

The Baltimore Catechism

39. Did all the angels remain faithful to God?

Not all the angels remained faithful to God; some of them sinned.

40. What happened to the angels who remained faithful to God?

The angels who remained faithful to God entered into the eternal happiness of Heaven, and these are called good angels.

41. What do the good angels do in Heaven?

In Heaven the good angels see, love and adore God.

42. How do the good angels help us?

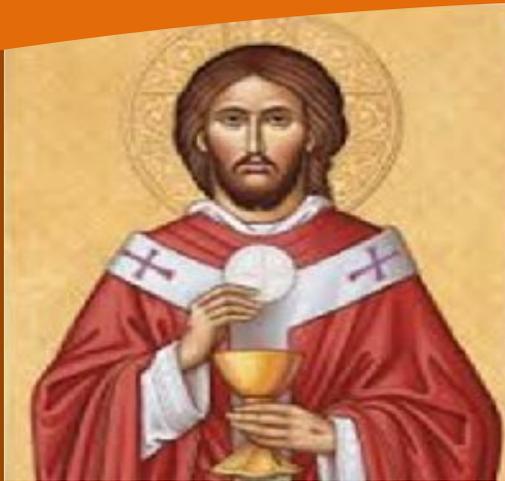
The good angels help us by praying for us, by acting as messengers from God to us and by serving as our guardian angels.

43. How do our guardian angels help us?

Our guardian angels help us by praying for us, by protecting us from harm and by inspiring us to do good.

44. What happened to the angels who did not remain faithful to God?

The angels who did not remain faithful to God were cast into Hell, and these are called bad angels, or devils.



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The Keys to Salvation – Holy Communion

After prayer and confession comes Holy Communion as the third of the four keys to salvation. Believing in the presence of the Body, Blood, Soul and Divinity of Our Lord Jesus Christ in the Eucharist is essential for Catholics. Yet many, many Catholics do not believe what the Church teaches on this matter. Perhaps when Jesus said “How narrow is the gate, and strait is the way, which leadeth to life, and few there are who find it” (Matthew 7:14), He was referring to the fact that most people simply won’t believe in Him. In the case of Holy Communion, almost 70% of self-described Catholics don’t believe in the Real Presence. Stop being part of this crowd!

In baptism, the water is always water and in confirmation, the chrism oil remains oil. But in Holy Communion “the substance of the bread and wine is so changed into the body and blood of our Lord that they altogether cease to be the substance of bread and wine (Council of Trent).” This must be especially true since, in 1 Corinthians 11:27, St. Paul says “Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily ... eateth and drinketh judgment to himself.” Be not mistaken about these words: They are a harsh condemnation of those who abuse the sacrament but they are also a testament to the beauty and majesty of Holy Communion.

“By [this] terrible ... judgment, [St.Paul] shows how enormous is the guilt of those who receive unworthily and do not **distinguish from common food the body of the Lord concealed in the Eucharist** (Council of Trent). This is why I have said to you when we are together at Mass that if you haven’t been to confession then you should not receive Holy Communion. “But let a man prove himself, and so let him eat of that bread, and drink of the chalice (1 Cor 11:28)” that is, prove yourself through an examination of conscience and confession before going to Holy Communion.

Jesus spent three Passover meals with his Apostles. It was at the last Passover meal that Christ “deviated” from the Passover ritual to offer Himself. This surely was shocking to the Apostles. Also, in Luke 24:13–35, it was not until the breaking of the bread that the disciples recognized that it was Jesus who was with them all along. Surely this “bread-breaking” was significant. “Take and eat, this is My Body” are Jesus’ **own** words. To deny He meant literally what He said is calling Jesus a liar, regardless of whether or not we feel repugnant about the matter and especially if we don’t completely understand it. It’s a matter of faith; it comes first, before all else. (cont’d next page)

The Keys to Salvation – Holy Communion

Up to this point I have been trying to impress upon you the importance of Holy Communion as described in Scripture, not just what Jesus said but also what the Apostles themselves said and the way they viewed it.

The Jews believe that they are what they eat. They have hundreds of dietary laws about their food. These laws cover what to eat, when to eat it, and how to cook it. The laws are rich in Old Testament history and Jewish culture.

In Jesus' time, every year on the Day of Atonement (Yom Kippur), the Jewish High Priest would offer up a sacrifice to reconcile the Jewish community with God. The number of lambs to sacrifice would depend on the number of sins committed by the Jewish people over that particular year. Hundreds of lambs would be sacrificed. Now Jesus comes around and says, you know all those lambs you've been sacrificing, I've got something to tell you. I am THE Lamb. I'm the perfect sacrifice. I'm the last Lamb you'll ever need to sacrifice. The Apostles, who were Jews themselves, and who were very familiar with the dietary laws and the feast of the Day of Atonement were sitting there listening to Jesus say at the Passover meal "take this all of you and eat it. This is My body, which

will be given up for you." Can you image the sound of 11 chins dropping to the floor at the same time?

Holy Communion in times of COVID-19 is in tremendous spiritual turmoil. Priests and bishops have lost their supernatural faith and are creating barriers to receiving the Eucharist. Social distancing practices that limit attendees at Mass (for example, the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. can seat 6,000 people in the main church yet only 50 people at a time are allowed to attend Mass) and not allowing people to receive Holy Communion on the tongue are grave matters that scandalize the Catholic faithful. In previous times of plague (**NOT** COVID-19), priests would process through the streets elevating a consecrated host and giving Holy Communion to the dying, oftentimes risking their own lives.

Belief in and partaking of the Real Presence of Christ in Holy Communion comes with countless blessings and graces in this lifetime and in the next. Go to confession and go to Mass and receive the Eucharist on the tongue and from a priest and watch your life positively change!

The *Anima Christi* is a prayer circa the 14th century. It is still widely prayed after receiving the body and blood of Our Lord, Jesus Christ, in Holy Communion.

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, wash me. Passion of Christ, strengthen me. O good Jesus, hear me. Within Thy wounds hide me. Separated from You let me never be. From the evil one, protect me. In the hour of my death call me. And close to you, bid me, that I may praise Thee with Thy saints and with Thy angels Forever and ever. Amen.

Work with anxious concern to achieve your salvation. It is God who, in His goodwill toward you, begets in you any measure of desire or achievement. In everything you do, act without grumbling or arguing, proving yourselves innocent (Philippians 2:12–15).

My dearest children: **You are in mortal danger!** I failed to properly teach you the precepts of the Catholic Church and the beauty, richness and completeness of the Catholic faith. This is why I've taken on this little project. My goal is to produce this newsletter every month and send it along with little tokens to help you appreciate the Gift. It's meant to serve as a moment of reflection and discussion. I love you, and God bless you!

The Gifts of the Holy Spirit

(from SMM/CM: *Nine-day Novena of Justice*)

The Gift of Fortitude

Fortitude is steadfastness in doing what is right and good in the face of obstacles and trials. The gift of fortitude overcomes unreasonable fears, on the one hand, and keeps us from being reckless, on the other. It is the special virtue of those who are pioneers in any endeavor. Fortitude makes it possible for us to undertake difficult tasks, to face risks and dangers and to endure whatever comes, without undue anxiety, discouragement or complaint. Without fortitude we cannot hope to persevere in our Christian calling. Nor can we fulfill the mission that is ours by baptism and confirmation: to bear witness to the gospel for the salvation of the world. May the Holy Spirit renew in us the gift of fortitude amid all the challenges presented by today's society and culture.

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For there is no one in this life, no matter how perfect, who cannot grow to perfection (John 15:1–5). And so your fruit may grow and be perfect, I prune you by means of trials: disgrace, insults, mockery, abuse and reproach, with hunger and thirst, by words and actions, as it pleases my goodness to grant to each of you as you are able to endure. For trial is a sign that shows whether the soul's charity is perfect or imperfect.

Patience is proved in the assaults and weariness I allow my servants, and the fire of charity grows in the soul who has compassion for the soul of the abuser. For she grieves more over the offense done to me and the harm done to the other than over her own hurt. This is how those behave who are very perfect, and so they grow. And this is why I permit all these things. I grant them a stinging hunger for the salvation of souls so that they know day and night at the door of my mercy, so much so that they forget themselves. ... And the more they abandon themselves the more they find me ... If they only saw it, there would be no one would not seek suffering with great solicitude and joy.

- Jesus to Catherine of Sienna, *The Dialogue*, ch. 145, pp. 303–304.