "typological" significance. In causing His Son to be conceived in an intact virgin, God was demonstrating that He was taking up His abode with men among "virgin Israel," that is, among the Righteous Remnant of His People. So, Mary has a symbolic, as well as historical, meaning as the Mother of Jesus Christ? Her very statement in her beautiful song of praise, the Magnificat, that "from henceforth all generations will call me blessed" recalls the promise to Abraham and hence his people that whoever blessed him and them God would bless. To bless Mary as did Gabriel, her cousin Elizabeth, and countless others through the ages is to bless not only her, but also the Righteous Remnant of Israel to whom Jesus Christ came and among whom He first proclaimed the Kingdom of God. John tells us 1: John is saying quite forthrightly that Jesus is that Divine Presence, but no longer resting on an Ark of wood, He "pitched His tent among us" in the Womb of a living woman of flesh and blood. Catholics and Orthodox call Mary ever-virgin. Does the New Testament say Mary had other children? However, if you look at Matthew Also, read John Seeing his mother and the disciple whom he loved standing near her, Jesus said to his mother, "woman this is your son. John the apostle, which would be very strange and probably even illegal had Mary had children of her own who could have cared for her. One must also take into account the almost universal belief of Christians throughout the ages that Mary, the Mother of Jesus, whom we call the God-bearer, was ever-virgin. In the Old Testament it is written that Michal had no child until the day of her death; does that mean she had one after she died? The Evangelist, by stating that Joseph did not "know" Mary "until" she had given birth to Jesus, is simply re-emphasizing that this was a virgin birth, a birth caused by God and not man. Jerome, a language scholar, explained that the use of "until" is a Hebrew idiom which does not necessarily imply Mary had other children. Even John Calvin believed "firstborn" simply indicated that Mary was a virgin, and agreed with St. Does this mean that there is a second, third, fourth born? That would be heresy. A first-born can be the only born. The term "firstborn" also had an important meaning in Judaic religion: The firstborn was considered holy and belonging solely to God as it was written in the Torah, "The first son that opens the womb shall be holy to the Lord. Firstborn also is a synonym for "preeminent" in this ancient usage. Why is Mary called "Mother of God Greek: Mary was declared the "theotokos," Greek for God-Bearer, in early Christian worship, and the title was officially made doctrine at the Council of Chalcedon in AD. The term "theotokos" does not mean that Mary is somehow the mother of the Trinity, or that she existed at the beginning of time. Absolutely no informed or educated Christian believes this; it seems only those who would seek to mischaracterize catholic belief assert that we believe Mary is somehow the mother of the entire Godhead. The history is a bit long and messy, but affirming Mary as mother of God has more to do with who Jesus is, than Mary. It has everything to do with Christ being fully God and human at the same time. Calling Mary God-Bearer simply affirms that Mary is the mother of the one person, Jesus Christ, who is both fully human and fully divine. This is all "theotokos" implies. Catholics, Orthodox, and the majority of Protestants

accept the declarations of the Council of Chalcedon that call Mary "theotokos. Can you provide quotes from the Protestant reformers calling Mary "mother of God" and "ever-virgin? It is an article of the Faith that Mary is the Mother of the Lord and still a virgin Christ, we believe, came forth from a womb left perfectly intact. The Works of Luther, by Weimar, translated by Pelikan. In this work whereby she was made the Mother of God, so many and such great good things were given to her that no one can grasp them Calvin agreed Mary was the Mother of God and that her perpetual virginity was possible: Elizabeth called Mary Mother of the Lord The Works of Calvin, Berlin, The inference he [Helvidius] drew from it was, that Mary remained a virgin no longer than till her first birth, and that afterwards she had other children by her husband No just and well-grounded inference can be drawn from these words William Pringle Zwingli Swiss reformer whose teachings influenced later Anabaptists, although they were more radical than he was said similar things: I esteem immensely the Mother of God, the ever chaste, immaculate Virgin Mary. The more the honor and love Christ grows among men, the more esteem and honor for Mary grows, for she brought forth for us so great and so compassionate a Lord and Redeemer. John Wesley, Anglican priest and founder of the Methodists later became the Methodist Church wrote this in a letter to a Roman Catholic, explaining the beliefs Anglicans and Roman Catholics share: Zwingli used the word "immaculate" concerning Mary. Does this refer to the Immaculate Conception? The Catholic Church teaches that Mary, who is "full of grace," and heralded as "the new Eve" by the Church Fathers, was without Original and consequently actual sin from the moment of her conception. The doctrine of the Immaculate Conception is a belief specific to the Catholic Church, although many Eastern Church Fathers believed in it. Nonetheless, the concept of Mary being conceived immaculately is first clearly articulated by Eastern Church Fathers, beginning in the Syrian Church, around the 4th century. The Syrian Christians even likely celebrated a feast of the Immaculate Conception. However, after Monophysitism overtook Syria, the feast gradually fell out of use. Having said that, however, it must be pointed out that the Eastern Orthodox and Oriental Orthodox do call Mary the "all-blameless" and "all-holy. Thus while she may not have always quite understood everything Jesus was saying and doing, she did not commit any actual, willful sins. I have heard nearly the same idea expressed by many Anglicans and even by some Lutherans, both clergy and laity. Part of the division over the Immaculate Conception is that Eastern Christians do not conceive of Original Sin in the same way Western Christians do, as an inheritable condition. Thus, for many Easterners, there is no theological need for Mary to be born immaculately for her to be sinless. Some Orthodox theologians have even suggested the Orthodox would believe in the Immaculate Conception if they believed in the Western definition of Original Sin. They disagree as to when it happened. Perhaps this recognition is a starting point for future unity on this matter? And whether she was totally sanctified from sin at her conception or sometime later, all agree that her holiness comes from Jesus Christ, not herself. Was Mary Assumed Into Heaven? Is That in the Bible? The Catholic Church, the Orthodox Churches, and many Anglicans, teach that Mary was assumed into heaven, body and soul. Eastern Christians including many Catholics tend to believe that Mary fell asleep died before being taken to heaven. The Eastern Churches call this the Dormition of Mary. Western Catholics conceive of Mary being assumed while still alive. The Catholic Catechism states: However, special people are often taken to heaven in special ways. The Bible tells us Elijah was assumed into heaven. Moses was thought to be taken into heaven in a special manner, mentioned in the apocryphal Assumption of Moses , a work quoted in the New Testament Letter of Jude. In answer to the second part of the question, the Assumption is not explicitly mentioned in the Bible. However, in Revelation we read of a "woman clothed with the sun," thought to be Mary in ancient Christian Scriptural interpretation. If this interpretation is true, then St. We must remember that neither Catholic nor Orthodox Christians hold to the Reformation tradition of sola scriptura, i. Catholics and Orthodox and the early Church see no contradiction between the two, and recognize that truth unfolds through Holy Tradition. Thus something hinted at in Scripture, like the Assumption of Mary, is more fully demonstrated by Tradition. All of this makes me think, but, why do you pray to Mary? And yet, this early bishop has no trouble asking the intercession of the Mother of God. If I come to you and ask you to pray for me, am I worshipping you? Paul asked the recipients of his epistles to pray for him; was he "worshipping" them by that request? So far you have been asking the theoretical questions, now let me ask you a question:

Chapter 3 : Mary as Sinless

Short Catechism that presents the Church's teaching about Our Lady in clear and concise form. Written by a world-famous theologian who was active at Vatican II, this little book will enable the reader to learn at a glance the essential Catholic teachings about Mary and what she means to the life of all Christians.

But there is another order of knowledge, which man cannot possibly arrive at by his own powers: This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men. His will was that men should have access to the Father, through Christ, the Word made flesh, in the Holy Spirit, and thus become sharers in the divine nature. It involves a specific divine pedagogy: God communicates himself to man gradually. He prepares him to welcome by stages the supernatural Revelation that is to culminate in the person and mission of the incarnate Word, Jesus Christ. Irenaeus of Lyons repeatedly speaks of this divine pedagogy using the image of God and man becoming accustomed to one another: And furthermore, wishing to open up the way to heavenly salvation - he manifested himself to our first parents from the very beginning. For he wishes to give eternal life to all those who seek salvation by patience in well-doing. Again and again you offered a covenant to man. The covenant with Noah after the flood gives expression to the principle of the divine economy toward the "nations", in other words, towards men grouped "in their lands, each with [its] own language, by their families, in their nations". It is intended to limit the pride of fallen humanity¹⁰ united only in its perverse ambition to forge its own unity as at Babel. Abel the just, the king-priest Melchisedek - a figure of Christ - and the upright "Noah, Daniel, and Job". God forms his people Israel ⁶² After the patriarchs, God formed Israel as his people by freeing them from slavery in Egypt. He established with them the covenant of Mount Sinai and, through Moses, gave them his law so that they would recognize him and serve him as the one living and true God, the provident Father and just judge, and so that they would look for the promised Savior. The purest figure among them is Mary. In him he has said everything; there will be no other word than this one. John of the Cross, among others, commented strikingly on Hebrews 1: In giving us his Son, his only Word for he possesses no other, he spoke everything to us at once in this sole Word - and he has no more to say. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty. They do not belong, however, to the deposit of faith. Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church. Christian faith cannot accept "revelations" that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such "revelations". He has thus provided the definitive, superabundant answer to the questions that man asks himself about the meaning and purpose of his life. It will remain in force as long as the world lasts. By the covenant God formed his people and revealed his law to them through Moses. Through the prophets, he prepared them to accept the salvation destined for all humanity. Ezek 36; Isa John of the Cross, tr. Kavanaugh, OCD, and O. Institute of Carmelite Studies, ,

Chapter 4 : Catechism of the Catholic Church - The Revelation of God

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What is forbidden in the third commandment? The third commandment forbiddeth all profaning or abusing anything whereby God maketh himself known. What is the reason annexed to the third commandment? The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment. Which is the fourth commandment? The fourth commandment is, Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: What is required in the fourth commandment? The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself. Which day of the seven hath God appointed to be the weekly sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath. How is the sabbath to be sanctified? What is forbidden in the fourth commandment? The fourth commandment forbiddeth the omission or careless performance of the duties required, 1 and the profaning the day by idleness, 2 or doing that which is in itself sinful, 3 or by unnecessary thoughts, words, or works, about our worldly employments or recreations. What are the reasons annexed to the fourth commandment? Which is the fifth commandment? The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. What is required in the fifth commandment? The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, 1 inferiors, 2 or equals. What is the forbidden in the fifth commandment? The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations. What is the reason annexed to the fifth commandment? Which is the sixth commandment? The sixth commandment is, Thou shalt not kill. What is required in the sixth commandment? The sixth commandment requireth all lawful endeavours to preserve our own life, 1 and the life of others. What is forbidden in the sixth commandment? The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto. Which is the seventh commandment? The seventh commandment is, Thou shalt not commit adultery. What is required in the seventh commandment? What is forbidden in the seventh commandment? The seventh commandment forbiddeth all unchaste thoughts, words, and actions. Which is the eighth commandment? The eighth commandment is, Thou shalt not steal. What is required in the eighth commandment? The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others. What is forbidden in the eighth commandment? What is the ninth commandment? The ninth commandment is, Thou shalt not bear false witness against thy neighbour. What is required in the ninth commandment? What is forbidden in the ninth commandment? Which is the tenth commandment? What is required in the tenth commandment? The tenth commandment requireth full contentment with our own condition, 1 with a right and charitable frame of spirit toward our neighbour, and all this is his. What is forbidden in the tenth commandment? The tenth commandment forbiddeth all discontentment with our own estate, 1 envying or grieving at the good of our neighbour, 2 and all inordinate motions and affections to any thing that is his. Is any man able perfectly to keep the commandments of God? No mere man since the fall is able in this life perfectly to keep the commandments of God, 1 but doth daily break them in thought, word, and deed. Are all transgression of the law equally heinous? Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others. What doth every sin deserve? What doth God require of us, that we may escape his wrath and curse due to us for sin? To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, 1 with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption. What is faith in Jesus Christ? Faith in Jesus Christ is a saving grace, 1 whereby we

receive and rest upon him alone for salvation, as he is offered to us in the gospel. What is repentance unto life? Repentance unto life is a saving grace, 1 whereby a sinner, out of a true sense of his sin, 2 and apprehension of the mercy of God in Christ, 3 doth, with grief and hatred of his sin, turn from it unto God, 4 with full purpose of, and endeavour after, new obedience. What are the outward means whereby Christ communicateth to us the benefits of redemption? The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation. How is the word made effectual to salvation? The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation. How is the word to be read and heard, that it may become effectual to salvation? The word may become effectual to salvation, we must attend thereunto with diligence, 1 preparation, 2 and prayer; 3 receive it with faith and love, 4 lay it up in our hearts, 5 and practice it in our lives.

Chapter 5 : What About the Virgin Mary? (A Brief Catechism About Mary)

The Short Catechism of Mary from Catholic Book Publishing presents the Church's teachings about Mary in clear and concise form. Written by Cardinal Charles Journet, a well-respected Swiss theologian who was influential at Vatican II, this handy, pocket-sized book will enable the reader to learn at a glance the essential Catholic teachings about Mary and what she means to the life of all.

What is the chief end of man? What rule hath God given to direct us how we may glorify and enjoy him? The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him. What do the Scriptures principally teach? The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth. Are there more Gods than one? There is but one only, the living and true God. How many persons are there in the godhead? There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory. What are the decrees of God? The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass. How doth God execute his decrees? God executeth his decrees in the works of creation and providence. What is the work of creation? How did God create man? God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures. What special act of providence did God exercise toward man in the estate wherein he was created? When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death. Did our first parents continue in the estate wherein they were created? Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God. Sin is any want of conformity unto, or transgression of, the law of God. What was the sin whereby our first parents fell from the estate wherein they were created? The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression. Into what estate did the fall bring mankind? The fall brought mankind into an estate of sin and misery. Wherein consists the sinfulness of that estate whereinto man fell? What is the misery of that estate whereinto man fell? All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever. Did God leave all mankind to perish in the estate of sin and misery? God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a redeemer. How did Christ, being the Son of God, become man? Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her, yet without sin. What offices doth Christ execute as our redeemer? Christ, as our redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation. How doth Christ execute the office of a prophet? Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation. How doth Christ execute the office of a priest? Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us. How doth Christ execute the office of a king? Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies. How are we made partakers of the redemption purchased by Christ? We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit. How doth the Spirit apply to us the redemption purchased by Christ? The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling. What is effectual calling? What benefits do they that are effectually called partake of in this life? They that are effectually called do in this life partake of

justification, adoption and sanctification, and the several benefits which in this life do either accompany or flow from them. What are the benefits which in this life do accompany or flow from justification, adoption and sanctification? What benefits do believers receive from Christ at death? The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection. What benefits do believers receive from Christ at the resurrection? At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity. What is the duty which God requireth of man? The duty which God requireth of man is obedience to his revealed will. What did God at first reveal to man for the rule of his obedience? The rule which God at first revealed to man for his obedience was the moral law. Where is the moral law summarily comprehended? The moral law is summarily comprehended in the ten commandments. What is the sum of the ten commandments? The sum of the ten commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves. What is the preface to the ten commandments? The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. What doth the preface to the ten commandments teach us? The preface to the ten commandments teacheth us that because God is the Lord, and our God, and redeemer, therefore we are bound to keep all his commandments. Which is the first commandment? The first commandment is, Thou shalt have no other gods before me. What is required in the first commandment? The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly. What is forbidden in the first commandment? The first commandment forbiddeth the denying, or not worshiping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone. What are we specially taught by these words before me in the first commandment? These words before me in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god. Which is the second commandment? The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: What is required in the second commandment? The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word. What is forbidden in the second commandment? The second commandment forbiddeth the worshiping of God by images, or any other way not appointed in his word. What are the reasons annexed to the second commandment? Which is the third commandment? The third commandment is, Thou shalt not take the name of the Lord thy God in vain: What is required in the third commandment? What is forbidden in the third commandment? The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known. What is the reason annexed to the third commandment? The reason annexed to the third commandment is that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment. Which is the fourth commandment? The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: What is required in the fourth commandment? The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself. Which day of the seven hath God appointed to be the weekly sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath. How is the sabbath to be sanctified? What is forbidden in the fourth commandment? The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments or recreations. What are the reasons annexed to the fourth commandment?

Church Supplies. Acolyte Albs & Cinctures; Advent & Christmas. Advent Candles for Church & Chapel; Advent Wreaths for Church & Chapel; Advent Wreaths for Home.

Chapter 7 : Catechism of the Catholic Church - Mary - Mother of Christ, Mother of the Church

Mary - Mother of Christ, Mother of the Church Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church.

Chapter 8 : Inspirational Stories

The Westminster Shorter Catechism. The original text of , with the Assembly's proof texts. Quest. 1. What is the chief end of man? Ans. 1. Man's chief end is to glorify God,(1) and to enjoy him for ever.(2).

Chapter 9 : Catechism of the Catholic Church

Shorter Catechism. Q. 1. What is the chief end of man? A. Man's chief end is to glorify God, and to enjoy him forever. Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?