

Theology III

Midterm Review 2014-2015

True/False

Indicate whether the statement is true or false.

1. Liturgy means the 'work of God'.
2. Liturgy and meditating in the woods are both prayers.
3. You may only receive the Sacrament of Anointing once.
4. There was a development of liturgy (sacrifice) for the Hebrew people before the time of Christ.
5. Liturgy means the 'work of the people'.
6. Liturgy and meditating in the woods are not equal types of prayer.
7. Formal prayer does not allow one to be open to the Spirit.
8. The 'Church Triumphant' (those in heaven) are not part of the Body of Christ.
9. A handshake is a natural sign.
10. The types of signs used in the Sacraments are conventional signs.
11. During their exile, the Hebrew people were told by the prophet Hosea to make sacrifices with their hearts.
12. *Adventus* means "to be prepared."
13. Sacraments are not entrusted to the Church, but to us as individuals.
14. Grace can also be described as 'friendship with God.'
15. A sneeze is a natural sign.
16. Sacraments are entrusted to us as individuals, not to the Church.
17. Grace can also be described as something that is deserved and earned.
18. Conversion is the first stage in the journey towards the Sacrament of Baptism.
19. There is no explicit evidence for infant baptism in the Bible.
20. A distorted image of God means man seeks power and prestige outside of God.
21. Technically, Godparents have to be Catholic.
22. Evangelization is the first stage in the journey towards the Sacrament of Baptism.

23. There is no implicit evidence for infant baptism in the Bible.
24. Aristotle used the 'four causes' to explain how something is created.
25. The prophesy of Isaiah was fulfilled in Jesus the Christ.
26. *Sui compos* means 'food for the journey'.
27. Theodicy is the problem of the good.
28. Christ's healings were ordered towards earthly things.
29. Most Protestant Christians understand suffering to be redemptive.
30. Christ's healing power on earth ended as His earthly ministry ended.
31. Greed is the moderate desire for earthly goods.
32. Confirmation signifies the completion of one's spiritual journey.
33. The gift of Counsel helps us overcome fear.
34. Baptism is necessary for salvation.
35. Confirmation is a personal Pentecost.
36. The name 'Jesus' means 'the Anointed'.
37. Pouring the water over the head of the person in Baptism is called aspersion.
38. Confirmation signifies the beginning of one's spiritual journey.
39. The opposite of Piety is hardness of heart.
40. The loss of original justice is man losing sanctifying grace.
41. During the Last Supper, Jesus began with the second Cup.
42. You are in communion because you receive communion.
43. Jesus followed all of the traditions during His last Passover meal.
44. Transubstantiation is the proof that the bread and wine become Christ's Body and Blood.
45. Venial sins sever our relationship with God.
46. Reconciliation is the sacrament of faith.
47. Suffering is a punishment for personal sin.
48. Suffering is connected with sin.

49. In an emergency, a Deacon can administer the Sacrament of the Anointing of the Sick if the person is in danger of death.
50. The Sacrament of the Anointing of the Sick is only for those people near death.
51. A person's sins are forgiven when receiving the Anointing of the Sick.
52. Any person can receive the Anointing of the Sick.
53. The fact that Jesus will never abandon us is a effect of the Sacrament of the Anointing of the Sick.
54. If one exhibits a habitual practice of venial sin, that person is more likely to commit a mortal sin.
55. Envy can be defined as always wanting more earthly goods.
56. According to I John 5:15, there is a distinction between a sin that is and is not mortal.
57. Mortal sin just wounds your relationship with God.
58. Concupiscence, or the imperfection in man between desire and reason, is a sin.
59. Humans are totally corrupt.
60. The opposite of the Deadly Sin of Envy is kindness.
61. The deadly sin of Sloth is not putting forth effort in serving God.
62. In the Eucharist, Christ's sacrifice is re-experienced.
63. Pride is the desire for impure pleasure.
64. Christ is substantially present only in the Bread (Body) and Wine (Blood) together.
65. Venial sins can be absolved by asking for forgiveness.
66. The etymology of the word harmatia is to "hit" the mark.
67. When the first Christians met, they often read from the Gospels of Scripture.
68. You man receive the Eucharist when conscious of venial sin.
69. Transubstantiation is a substance change at a perceptible level.
70. Transubstantiation changes the appearance of the bread and wine.

71. After the multiplication of the loaves in John 6, the people called Jesus King.
72. Transubstantiation is a change of substance on a perceptible level.
73. Christ's Body and Blood as the living bread will sustain our earthly lives.
74. The Sunday readings at Mass follow a two-year cycle.
75. A person in sin can never receive the Eucharist.
76. The word Eucharist means *thanksgiving*.
77. The word Eucharist means *blessing*.
78. The presence of Christ in the Eucharist remains as long as the substance remains?
79. The presence of Christ in the Eucharist remains as long as the accidents remains?
80. God sanctifies the world through the Eucharist.
81. Accidents are the essence of a thing.
82. The Church requires Her members to receive communion at least twice a year.
83. Those who are not confirmed are dismissed from the Liturgy of the Eucharist.
84. The liturgy of the Word is also known as the Mass of the Catechumens.

Multiple Choice

Identify the choice that best completes the statement or answers the question.

85. When did the Hebrew people sacrifice animals in their worship?
 - a. Currently in the synagogue.
 - b. Before exile.
 - c. During exile.
 - d. After exile.
86. In class, we discussed that there is no true way of knowing why God preferred Abel's sacrifice to Cain's. What can we at least conclude concerning worship?
 - a. God loves all worship.
 - b. God has a preference in worship.
 - c. You must give it all in worship.
 - d. Cain didn't give his best.
87. Through transubstantiation the _____ of the bread and wine is changed, but the _____ remain the same.
 - a. accidents/substance.
 - b. image/meaning.
 - c. substance/accidents.
 - d. meaning/image.

88. St. Justin Martyr wrote describing a liturgy that is very similar to the current Roman Catholic liturgy. In what century did he write?

- a. 100-200 A.D.
- b. 200-300 A.D.
- c. 300-400 A.D.
- d. 500-600 A.D.

89. The forgiveness of sins in the Anointing of the Sick is a(n) _____.

- a. effect.
- b. cause.
- c. implication.
- d. response.

90. Christ the Physician always directed healing towards _____.

- a. The Kingdom.
- b. The Church Body.
- c. The People.
- d. God Himself.

91. Which is not a parameter of illness?

- a. Anguish.
- b. Despair.
- c. Self-Absorbed.
- d. Envy.

92. What is the 'Problem of Evil'.

- a. Presbuteroi.
- b. Theodicy.
- c. Viaticum.
- d. Sui compos.

93. Anguish and self-absorption are _____ of Anointing of the Sick.

- a. effects.
- b. essential.
- c. parameters.
- d. implications.

94. When did the Hebrew people readings for the Torah and Psalms in their worship?

- a. Currently in the synagogue
- b. Before exile.
- c. During exile.
- d. After exile.

95. This type of prayer unites God's gift with man's acceptance.

- a. Adoration.
- b. Blessing.
- c. Thanksgiving.
- d. Supplication.

96. In the epiclesis, who brings the sacrifice at the hands of the priest to God?

- a. Jesus Christ.
- b. The Father.
- c. The Holy Spirit.
- d. It is the work of the people

97. This type of prayer recognizes that God is God, for His own sake.

- a. Adoration.
- b. Blessing.
- c. Praise.
- d. Supplication.

98. What is meant when we say that the sacraments 'do what they say they do'?

- a. Anamnesis.
- b. Epiclesis.
- c. ex opere operato.
- d. Efficacious.

99. What answer best describes the importance of 'ritual'?

- a. It helps us to remember things.
- b. It helps us to repeat things.
- c. It protects things done in the past.
- d. It protects things solemn and sacred.

100. What describes a Catholic understanding of grace before the Fall (Adam & Eve)?

- a. Not wounded, but lost.
- b. It was supernatural.
- c. It was natural to man.
- d. They were naturally good.

101. What is the fullest sign of the Sacrament of Baptism.

- a. Affusion.
- b. Immersion.
- c. Conversion.
- d. Aspersion.

102. What do we call a baptized Christian who is formally entering the Catholic faith?

- a. Catechumenate.
- b. Elect.
- c. Candidate.
- d. Sponsor.

103. What do we call the person in RCIA just prior to their Baptism?

- a. Catechumenate.
- b. Elect.
- c. Candidate.
- d. Sponsor.

104. Once a person formally enters the RCIA process, they are known as a _____.

- a. Precatchumenate.
- b. Catechumenate.
- c. Elect.
- d. Mystagogy.

105. This gift helps us recognize God's purpose in our lives.

- a. Courage.
- b. Wisdom.
- c. Piety.
- d. Knowledge.

106. This gift helps us stand up for what is right.

- a. Courage.
- b. Wisdom.
- c. Piety.
- d. Knowledge.

107. This gift helps us recognize our need for God.

- a. Courage.
- b. Wisdom.
- c. Piety.
- d. Knowledge.

108. This gift helps us see God working in the world.

- a. Courage.
- b. Wisdom.
- c. Piety.
- d. Knowledge.

109. Once a person receives the Sacraments of Initiation and enters the Church, they enter the stage of RCIA known as _____.

- a. Precatchuminate.
- b. Catechuminate.
- c. Elect.
- d. Mystagogy.

110. Baptism is the sacrament of _____.

- a. Hope.
- b. Grace.
- c. Faith.
- d. Love.

111. The last stage of the journey to the Church is _____.

- a. Evangelization.
- b. Admission to the Eucharist.
- c. Baptism.
- d. Professing the faith.

112. The last sacrament of initiation is _____ (in correct order).

- a. Baptism.
- b. Eucharist.
- c. Confirmation.
- d. Confession.

113. Confirmation is known as the Sacrament of _____.

- a. Faith.
- b. Resurrection.
- c. Journey.
- d. Grace.

114. The ordinary minister of Confirmation in the Orthodox Church is _____.

- a. Minister.
- b. Godparent.
- c. Bishop.
- d. Priest.

115. The ordinary minister of Confirmation in the Roman Catholic Church is _____.

- a. Minister.
- b. Godparent.
- c. Bishop.
- d. Priest.

116. On the cross, Jesus requested the "Cup of _____."

- a. Communion.
- b. Blessing.
- c. Consummation.
- d. Benediction.

117.How did Jesus feed the vast crowds which came to Him?

- a. Consecration.
- b. Multiplication.
- c. Transubstantiation.
- d. Consecration.

118.How did Melchizedek's use of bread and wine foreshadow the Eucharist?

- a. Supplication.
- b. Holocaust.
- c. Blessing.
- d. Thanksgiving.

119.What specifically linked disbelief in Christ's Body and Blood with the Last Supper in the Bread of Life discourse.

- a. The disciple left.
- b. It was hard to believe.
- c. Judas' betrayal.
- d. Not giving a sign.

120.What did the people call Jesus after He multiplied the five loaves and two fish?

- a. King.
- b. Prophet.
- c. Rabbi.
- d. God.

121.What did the people call Jesus during the Bread of Life discourse?

- a. King.
- b. Prophet.
- c. Rabbi.
- d. God.

122.What is the Greek word for sin?

- a. Mystagogy.
- b. Harmatia.
- c. Theotokos.
- d. Lex Orandi.

123.What is the material cause of the Sacrament of Reconciliation?

- a. Holy Spirit.
- b. Reconcile with God.
- c. Contrition of the penitent.
- d. Absolution.

124.This Deadly Sin becomes quite easy to dismiss one's need for God.

- a. lust.
- b. greed.
- c. sloth.
- d. pride.

125.To control our desires by reason is what corresponding virtue to the deadly sins?

- a. Humility.
- b. Diligence.
- c. Temperance.
- d. Patience.

126.Which of the following are conditions for mortal sin?

- a. One must have full knowledge.
- b. They can be accumulated venial sins.
- c. The person must be sorry.
- d. The sin must be serious.

127. The Eucharist is a sacrament of _____.

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|-----------|--------------------|
| a. Faith. | c. Reconciliation. |
| b. Grace. | d. Resurrection. |

128. When you wish misfortune on someone else because of what they have.

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| a. Greed. | c. Anger. |
| b. Envy. | d. Pride. |

129. To profane or receive the Eucharist in the state of serious sin is known as _____.

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| a. mortal. | c. venial. |
| b. grave. | d. sacrilege. |

130. The root of all sin is _____.

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| a. lust. | c. sloth. |
| b. greed. | d. pride. |

131. The sin of _____ is the unhealthy obsession of worldly things for pleasure.

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|-----------|-----------|
| a. lust. | c. sloth. |
| b. greed. | d. pride. |

Multiple Response

Identify two or more choices that best complete the statement or answer the question.

132. Liturgical anamnesis is not this.

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| a. A making present. | c. A reenactment. |
| b. An intellectual remembering. | d. Actually doing it again. |

133. The phrase 'lex orandi, lex credendi' refers to what?

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|-------------------------------------|-----------------------------------|
| a. Law of worship is law of belief. | c. There are laws for worshiping. |
| b. To believe is to worship. | d. Worship reveals belief. |

134. The phrase 'lex orandi, lex credendi' does not refer to what?

- | | |
|------------------------------|-----------------------------------|
| a. Belief reveals worship. | c. There are laws for worshiping. |
| b. To believe is to worship. | d. Worship reveals belief. |

135. The Catholic faith understands salvation to be...

- | | |
|--------------|---------------|
| a. Imparted. | c. Extrinsic. |
| b. Imputed. | d. Intrinsic. |

136. A mystery is _____.

- a. Imparted.
- b. Imputed.
- c. Extrinsic.
- d. Intrinsic.

137. What are ways we described 'grace' in class?

- a. Deserved merit.
- b. Life in Christ.
- c. Undeserved merit.
- d. Life everlasting.

138. To pray (defined) is to lift one's _____ and _____.

- a. Soul.
- b. Heart.
- c. Mind.
- d. Spirit.

139. What describes a Protestant understanding of grace before the Fall (Adam & Eve)?

- a. It was wounded, but not lost.
- b. It was not supernatural.
- c. It was natural to man.
- d. They were naturally good.

140. The Protestant faith understands salvation to be...

- a. Imparted.
- b. Imputed.
- c. Extrinsic.
- d. Intrinsic.

141. What Catholic can receive the Anointing of the Sick?

- a. Any sick person.
- b. Any person in danger of death.
- c. Any elderly person.
- d. Any person who asks.

142. The 'prayer' and 'sanctification' are what causes of the Anointing of the Sick

- a. Material.
- b. Formal.
- c. Efficient.
- d. Final.

143. What two things are associated (specifically mentioned) with James 5:14-15?

- a. Healing.
- b. Sanctification.
- c. Grace.
- d. Forgiveness.

144. What are the implications of the Sacrament of the Anointing of the Sick?

- a. Christ never abandons us.
- b. Preparation for eternal life.
- c. Forgiveness of sin.
- d. Healing power of Christ continues.

145. What are not ways we described 'grace' in class?

- a. Deserved merit.
- b. Life in Christ.
- c. Undeserved merit.
- d. Life everlasting.

146. Pope St. Leo the Great said that what was visible in our Savior, has now passed over into _____.

- a. Mysteries.
- b. The Eucharist.
- c. Holy Spirit.
- d. Sacraments.

147. Water and the Word (I baptize you) are which of the following causes?

- a. Efficient.
- b. Material.
- c. Formal.
- d. Final.

148. Infants are baptized into and by whose faith?

- a. Godparents.
- b. Christ.
- c. Their own.
- d. Church community.

149. The essential rite contains which of the following causes?

- a. Efficient.
- b. Material.
- c. Formal.
- d. Final.

150. The point about Baptism and Confirmation that we made from Acts 2:38 is that both are _____ and from Acts 8:14-17 that they are also _____.

- a. Necessary.
- b. Connected.
- c. The same.
- d. Separate.

151. Original sin is the loss of original _____ and _____.

- a. Grace.
- b. Faith.
- c. Holiness.
- d. Justice.

152. A distorted image of God means man seeks these things rather than God?

- a. Love.
- b. Christ.
- c. Power.
- d. Prestige.

153. If an infant dies without being baptized, the Church teaches...

- a. The child goes to limbo.
- b. We rely on God's mercy.
- c. The child cannot be saved.
- d. We rely on the godparent's faith.

154. What are the two requirements of the Confirmation Sponsor?

- a. Must be over 18.
- b. Must be Christian.
- c. Must be confirmed.
- d. Must be practicing Catholic.

155. The two ways Confirmation completes our Baptism are what?

- a. More perfectly binds to the Church.
- b. Purifies the individual.
- c. Forgives sin.
- d. Strengthens.

156. The opposite of Wisdom is _____ and the opposite of Knowledge is _____?

- a. Hard heart.
- b. Foolishness.
- c. Dull mind.
- d. Ignorance.

157. The opposite of Wisdom is _____ and the opposite of Fortitude is _____?

- a. Hard heart.
- b. Foolishness.
- c. Fear.
- d. Ignorance.

158. What are two things that Jesus broke with tradition during the Passover meal?

- a. It wasn't on the Sabbath.
- b. He omitted one of the cups.
- c. Referred to the bread as His Body.
- d. It was a making present.

159. Absolution and the Holy Spirit are what two causes of the Sacrament of Reconciliation?

- a. Material.
- b. Formal.
- c. Efficient.
- d. Final.

160. Why did Saturday worship end for the early Christians?

- a. They were expelled from the Temple.
- b. They were no longer Jews.
- c. It was a new Covenant.
- d. Influx of Gentiles into the faith.

161. When we commit the seven deadly sins, we....

- a. lose God's love.
- b. are separated from God.
- c. risk eternal death.
- d. go to hell.

162. The Seven Deadly Sins provide the person with which of the following?

- a. Reconciliation.
- b. Weaknesses.
- c. Self-knowledge.
- d. Fears.

163. Which sin is most like the deadly sin of Envy?

- a. Pride.
- b. Jealousy.
- c. Sloth.
- d. Gluttony.

164. List two ways that we can prepare for receiving the Eucharist prior to Mass.

- a. Fast.
- b. Arrive on time.
- c. Reconciliation.
- d. Properly greet others.

165. _____ and _____ prefigured the Eucharist.

- a. Manna in the desert.
- b. Elijah.
- c. Crossing the Red Sea.
- d. Melchizedek.

166. The two miracles in John 6 are _____ and _____.

- a. multiplication of loaves.
- b. twelve baskets remaining.
- c. transubstantiation of His Body & Blood.
- d. walking on the water.

167. What are two similarities between the multiplication of the loaves/fishes and the Bread of Life discourse?

- a. Hard to accept.
- b. Christ was with His disciples.
- c. They were signs.
- d. Both are spiritual.

168. Through transubstantiation the _____ of the bread and wine is changed, but the _____ remain the same.

- a. accidents/substance.
- b. image/meaning.
- c. substance/accidents.
- d. meaning/image.

169. At the Last Supper, Jesus initiated these two things.

- a. His earthly ministry.
- b. His twelve Apostles
- c. The Eucharist.
- d. The Priesthood.

170. Melchizedek foreshadowed Christ in which two ways?

- a. He blessed bread.
- b. He multiplied bread.
- c. He was the King of Peace.
- d. He said, "Be not afraid."

171. List two of the four requirements of a sacrifice in the Old Testament.

- a. It must be by a priest.
- b. It must be eaten.
- c. It must be destroyed.
- d. It must be represented.

Matching

Choose the best answer that matches the question or statement.

- | | |
|--------------|--------------------------|
| a. Epiclesis | e. Goal of liturgy |
| b. Sacrifice | ab. Anamnesis |
| c. Liturgy | ac. Effect of liturgy |
| d. Prayer | ad. Active participation |

172. Lifting of the mind and heart to God.

173. The baptized uniting their sacrifice to Christ's during liturgy.

174. To glorify God.

175. A sense perceptible gift.

176. A type of prayer.

177. Connecting heaven and earth.

178. The calling down of the Holy Spirit.

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| a. Love. | e. Actual |
| b. Sanctifying | ab. Actions. |
| c. Grace | ac. Sacrament |
| d. Power. | ad. Sign |

179. This type of grace remains in the soul.

180. Sacraments are efficacious because of the _____ of the Holy Spirit.

181. This is a way God communicates with us, that we can sense.

182. Christ and the Church are this to the world.

183. This type of grace leaves after the action is over.

184. Sacraments are efficacious because of the _____ of the Father.

185. This is a way God communicates with us, that we can sense.

186. This grace is received in Baptism.

- | | |
|---------------|--------------------|
| a. Humility | e. Priest |
| b. Faith | ab. King |
| c. Conversion | ac. Prophet |
| d. Contrition | ad. Evangelization |

187. This means adhering to the whole truth as God revealed it.

188. To share in the mission of Christ.

189. An honest self-assessment.

190. To proclaim the Gospel in word and action.

191. To witness to the truth.

192. A radical reorientation away from sin and towards God.

193. To recognize one's own sinfulness.

194. Able to unite one's own sacrifices with Christ's

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|-------------------------|----------------|
| a. Lamb that was slain. | e. Seven eyes. |
| b. Lent. | ab. Ordinary. |
| c. Seven horns. | ac. Triduum. |
| d. Baptism of the Lord. | ad. Incense |

195. The highest holy days of the Catholic Church.

196. Marks the end of the Christmas season.

197. Means all knowing.

198. The center of the imagery in the Book of Revelation.

199. End at the celebration of the Mass of the Last Supper.

200. Means all powerful.

201. The liturgical time that celebrates Christ's earthly ministry.

202. Is a sign of our prayers rising to heaven.

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|------------------------|-----------------------|
| a. Deacon. | e. <i>Sui compos.</i> |
| b. Oil. | ab. <i>Viaticum.</i> |
| c. <i>Presbuteroi.</i> | ac. Prayer. |
| d. Healing. | ad. Priest. |

203. The material cause of the Anointing of the Sick.

204. Etymology of the English word 'priest'.

205. The formal cause of the Anointing of the Sick.

206. Means 'responsible for one's self'.

207. Food for the journey.

208. The celebrant of the Anointing of the Sick.

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|-------------------|---------------------------------------|
| a. Formula. | e. Regeneration/ Forgiveness of Sins. |
| b. Evangelization | ab. Water. |
| c. Conversion | ac. Holy Spirit. |
| d. | ad. Justification. |

209. To proclaim the Gospel by word and deed.

210. The material cause of the Sacrament of Baptism.

211. The efficient cause of the Sacrament of Baptism.

212. One thing that is lost due to original sin.

213. The formal cause of the Sacrament of Baptism.

214. The final cause of the Sacrament of Baptism.

215. To reorient away from sin and towards God.

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|----------------------|-----------------------|
| a. Understanding. | e. Final. |
| b. Confirmation name | ab. Piety. |
| c. Wisdom | ac. Fortitude. |
| d. Material. | ad. Defend the faith. |

216. To remain steady in the face of obstacles.

217. To penetrate the core of revealed truths.

218. Signifies entering a new phase of spiritual life.

219. Rendering God worship and service.

220. The opposite of this Gift is pride.

221. The ability to judge the truths of God.

222. An effect from the special graces received in Confirmation.

223. Sacred Chrism is this cause.

a. Understanding.

b. Fortitude.

c. Counsel.

d. Wisdom

e. Piety.

ab. Knowledge.

224. First Gift of the Holy Spirit.

225. Second Gift of the Holy Spirit.

226. Third Gift of the Holy Spirit.

227. Fourth Gift of the Holy Spirit.

228. Fifth Gift of the Holy Spirit.

229. Sixth Gift of the Holy Spirit.

a. Participation in Body of Christ.

b. Reconcile first with neighbors.

c. Manna.

d. Accidents

e. On the cross.

ab. Christ's Body and Blood.

ac. Substance.

ad. Referred to the wine as His Blood.

230. Temporarily took away hunger and thirst.

231. St. Paul referred to the Eucharist as this in I Corinthians 10:16.

232. This broke with tradition during the Christ's last Passover meal.

233. The imperceptible characteristics of a thing.

234. The Didache said to do this prior to receiving the Eucharist.

235. Permanently takes away hunger and thirst.

236. When did Jesus drink the 'last cup?'

237. The perceptible characteristics of a thing.

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|--------------------------------|-----------------------------|
| a. Catholic/Orthodox. | e. Ordained man. |
| b. Evangelical/Fundamentalist. | ab. Anabaptist/Mennonite. |
| c. Presbyterian/Reformed. | ac. Lutheran. |
| d. Lay man or woman. | ad. Episcopalian/ Anglican. |

238. An ordinary minister of Holy Communion.

239. Understands communion to be a reenactment that often includes a foot-washing.

240. Believes the bread & wine become the Body, Blood, Soul & Divinity.

241. An extraordinary minister of Holy Communion.

242. Accepts communion as a reenactment and a time for renewal.

243. Uses the "in, with and under" formula for communion.

244. Accepts that communion is a sharing in the spiritual presence of Christ.

245. Accepts a Real Presence, but do not have valid orders.

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|----------------|--------------------------------|
| a. Absolution. | e. Contrition of the penitent. |
| b. Temperance. | ab. Humility. |
| c. The Church. | ac. Lust. |
| d. Chastity. | ad. Generosity |

246. Represented by the priest in the Sacrament of Confession.

247. The corresponding virtue to the deadly sin of Lust.

248. The corresponding virtue to the deadly sin of Pride.

249. The material cause of the Sacrament of Reconciliation.

250. The corresponding virtue to the deadly sin of Greed.

251. This deadly sin treats the other person like an object.

252. The formal cause of the Sacrament of Reconciliation.

253. The corresponding virtue to the deadly sin of Gluttony.