

Compiled by Michael Pekar for the Area Catholic Community of Harding, Buckman, Harding and Pierz
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June 29 Monday

CCC 1157 Song and music fulfill their function as signs in a manner all the more significant when they are "more closely connected . . . with the liturgical action,"¹ according to three principal criteria: beauty expressive of prayer, the unanimous participation of the assembly at the designated moments, and the solemn character of the celebration. In this way they participate in the purpose of the liturgical words and actions: the glory of God and the sanctification of the faithful:² "How I wept, deeply moved by your hymns, songs, and the voices that echoed through your Church! What emotion I experienced in them! Those sounds flowed into my ears distilling the truth in my heart. A feeling of devotion surged within me, and tears streamed down my face - tears that did me good."³

June 30 Tuesday

CCC 1214 This sacrament is called Baptism, after the central rite by which it is carried out: to baptize (Greek baptizein) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the catechumen's burial into Christ's death, from which he rises up by resurrection with him, as "a new creature."⁴

CCC 1215 This sacrament is also called "the washing of regeneration and renewal by the Holy Spirit," for it signifies and actually brings about the birth of water and the Spirit without which no one "can enter the kingdom of God."⁵

July 1 Wednesday

CCC 1216 "This bath is called enlightenment, because those who receive this [catechetical] instruction are enlightened in their understanding . . ."⁶ Having received in Baptism the Word, "the true light that enlightens every man," the person baptized has been "enlightened," he becomes a "son of light," indeed, he becomes "light" himself.⁷

¹ SC 112 # 3.

² Cf. SC 112.

³ St. Augustine, Conf. 9, 6, 14: PL 32, 769-770.

⁴ ⇒ 2 Cor 5:17; ⇒ Gal 6:15; Cf. Rom 6:34; ⇒ Col 2:12.

⁵ ⇒ Titus 3:5; ⇒ Jn 3:5.

⁶ St. Justin, Apol. 1, 61, 12: PG 6, 421.

⁷ ⇒ Jn 1:9; ⇒ 1 Thess 5:5; ⇒ Heb 10:32; ⇒ Eph 5:8.

July 2 Thursday

CCC 1216 Baptism is God's most beautiful and magnificent gift....We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God's Lordship.⁸

CCC 1227 The baptized have "put on Christ."⁹ Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies.¹⁰

July 3 Friday

CCC 1260 "Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery."¹¹ Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.¹²

July 4 Saturday

CCC 1265 Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature,"¹³ member of Christ and coheir with him,¹⁴ and a temple of the Holy Spirit.¹⁵

July 5 Sunday

CCC 1266 The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification: 1) enabling them to believe in God, to hope in him, and to love him through the theological virtues; 2) giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit; 3) allowing them to grow in goodness through the moral virtues. Thus the whole organism of the Christian's supernatural life has its roots in Baptism.

CCC 1285 ... For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."¹⁶

⁸ St. Gregory of Nazianzus, Oratio 40, 3-4: PG 36, 361C.

⁹ ⇒ Gal 3:27.

¹⁰ CE ⇒ 1 Cor 6:11; ⇒ 12:13.

¹¹ GS 22 # 5; cf. LG 16; AG 7.

¹² Something to keep in mind with CCC 161
- Michael Pekar's footnote

¹³ ⇒ 2 Cor 5:17; ⇒ 2 Pet 1:4; cf. ⇒ Gal 4:5-7.

¹⁴ Cf. ⇒ 1 Cor 6:15; ⇒ 12:27; ⇒ Rom 8:17.

¹⁵ Cf. ⇒ 1 Cor 6:19.

¹⁶ LG 11; Cf. OC, Introduction 2.