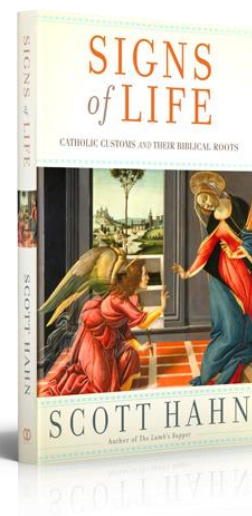


SIGNS OF LIFE:  
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Session Schedule

Sat, June 11, 2022	Introduction Chapters 1 & 2	Session 1
Sat, June 18, 2022	Chapters 3 & 4	Session 2
Sat, June 25, 2022	Chapters 5 & 6	Session 3
Sat, July 2, 2022	Chapters 7 & 8	Session 4
Sat, July 9, 2022	Chapters 9 & 10	Session 5
Sat, July 16, 2022	Chapters 11 & 12	Session 6
Sat, July 23, 2022	Chapters 13 & 14	Session 7
Sat, July 30, 2022	Chapters 15 & 16	Session 8
Sat, Aug 6, 2022	Chapters 17 & 18	Session 9
Sat, Aug 13, 2022	Chapters 19 & 20 Epilogue	Session 10

We meet on Saturday afternoons at 1 PM in St. Joseph's Hall and via Skype. To join the call, use this link:

<https://join.skype.com/lQgHHTRZ731b>

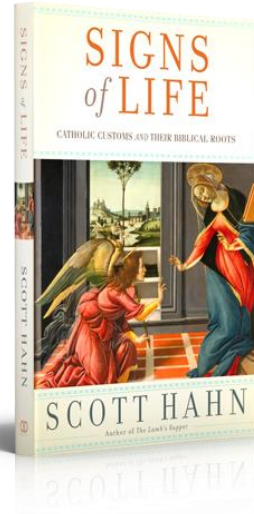
If you've ever wondered *why* Catholics do *what* we do, please join our book study. Your faith will be enriched as together we plumb the depths of the beauty of our Catholic Faith.

## SIGNS OF LIFE:

### 20 Catholic Customs and their Biblical Roots

by Dr. Scott Hahn

#### Glossary



**Absolution:** the forgiveness of your sin by a Catholic priest *in persona Christi*. The words of absolution are: “God, the Father of mercies, through the death and Resurrection of His Son, has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church, may God give you pardon and peace, and I absolve you from your sins in the Name of the Father, the Son, and the Holy Spirit.” The penitent answers: “Amen.”

**Apocalypse:** Unveiling, revelation

**Apostasy:** the rejection by a baptized Catholic of the entirety of the Faith

**Ascetic/asceticism:** Spiritual exercise in the pursuit of virtue; ascetics tame the flesh and control their passions (temptations) to imitate Christ.

**Basilica:** a large oblong hall or building with rounded porticoes; a church granted special privileges by the Pope.

**Beatific Vision:** the joy we will experience in Heaven as we see God face to face.

**Beatitude:** the attitude of complete, deep happiness which can only be won through love of God and neighbor through the Works of Mercy.

**Blasphemy:** to speak ill against God in a contemptuous or scornful manner; you can blaspheme in thought, word, or deed. Contemptuous ridicule of the saints, of sacred objects, or of persons consecrated to God is also blasphemy because God is indirectly attacked. Blasphemy is a grave mortal sin if the blasphemer knows what he/she is doing.

**Canonization:** the process in the Church of formally recognizing a saint. A person who has exhibited sanctity during life will be recognized as a *Servant of God*. If two miracles are attributed to the intercession of the Servant of God, the person is *beatified*; now people are permitted to venerate the person. The Church exhaustively researches the life of the *blessed*, to determine if they lived a life of heroic virtue. Only the Pope can canonize a *blessed* to recognize them as saints.

**Confiteor:** the prayer at the beginning of Mass which allays the guilt of venial sins enough so that we may receive Communion. Venial sins must still be confessed as soon as possible. The prayer is: “I confess to Almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do: through my fault, through my fault, through my most grievous fault. I ask Blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.”

**Contrition:** sorrow for your sins. Contrition may be *imperfect*: you are sorry for your sins because of God’s just punishment. Imperfect contrition suffices for a valid confession. *Perfect* contrition is sorrow for your sins because you have offended God, whom you love, and have impaired your relationship with Him.

**Conversion:** a turning away from sin and a turning toward God. This no longer describes one becoming Catholic; we say “come into full communion with the Church” instead.

**Discursive:** to learn in stages or steps; knowledge building upon previous knowledge.

**Docility:** willingness to listen; meekness

**Efficacious:** Something *does* what it says it does; it is effective

**Excommunication:** exclusion from the community of the faithful until such time as the apostate or heretic has repented. Excommunication is meant to be a correction for the salvation of the soul of the apostate or heretic; it is a mercy. Those who are excommunicated are forbidden to participate in Mass or other public devotions (such as public processions or rosaries); may not receive any of the sacraments; and cannot discharge any ministerial duties until they have repented.

**Fiat:** “Let it be done.”

**Heresy:** holding an opinion in opposition to Divinely-revealed Truth through Scripture, Tradition, and the Magisterium of the Catholic Church; outright doubt or a positive denial of any of the Church’s doctrines.

**Holy Spirit Fruits and Gifts:** See Lesson Four for the seven gifts and the twelve fruits of the Holy Spirit and their definitions.

**Icon:** a sacred image rendered in a particular style: painted on wood and covered with silver, gold, and pearls. In the Eastern Church, icons are used rather than statues.

**Iconoclast:** one who smashes Divine or sacred images

**Iconodules:** one who honors sacred images as points of departure for prayer

**Idolatry:** directs Divine worship to a creature or created thing, a sin against the First Commandment (Exodus 20:4-5). Idolatry is a mortal sin, even if the worship is external only and the Catholic does not believe in the idol, as it violates the duty of *professing* the Faith.

**Indulgence:** the remission of the temporal punishment due to forgiven sins. The Church dispenses indulgences from the treasury of superabundant merits of Jesus and the saints. The measure of how efficacious an indulgence is: the perfection of the act itself and the charity with which the task is performed.

**Intercession:** the prayers of the Blessed Virgin Mary, the saints in Heaven, the faithful on Earth, and the souls in Purgatory mediate on behalf of another person, whether living or dead.

**Liturgy:** the work or service of the people; right worship of God.

**Mortification:** practicing asceticism to control your passions, such that you act from your intellect and will rather than emotions or base instincts. This self-discipline is a means to imitate Christ and to offer some suffering to Him which can be used for your purification, payment of your temporal punishment, or for the good of others.

**Mosaic:** A picture made up of tiny pieces of colored glass.

**Menorah:** means “candlestick.” It has seven candles which the Jewish people use to celebrate religious rituals. The menorah symbolizes Creation, with the highest middle candle being the Sabbath. After the desecration of the Temple in 70 BC when the Jews rededicated the Temple, they had enough oil for one day; but God provided and the oil lasted eight days (the time it took to make more oil).

**Nazirite Vow:** an religious oath taken as a way for non-Levites to participate in the priestly ministry. The Vow was for a finite period of time to dedicate oneself wholly to God. *Nazir* means to consecrate. Jesus was referred to as the *Nazarene* on the inscription on the Cross.

**Pentecost:** In Judaism, Pentecost was the fiftieth day after the first fruits of the harvest; they brought the first fruits of the harvest as an offering to the Lord and the last fruits of the harvest at Pentecost. For Catholics, Pentecost celebrates the gift of the Holy Spirit upon the apostles and Mary in the Upper Room; the “birthday” of the Church.

**Preternatural:** “Beside nature.” Angels and fallen angels are preternatural; they have abilities which we do not have in the natural order.

**Real Presence:** the Presence of Jesus Christ in the Eucharist. The whole Christ is *really, truly, and substantially* Present in the Blessed Sacrament: Body, Blood, Soul, and Divinity. Jesus is uniquely Present in the Eucharist in the fullest sense. See CCC 1373-1381.

**Relic:** An object connected with Jesus or with a saint. A *first-class* relic is something from the body of Jesus or a saint. A *second-class* relic is something used by Jesus or a saint. A *third-class* relic is something which has been touched to a first- or second-class relic.

**Sacrament:** an outward sign instituted by Christ to give grace. Sacraments consist of a “form” – the words we use; and “matter” – the tangible signs of the sacrament. The outward signs are received by us through our physical senses; the inward reality is the grace conferred upon the soul – the communion with God and a share in His Divine life. See the sacrament chart in Session 3.

**Sacramentals:** objects or actions used by the Church to achieve merits of a spiritual nature. These are not sacraments; thus the grace received depends upon the prayerful petition of the person performing the sacramental. Wearing medals or scapulars are examples of sacramentals.

**Schism:** willfully separating oneself from the Church. St Augustine defines it thus: “sinful dissensions which deviate from fraternal charity.” Schism offends against the unity of the Church.

**Supernatural:** “Above nature.” God is supernatural; the miracles He accomplishes and all of His Divine acts are supernatural.

**Temporal punishment:** the punishment that God in His justice exacts (either on Earth or in Purgatory) in payment of your sins. While the *guilt* of the sin is forgiven, the *punishment* must be paid.

**Thurible:** a container for burning incense. See the pictures in Session 6.

**Thurifer:** The person who holds and swings the thurible to waft the sweet aroma of the burning incense.

**Veneration:** the deep respect or honor we pay to the Blessed Virgin Mary and the saints. This stops short of *worship*.

**Virtues:** There are three *theological* virtues: faith, hope, and charity; these orient our hearts towards God. There are four *cardinal* virtues, so called from the Latin word *cardo*, meaning “hinge.” The other virtues “hinge” upon these four: Prudence, Temperance, Fortitude, and Justice. *Prudence* is the “charioteer” of the other cardinal virtues: it drives the others. Prudence disposes a person to discern the good and choose the correct means to accomplish it (CCC 1806). *Temperance* enables us to use the goods of this world wisely (CCC 1809). *Fortitude* ensures firmness in difficulties and constancy in doing the good (CCC 1808). *Justice* means to give everyone their “due” – giving to God what He is due and to others what they are due – financially, physically, and morally (CCC 1807). The moral virtues are acquired by education, deliberate acts, and perseverance in doing the right thing. In the moral virtues, our efforts are blessed by God’s grace to bear fruit. The more often we practice the moral virtues, the easier and more natural they become for us, as long as we seek to do God’s Will and pursue virtue (CCC 1810). The gifts of the Holy Spirit sustain our pursuit of virtue: these are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. These gifts bear the fruits of the Holy Spirit: charity, joy, peace, patience, kindness, goodness, generosity, faithfulness, modesty, self-control, and chastity. (CCC 1831-1832)

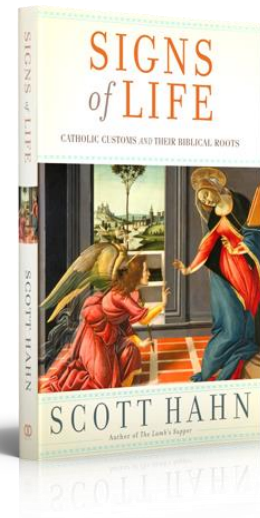
**Works of Mercy:** there are Spiritual and Corporal works of mercy.

The Spiritual works of mercy are: \*Counsel the doubtful; \*Comfort the sorrowful; \*Instruct the ignorant; \*Admonish the sinner; \*Pray for the living and the dead; \*Forgive injuries willingly; \*Bear wrongs patiently. The Corporal works of mercy are: \*Feed the hungry; \*Give drink to the thirsty; \*Shelter the homeless; Clothe the naked; \*Visit the sick; \*Visit or ransom the prisoners; \*Bury the dead.



SACRAMENT	Natural Analogy	Types Significations	Matter: (The Word)	Form: Acts (Made Flesh)	Minister	Res et Sacramentum	Graces, Fruits, Gifts	Eschatology From Revelation
<b>BAPTISM</b> 	Water cleanses, refreshes, restores crucial for life; powerful force. Oil seals, feeds, lights. Candle illuminates. White garment symbolizes purity.	Noah, the Flood Cross Red Sea Water from Rock Cross the Jordan Jonah in whale Jesus' baptism Jesus' death and Resurrection	"I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."	Water: triple immersion, sprinkling, or infusion, anointing with Oil of catechumens and Chrism Oil, candle, white garment	Christ Ordained bishop, priest, or deacon Emergency baptisms can be performed by anyone	Character on soul; incorporated into the Body of Christ, the Church; Opens the door to sacraments. Anointed priest, prophet, & king.	Original Sin and actual sins are washed away We die to death and rise to new life as baptized children of God	Martyrs whose robes were washed in the Blood of the Lamb White garment worn by the Bride of the Lamb
<b>CONFIRMATION</b> 	Chrism Oil Oil seals, lights, feeds Chrism, made from balsam, is a sweet, strong fragrance	Kings were anointed Prophets were anointed Priests were anointed	"Be sealed with the gift of the Holy Spirit."	Laying on of hands, Chrism oil blessed by the bishop	Christ Ordained bishop for Youth & Adult confirmations; priest if given faculties to do so within the RCIA	Character on soul; Strengthens, confirms our Faith; Conscience enlightened; enables us to proclaim Faith (Prophet), defend Faith (King), and sacrifice (sweet odor, strong self-control) (Priest)	Gifts and Fruits of Holy Spirit Perfects baptismal grace; roots us firmly in divine sonship; equips and strengthens us for mission	Those with the Lamb are called, chosen, faithful; armies of Heaven followed Him, wearing clean white linen
<b>EUCHARIST</b> 	Bread feeds us Wine gladdens us Both are fruit of the Earth (God-given) and work of hands (humanity's part)	Bread and wine of Melchizedek Showbread Manna Cana: changing water to wine	Words of institution: "This is My Body." "This is My Blood."	Wheat Bread, Wine from Grapes mixed with water	Ordained bishop, priest, confect the Eucharist	Body, Blood, Soul, and Divinity of the Lord Whole Christ, His Church	Forgives venial sins; Help to avoid sinning; faith strengthened Unity w/ Christ Union w/Church	Supper of the Lamb in Revelation
<b>CONFESSION</b> 	Our soul, like our bodies, are subject to weakness and death and need healing	David confessed to Nathan	Contrition Confession Satisfaction (Penance)	Laying on of hands, Prayer of Absolution	Christ Ordained bishop, priest w jurisdiction and faculties	Church continues Jesus' ministry of forgiveness, given as mission to His Apostles and successors CCC 1421	Forgives sins Restores union with God and His Church Strengthens us against sinning	Anticipation of individual judgment: CCC 1470 Can obtain remission of temporal punishment for souls in Purgatory
<b>ANointing OF THE SICK</b> 	Oil seals, lights, feeds	Suffering prayers of Job, in the Psalms, of the prophets	Prayer asking for the grace to help the sick or dying CCC 1513	Anointing with oil blessed by the bishop, laying on of hands	Christ Ordained bishop or priest	Church continues Jesus' ministry of healing and salvation CCC 1421	Unites us with Cross of Christ; strength & serenity in adversity; forgives sins; restores health; prepares for Eternal Life.	God will wipe away every tear; no more death, pain, or mourning
<b>MATRIMONY</b> 	Communion with others, union with your spouse, and propagation of the species	God's covenants with Creation, Noah, and David; marriage imagery in the prophets	Mutual consent Exchange of vows Consummation of the marriage	Joining of hands, exchange of rings and vows	Christ The man and woman (the engaged couple)	Communion of love w/in Trinity Christ's love for Church Indissolubility Marital Bond	Graces for: fidelity, unity, fecundity, raising children in Faith	Marriage banquet of the Lamb We will all be "married" – united – with God
<b>HOLY ORDERS:</b> Bishops, priests, deacons 	Love seeks the good of other; the ordained serve and reflect the Trinity's kenotic Love; they pour themselves out for salvation of others	God's chosen people set apart Levites as priestly tribe; 70 elders at Mt. Sinai; deacons appointed in Acts	Prayer of consecration CCC 1541,1542,1543	Laying on of hands Handing over the chalice (for a priest) Investiture with dalmatic (for deacons)	Christ Ordained bishop	Character/seal; share priesthood of Jesus Christ – head of the Body; one who sacrifices; a suffering servant	Graces to offer sacraments; strength to guide flock, proclaim & defend the Faith; build up Church. Deacons: serve the Church	We will all participate in the Heavenly Liturgy in its fullness

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**Session 1 – Introduction, Chapters 1 and 2**

**Introduction:** From the text:

- ✠ When Scott Hahn had “filled himself up” with research and still lacked an answer, he emptied himself at the foot of the Cross.
- ✠ God inspired him toward this action: the act of adoration, of seeking Him, of prayer and humility.
- ✠ Catholic devotions are grounded in Scripture and Tradition and should be practiced “with the wisdom of theologians and the piety of children.”
- ✠ *Mystagogy* is “guidance in the mysteries,” an explanation of the details of the liturgy – the physical gestures, the words, and the meaning behind both.
- ✠ Jesus’ miracles were real events which pointed beyond themselves to the transcendental reality of God. “He who believes in Me will also do the works that I do; *and greater works than these.*”
- ✠ These “greater works” are the sacraments: visible signs, instituted by Christ, to give grace. “What was visible in our Savior has passed over into His great mysteries.” – Pope St. Leo the Great
- ✠ Mystagogy reveals to our mind and spirit the immaterial, eternal mysteries hidden in the material objects, gestures, and words of our devotions. In Christ, these materials are sanctified by the holy use made of them.
- ✠ A *sacramental* is an object or devotion which leads us to piety and prayer. Examples of sacramentals: a cross or crucifix; scapulars; relics; rosaries; holy water; novenas; chaplets; mantillas. These methods of communicating with God conform our thoughts, hearts, and souls to God in all His glory.
- ✠ Sacramentals and devotions help us to form good habits or disciplines of prayer. This does not mean that they are empty of meaning. On the contrary, they build up our spiritual muscles and open us up to the inspirations of the Holy Spirit.

## Chapter 1: From the text:

### ✠ Water and its importance:

- ❖ We begin our life in water
- ❖ Our bodies are mostly water
- ❖ Our planet is mostly water
- ❖ We are baptized with water and the Holy Spirit
- ❖ Water refreshes, cleanses, and heals us
- ❖ Water is necessary for life, yet it is a force of nature and can be dangerous
- ❖ We need and use water but do not have control of it

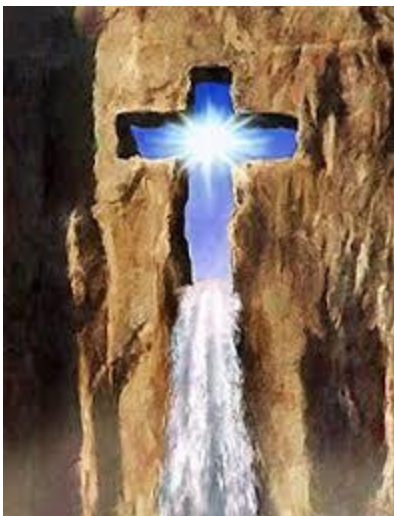
### ✠ Water in Scripture:

- ❖ Noah and the Great Flood
- ❖ Moses and the Israelites crossing the Red Sea
- ❖ Moses striking the rock from which water poured forth
- ❖ Moses' staff turning the bitter water sweet
- ❖ Joshua leading the Israelites into the Promised Land across the River Jordan
- ❖ John the Baptist baptized with water in the River Jordan
- ❖ In Revelation, John the Apostle sees the water as the "river of life."
- ❖ John the Baptist prophesied that Jesus would baptize with "water and the Holy Spirit." Baptism is a supernatural rebirth which reconciles us with God, repairs the wound of Original Sin, and refreshes our souls with infusions of grace.
- ❖ The Holy Spirit is the fount from which all graces flow.

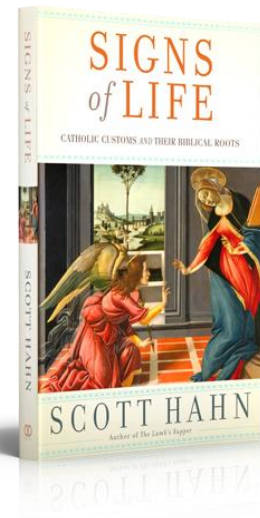


## Chapter 2: From the text:

- ✠ The Sign of the Cross is the most basic gesture for Catholics, our most fundamental and most popular prayer. It's our declaration of faith in:
  - ❖ The Blessed Trinity
  - ❖ The Passion of Christ
  - ❖ The forgiveness of sins
- ✠ It reminds us that the world "has been crucified to (us) and (we) to the world."
- ✠ It is our visible, public "fiat" to God's Will for us.
- ✠ The Sign of the Cross is efficacious – it does what it signifies. It sanctifies us in the Name of the Father, and of the Son, and of the Holy Spirit. We ought to bless ourselves and those we love with this powerful sign.
- ✠ Cultural differences in how Catholics make the Sign of the Cross:
  - ❖ Open-handed – in the West –representing the Five Wounds of Christ
  - ❖ Catechetically – in the East – three fingertips touching, two on the palm – representing the Blessed Trinity and the two natures of Christ.
- ✠ The Sign of the Cross in Scripture:
  - ❖ Jesus' crucifixion
  - ❖ Jesus' words to "pick up your cross and follow Me."
  - ❖ In the Exodus, the blood of the lamb on the doorposts saved that household from death
  - ❖ Ezekiel prophesied that the righteous would be saved "by the mark on their foreheads."
  - ❖ In the Apocalypse, the faithful in Heaven are distinguished by the mark on their foreheads.
  - ❖ In Genesis, God placed a mark upon Cain's forehead to save him from death.



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**Session 2 – Chapters 3 and 4**

**Chapter 3: From the text:**

- ✠ Our supernatural life begins at Baptism. Jesus' words on the subject:
  - ❖ Unless one is born of water and the Spirit, he cannot enter the kingdom of God.
  - ❖ Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit.
  - ❖ I am the Way, the Truth, and the Life; no one comes to the Father but by Me."
  - ❖ Repent and be baptized (St. Peter, Acts 2:38)
- ✠ What does Baptism mean?
  - ❖ We who were created in the Image and Likeness of God are now adopted as His children.
  - ❖ We share the same nature as our Father when we are baptized. We are divinized; we participate in His Divine life.
  - ❖ Baptism is possible because of the "marvelous exchange": Jesus took our nature upon Himself so that we might share in His nature.
  - ❖ We become by grace what God is by nature. "Stand in awe and rejoice: we have become Christ." –St. Augustine
  - ❖ We have been baptized into Christ's death and are reborn into His life.
  - ❖ We change into His likeness from one degree of glory to another through our suffering – we follow Him who suffered for us.
- ✠ How do we participate in His Divine life?
  - ❖ Through suffering
  - ❖ Living in Christ means loving as He does – radically, richly, fully
  - ❖ Yield ourselves to God as instruments of righteousness
  - ❖ We enter into the New Covenant – an oath creating familial bonds



## Chapter 4: From the text:

- ✠ Mass has been the center of life for the Church from the beginning:
  - ❖ “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and the prayers.” (Acts 2:42)
  - ❖ Jesus established this pattern at the Last Supper: first they read from the Torah about the Exodus, they prayed, then He broke the bread.
  - ❖ On the road to Emmaus, Jesus demonstrated this pattern again: “Beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself...” then He was known to them in the breaking of the bread. (Lk 24:27, 35)
- ✠ Communion and the Eucharist
  - ❖ Greek *koinonia* = communion
  - ❖ Hebrew *todah* (thanks offering) = Greek *eucharista* = Eucharist
  - ❖ Hebrew *chaburah* = A meal and fellowship shared by God’s covenant family. The Jews out of reverence for God did not believe that God would share a *chaburah* relationship with men. But God Himself established this communion with us, and Jesus commanded: “Do this in memory of Me.”
- ✠ The Mass: only one liturgy, the Heavenly liturgy. All Masses on Earth participate in the Heavenly liturgy.
  - ❖ The liturgy of the ancient Israelites followed the prescriptions set down by God. They understood this to be an imitation of the Heavenly liturgy.
  - ❖ Catholic Masses participate with the angels and saints in the One Liturgy: the Marriage Feast of the Lamb.
  - ❖ In the Apocalypse, the first half consists of the reading of the Word and the second half is the Marriage Feast of the Lamb. This is the most ancient order of Divine worship.
  - ❖ As we hear the Old Testament readings and the Psalm and the New Testament readings and the Gospel, we see all of salvation history and how the Old Testament foreshadows the New, and how the New Testament fulfills the Old.
  - ❖ Jesus established rites and sacraments for the New Covenant:
    - ✓ Baptism (Matthew 28:19)
    - ✓ Absolution of sins (John 20:22-23)
    - ✓ The Eucharist (Matthew 26:26-29; Luke 22:20; Mark 14:22-24)
    - ✓ Holy Matrimony (John 2:1-12, Matthew 19:4-9)
    - ✓ Holy Orders (Luke 22:19; John 13:5, 8)\*\*
    - ✓ Anointing of the Sick (Mark 6:13; Jesus laid hands on many to heal them – see table; Council of Trent, Session 14 Part 2)
  - ❖ Through the Eucharist, the Son of God makes us what He is; He transforms us from glory to glory.

### Miracles across the Gospels:

<b>Matthew (22)</b>	<b>Mark (21)</b>	<b>Luke (21)</b>	<b>John (8)</b>
8:1-4 Cleansing of leper "I will it. Be made clean."	1:21-28 Demoniac in Capernaum synagogue	4:31 Demoniac in Capernaum synagogue	2:1 Wedding at Cana
8:5: Centurion's servant in Capernaum	1:29-31 Peter's mother-in-law	4:38 Peter's mother-in-law	4:46 Official's son at Capernaum
8:14 Peter's mother-in-law	1:32 Heals many at Capernaum/Peter's house	4:40 Heals many at Capernaum/Peter's house	5:1 Invalid at Bethsaida
8:16 Heals many at Capernaum/Peter's house	1:40 Cleansing of leper	5:1 Miraculous catch of fish	6:1 Feeds the multitude
8:23 Calming of storm (Jesus asleep in boat)	2:1 Paralytic let down through roof	5:12 Cleanses a leper "I will it. Be made clean."	6:16 Walks on water "It is I. Be not afraid."
8:28: Gerasene demoniac – cast demons into swine	3:1 Man w/paralyzed hand on the Sabbath	5:17 Paralytic (let down through roof <i>only in Mark</i> )	9:1 Man born blind/spits in his eyes
9:1-8 Paralytic (let down through roof – <i>only in Mark</i> )	4:35 Calms the stormy sea (Jesus asleep in boat)	6:6 Man w/paralyzed hand on the Sabbath	11:1 Raises Lazarus from dead
9:18 Jairus' daughter	5:1 Gerasene demoniac – cast demons into swine	7:1 Centurion's servant in Capernaum	21:4 Miraculous catch of fish
9:20-22 Woman w/hemorrhage	5:21 Jairus' daughter	7:11 Raises widow's son from the dead in Nain	
9:27-31 Two blind men (Jesus, Son of David, have pity on us)	5:25 Woman w/hemorrhage	8:22 Calming of storm (Jesus asleep in boat)	
9:32-33 mute, possessed men	6:34 Feeds the multitude	8:26 Gerasene demoniac – cast demons into swine	
12:10 Withered hand on Sabbath	6:45 Walks on water "It is I. Be not afraid."	8:40 Jairus' daughter	
12:22 Blind, mute demoniac	6:53 Heals many in Gennesaret as they touch tassel on His garment	8:43 Woman w/hemorrhage	
14:13 Feeds the multitude	7:24 Heals Syrophenician woman's possessed daughter (dogs eat scraps)	9:12 Feeds the multitude	
14:22 Walks on water "It is I. Be not afraid."	7:31 Deaf-mute	9:37 Mute, possessed boy "I do believe. Help my unbelief"	
14:34 Heals many in Gennesaret as they touch tassel on His garment	8:1 Feeds the multitude	11:14 Blind, mute demoniac	

15:21 Heals Syrophenician woman's possessed daughter (even dogs eat scraps)	8:22 Blind man at Bethsaida – healing in stages/clay on eyes	13:10 Woman crippled for 18 years	
15:32 Feeds the multitude	9:14 Mute, possessed boy “I do believe. Help my unbelief”	14:1 Man w/dropsy on the Sabbath	
17:14 Mute, possessed boy “I do believe. Help my unbelief”	10:46 Blind Bartimaeus in Jericho (Jesus, Son of David, have pity on me!)	17:11 Ten lepers on way to Jerusalem	
17:24 Temple tax in fish	11:12 Withers the fig tree	18:35 Blind Bartimaeus in Jericho (Jesus, Son of David, have pity on me!)	
20:29 Blind Bartimaeus in Jericho (Jesus, Son of David, have pity on me!)	15:39 Centurion proclaims: Truly, this was the Son of God!	22:50 Servant's ear as He was being arrested in Gethsemane	
21:18 Withers the fig tree			

Highlighted miracles indicate those where Jesus touched the person or anointed them to heal them.

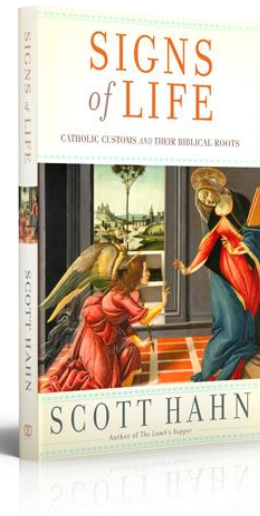


# SIGNS OF LIFE:

## 20 Catholic Customs and their Biblical Roots

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### Session 3 – Chapters 5 and 6

#### Chapter 5: Guardian Angels

Angels are found throughout Scripture, both Old and New Testaments, such as the cherubim guarding the entrance to Eden with flaming swords; the archangel Raphael who helped Tobit's family; the archangel Gabriel bearing the good news of special sons to Elizabeth and Mary; and the angels in the Book of the Apocalypse.



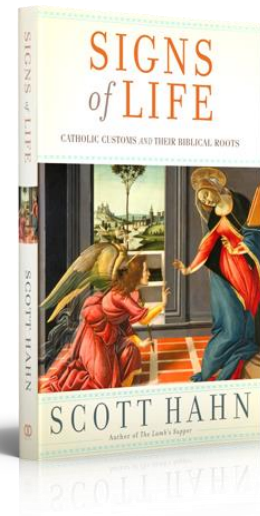
- ✠ The word “angel” is from the Hebrew *malakh*, meaning “messenger,” although not all angels are messengers.
- ✠ Angels are pure spirit. They have preternatural knowledge. They do not have to learn discursively, as we do. As they have no bodies, they cannot reproduce. Each angel was created by God.
- ✠ The ancient Jews believed in angels, especially during worship. Angels are among us at every Mass. Among the precious patrimony preserved in the Dead Sea Scrolls is *The Angelic Liturgy*.
- ✠ Even secular philosophers concede the *need* for angels in our cosmos.
- ✠ Our guardian angels help us on the way to Heaven; they themselves “always behold the Face of My Father Who is in Heaven,” Jesus declared. (MT 18:10)
- ✠ Our angels help us to find the way when we’re spiritually lost and protect us from evil. Through their intercession, we received what we need – not necessarily what we want. The more we rely upon our angels, the better we will heed them.
- ✠ Guardian angels assist us along the path of holiness – to set our hearts aside for God. As Temples of the Holy Spirit, it is fitting that angels should accompany us.

## Chapter 6: Advent and Christmas

- ✠ Advent is a penitential liturgical season during which we prepare our hearts to receive the Savior at Christmas
- ✠ Consider employing the pillars of Lent during Advent: Prayer, Fasting, and Almsgiving.
- ✠ The small sacrifices we make during Advent stirs up the longing for our Savior: make straight the way of the Lord! cried John the Baptist.
- ✠ Imagine the longing of the ancient Israelites in a world without the Savior. We now live in a post-Christian society; we, too, pine for the Lord.
- ✠ Incorporate awareness of God and His great love for us into your everyday life. Thank Him upon awakening and ask Him to help you to do His Will. Come to daily Mass if you can; spend some time with Him in Adoration.
- ✠ We “already” celebrate Christ’s Presence among us in the Eucharist, in the gathered assembly at Mass, in the priest, in His Word, and in our hearts.
- ✠ Jesus has “not yet” come again as the Just Judge of the World on the Last Day.
- ✠ Jesus advises us to remain alert and vigilant so that the Last Day will not catch us unaware. Keep our eyes on the prize of the Beatific Vision, eternal beatitude. Walk consciously as children of God; follow the Master to Heaven.
- ✠ Hope is the reason for the seasons of Advent and Christmas – and Jesus is worth the wait!
- ✠ The four weeks of Advent can symbolize the four-fold ways Jesus comes to us:
  - ❖ In the flesh in the Incarnation
  - ❖ With mercy into our hearts
  - ❖ He comes to us at our death
  - ❖ He will come again on the Last Day
- ✠ To counter our ignorance, He came as a Teacher. To free us from enslavement from evil, He came as our Redeemer and Liberator. When we were lost in darkness, He came as the Light of the World. When Heaven was barred to us, He came as our Savior.
- ✠ Jesus gave us His reasons for coming: to console the poor; the heal the afflicted; to free the captives; to enlighten the ignorant; to pardon sinners; to redeem humanity; at to reward us according to our merits.



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**Session 4 – Chapters 7 and 8**

**Chapter 7: Confirmation**

- ✠ God became Man not only to save us **from** something – slavery to sin and death – but also to save us **for** something – beatitude with Him in Heaven.
- ✠ It is the Holy Spirit who gives us life in the Trinity. Jesus told His apostles before He ascended into Heaven, “It is better for you that I go, that I may send the Holy Spirit, the Comforter, to you.” (John 16:7)
- ✠ The Holy Spirit guides us into all truth (John 16:13)
- ✠ Jesus breathed upon the apostles after His Resurrection, saying, “Receive the Holy Spirit.” (John 20:22) The Hebrew word for Spirit, *ruah*, can be translated also as wind or breath.
- ✠ At Pentecost, the Holy Spirit came down upon the apostles and Mary. They were all filled with the Holy Spirit. The apostles were transformed from men hiding in the Upper Room to men boldly claiming the Kingdom.
- ✠ Pentecost was not a singular event; the Holy Spirit comes to all who seek Him. We are all meant to “become fire and ignite lives,” as Fr. Mark Goring says.
- ✠ Docility to the Holy Spirit helps us to grow in our likeness to God so that we can be His hands, His feet, and His mouth proclaiming the Way, the Truth, and the Life.
- ✠ The graces we received at Baptism are strengthened in Confirmation. We receive the **gifts** of the Holy Spirit, which bear **fruit** in our lives. (John 15:8, 16; CCC 1831-1832)



## Gifts of the Holy Spirit

1. **Wisdom**: Wisdom is the first and highest gift of the Holy Spirit because it is the perfection of the theological virtue of faith. Through wisdom, we come to value properly those things which we believe through faith. The truths of Christian belief are more important than the things of this world, and wisdom helps us to order our relationship to the created world properly, loving Creation for the sake of God, rather than for its own sake.
2. **Understanding**: Understanding is the second gift of the Holy Spirit, and people sometimes have a hard time understanding (no pun intended) how it differs from wisdom. While wisdom is the desire to contemplate the things of God, understanding allows us to grasp, at least in a limited way, the very essence of the truths of the Catholic faith. Through understanding, we gain a certitude about our beliefs that moves beyond faith.
3. **Counsel**: Counsel, the third gift of the Holy Spirit, is the perfection of the cardinal virtue of prudence. Prudence can be practiced by anyone, but counsel is supernatural. Through this gift of the Holy Spirit, we are able to judge how best to act almost by intuition. Because of the gift of counsel, Christians need not fear to stand up for the truths of the Faith, because the Holy Spirit will guide us in defending those truths.
4. **Fortitude**: While counsel is the perfection of a cardinal virtue, fortitude is both a gift of the Holy Spirit and a cardinal virtue. Fortitude is ranked as the fourth gift of the Holy Spirit because it gives us the strength to follow through on the actions suggested by the gift of counsel. While fortitude is sometimes called *courage*, it goes beyond what we normally think of as courage. Fortitude is the virtue of the martyrs that allows them to suffer death rather than to renounce the Christian Faith.
5. **Knowledge**: The fifth gift of the Holy Spirit, knowledge, is often confused with both wisdom and understanding. Like wisdom, knowledge is the perfection of faith, but whereas wisdom gives us the desire to judge all things according to the truths of the Catholic Faith, knowledge is the actual ability to do so. Like counsel, it is aimed at our actions in this life. In a limited way, knowledge allows us to see the circumstances of our life the way that God sees them. Through this gift of the Holy Spirit, we can determine God's purpose for our lives and live them accordingly.



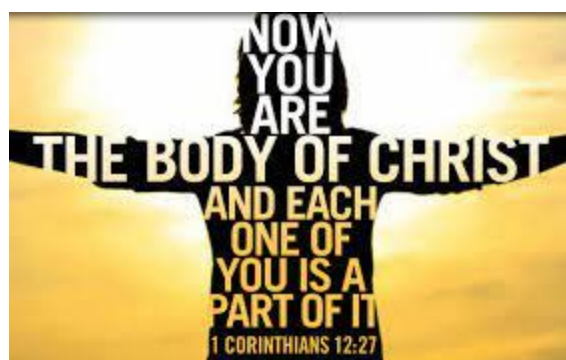
6. **Piety**: Piety, the sixth gift of the Holy Spirit, is the perfection of the virtue of religion. While we tend to think of religion today as the external elements of our faith, it really means the willingness to worship and to serve God. Piety takes that willingness beyond a sense of duty so that we desire to worship God and to serve Him out of love, the way that we desire to honor our parents and do what they wish.
7. **Fear of the Lord**: The seventh and final gift of the Holy Spirit is the fear of the Lord, and perhaps no other gift of the Holy Spirit is so misunderstood. We think of fear and hope as opposites, but the fear of the Lord confirms the theological virtue of hope. This gift of the Holy Spirit gives us the desire not to offend God, as well as the certainty that God will supply us the grace that we need in order to keep from offending Him. Our desire not to offend God is more than simply a sense of duty; like piety, the fear of the Lord arises out of love.

### **12 Fruits of the Holy Spirit**

1. **Charity**: This fruit allows us to prefer God over everyone and everything. We desire this loving union with God, and it overflows in our love for ourselves and our neighbors for God's sake.
2. **Joy**: Happiness is realized when we live for God and know someday we will be with Him forever in Heaven.
3. **Peace**: The Holy Spirit gives us order in our souls and a clean conscience. He also gives us order to our family, friendships and duties of life.
4. **Patience**: When one is close to God, everything else falls into its place so that one can have patience and tranquility. Love is patient.
5. **Kindness**: We treat others better than we want to be treated.
6. **Goodness**: We renounce evil and seek what is good. We repent of our sins and strive to do God's will.
7. **Long-suffering**: Perseverance in the mission God has given us and the ability to stay faithful over the long time.
8. **Gentleness**: This gives us the moral virtue temperance that helps us overcome our natural tendency to be rough or angry.



9. **Faithfulness**: This is a theological virtue given to us in Baptism. It gives us the Divine grace to be able to assent to the revealed truth of God. We put God as the absolute authority.
10. **Modesty**: This includes how we act and dress. These are external signs of our interior modesty. It gives us the preference to purity of mind and heart in sexual matters.
11. **Self-Control**: This is the virtue to control sexual and other appetites in a holy manner like in marriage when one spouse because of sickness cannot have relations.
12. **Chastity**: All people are called to live chastely. This includes married people being faithful to their spouses. It also gives the grace for all those waiting to get married to be sexually pure.
- ✠ The ***gift of Wisdom*** bears fruit in charity, joy, patience, goodness, long-suffering, faithfulness, and self-control.
  - ✠ The ***gift of Understanding*** bears fruit in charity, peace, kindness, goodness, faithfulness, and self-control.
  - ✠ The ***gift of Counsel*** bears fruit in charity, patience, kindness, goodness, gentleness, modesty, and self-control.
  - ✠ The ***gift of Fortitude*** bears fruit in charity, joy, peace, patience, long-suffering, and faithfulness.
  - ✠ The ***gift of Knowledge*** bears fruit in charity, joy, patience, kindness, goodness, long-suffering, faithfulness, gentleness, modesty, and self-control.
  - ✠ The ***gift of Piety*** bears fruit in all twelve of the fruits of the Holy Spirit.
  - ✠ The ***gift of Fear of the Lord*** bears fruit chiefly in charity, but in all twelve fruits of the Holy Spirit.
  - ✠ The holy Oil of Chrism is no longer ordinary ointment; when used in the Sacraments of Baptism and Confirmation, it is a share in the Divine Life – grace.



## Chapter 8: Marriage

- ✠ God defined marriage in Genesis 2:24: “a man leaves his father and mother and clings to his wife, and the two become one flesh.” “Marriage has God for its Author,” according to Pope St. Leo XIII, “holy and religious...innate, not derived from men, but implanted by nature.”
- ✠ Jesus reiterated this when challenged by the Pharisees about divorce: “From the beginning, the Creator made them male and female... what God has joined together, let no man tear asunder...It was because of the hardness of your hearts that Moses allowed you to divorce.” (Matthew 19:4-8)
- ✠ Because human marriage is a reflection of the covenant between God and His people, husbands and wives must strive to imitate the bond God forged with the Chosen People – once Israel, now Catholics (as Jesus founded the Catholic Church from which the Protestants departed).
- ✠ Hear God’s love for His people: “I will betroth you to Me forever...in righteousness and in justice, in steadfast love, and in mercy.” (Hosea 2:18-20)
- ✠ All creation is called to participate in the Wedding Feast of the Lamb (found in the Book of the Apocalypse and Hosea 2:23-25)
- ✠ Jesus refers to Himself as the Bridegroom and His Church is the Bride. This is why we refer to the Church as our “mother.” See Matthew 9:14-15, Mark 2:18-20, and Luke 5:33-35 (can the attendants fast while the bridegroom is with them?); Matthew 25:1-12 (parable of Ten Virgins); John 2:7-10 (wedding at Cana); John 3:29 (he who hears the bridegroom’s voice rejoices).
- ✠ Mary is seen as the New Eve – both created/conceived without Original Sin. Mary obeyed whereas Eve disobeyed; Mary remained sinless whereas Eve sinned; Mary was free from the curses of Original Sin whereas Eve was subject to them.
- ✠ Jesus is the New Adam – His human nature was conceived without Original Sin; He obeyed the Father’s Will whereas Adam disobeyed; Adam was subject to the curses of Original Sin, whereas Jesus voluntarily underwent the curse of death for our salvation.
- ✠ Jesus is the King of Heaven and Earth – the King of the Universe. Mary, His mother, is the Queen of Heaven and Earth, just as in the ancient kingdoms the mother of the king was the queen, as earthly kings had multiple wives but only one mother.

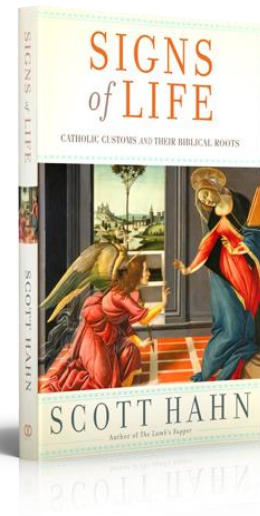


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## Session 5 – Chapters 9 and 10

### Chapter 9: Holy Orders

- ✠ Scripture presents God's priests as fathers – spiritual fathers on Earth. St. Paul considered himself to be the father and the mother (1 Thessalonians 2:7) of the churches he founded, and especially of his disciples. (See Philippians 2:22 [Timothy's father]; Philemon 10 [father of Onesimus, the runaway slave]; 1 Corinthians 4:14-15 [father of believers]. See also 1 Timothy 1:2 and 1:18; 2 Timothy 1:12; and Titus 1:4.
- ✠ Jesus taught us to call God our Father (Matthew 6:9), echoed by St. Paul as he declares that we are adopted children in Christ (Romans 8:16-17). Jesus encouraged "children" to come to Him in Mark 10:14 and Matthew 18:5.
- ✠ Fathers were empowered as priests in the Old Covenant before there was a priestly tribe (the Levites) or a High Priestly family (that of Aaron). See Genesis 4:3-4, 8:20-21, and 12:7-8). Fathers passed this priestly ministry to their first-born sons, although exceptions have been made (such as Jacob "stealing" the blessing, and therefore the priestly ministry, from Esau – twice! Once for some lentil soup and once by fooling his blind father by wearing an animal skin). Another exception would be Jacob passing on the priestly mantle to his favorite son of his favorite wife, Rachel – Joseph (of the technicolor dream coat). Reuben was the first-born and ought to have received the priestly garment, that fine robe.







✠ God intended for all twelve tribes of Israel to be a priestly nation, but after the Golden Calf Apostasy, only the Levites swore to be true to the One God (see Exodus 32:25-29). The other eleven tribes lost the priesthood, but could experience a taste of it with a Nazirite Vow. Aaron and his sons were to be the only High Priests.

✠ Levites were asked to “be to me a father and a priest.” (Judges 17:10 and 18:19) We see the idea of fatherhood inherent in the priest throughout salvation history.

✠ Jesus, the only Son of God, recaptures the fatherhood of the priesthood and establishes priest as fathers in the Divine economy. All validly baptized Christians are called “children of God” forming God’s household (see the Letter to the Hebrews).

✠ St. Peter declares the reinstatement of the Church, God’s Chosen People, as a “royal priesthood, a holy nation, God’s own people.” (1 Peter 2:9)

✠ Jesus established His eleven apostles as priests at the Last Supper (see Luke 22:19 and John 13:5, 8). They became fathers because they were priests “in the service of the Gospel.” (Romans

15:16)

✠ St. Augustine: “The apostles were sent as fathers...sons were born to you who were constituted bishops...The Church calls them fathers.” Fathers communicate life; priests, our spiritual fathers, communicate spiritual life to us through the sacraments.

✠ When we honor our priests, when we respect our Church, we are keeping the Fourth Commandment: Honor your father and your mother. Good children pray for their fathers (Genesis 9:22-27 – Shem and Japheth covered Noah’s “nakedness,” his shame, but did not look upon it.)



## Chapter 10: Anointing of the Sick

- ✠ This sacrament can be received more than once.
  - ❖ If a person has a chronic condition, they may be anointed; and anointed again if the condition worsens.
  - ❖ A person going into surgery when they will be anesthetized may be anointed.
  - ❖ A person in danger of death may receive this anointing.
- ✠ This sacrament involves several components:
  - ❖ The priest hears the person's confession and absolves them of their sins
  - ❖ He anoints them with holy oil as a tangible sign of the grace they receive
  - ❖ The anointing is for the consolation of the person and their family
  - ❖ The sacrament may result in physical healing or protection but always confers spiritual healing – the graces we need to face our trials
- ✠ Symbolic meaning of oil:
  - ❖ Provides food (from Heaven)
  - ❖ Provides fuel for light and cooking (Light of the World)
  - ❖ Heals and seals a wound (caused by sin) (Salvation equates with health)
  - ❖ Helps to heal sore muscles (from grappling with temptation)
  - ❖ Helps to relax knots in hair (from our sins)
  - ❖ Makes one slippery to escape the grasp of the Enemy
- ✠ Sickness and death entered the world through Original Sin; Jesus has conquered both sickness and death. Sickness is no longer a curse, but an opportunity to unite our sufferings with the Cross of Jesus; our sickness can be redemptive. Jesus assured St. Paul, "My grace is enough for you," (2 Corinthians 12:9). St. Paul declared that "it is when I am weak that I am strong," (2 Corinthians 12:10). St

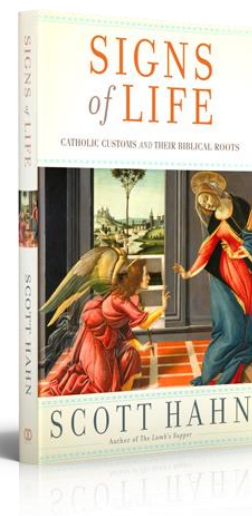


Paul also advises the early Church: "We bear at all times in our body the sufferings of the death of Jesus, that the life of Jesus also may be manifested in our body." (2 Corinthians 4:10)

✠ Jesus declared that it is a greater work to forgive sins than to heal when he read the minds of the Pharisees: "only God can forgive sins." Jesus then told the forgiven man to "take up his mat and walk." (See Mark 2:9) The physical, tangible sign is there to testify to the spiritual reality.

✠ St. James advises believers: "Is any among you sick? Let him call for the elders of the Church...let them pray over him, anointing him with oil in the Name of the Lord." (James 5:14-15)

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**Session 6 – Chapters 11 and 12**

**Chapter 11: Incense**



Scripture is replete with the use of incense in both the Old and the New Testaments. Offering incense was a crucial duty of the priests in the Old Covenant (see Exodus 30); we see Zechariah, the father of St. John the Baptist, performing this duty when the Angel Gabriel appeared to him. (Luke 1:8-11)



Incense is a reflection of the *shekinah*, the Glory Cloud of the Lord. God often appeared as cloud or smoke wreathing the mountain and settling on the Temple to indicate His Presence. Incense offered to idols is blasphemous (see Jeremiah 1:16); this mortal sin of apostasy incurs automatic excommunication. (Matthew 18:17; 1 Corinthians 5:4-5, 9-13)



Incense is a visible manifestation of our prayers rising up to God. (Psalm 141:2). “We are the aroma of Christ,” St. Paul declares in 2 Corinthians 2:15.



God, our Creator, understands that our bodies need to be engaged in the act of worship which flows from within our hearts and souls; therefore, in the sacraments and in the sacramentals, our senses are engaged. With incense, we smell the sweet aroma and see the smoke; we hear the gentle *clink* of the thurible’s chain as the altar server, priest, and deacon swing it.





## Chapter 12: Candles



As Jesus is the Light of the World (John 8:12, Matthew 5:14), our worship and devotions reflect that truth in our use of candles.

- ❖ At baptism, godparents pass on to the newly-baptized the light of Christ symbolically in candles lit from the Paschal Candle.

***Illumination*** is used synonymously with Baptism.

- ❖ At the Easter Vigil, we meet at dusk and enter the darkened church, lighting our slender tapers from the Paschal Candle. The first readings and psalms are conducted in semi-darkness, but all of the lights come on, bells are rung, and incense is generously applied when the Gospel is proclaimed.
- ❖ The Advent Wreath is another sacramental, or devotion, which reminds us that in the darkness of winter (sin), Christ our Light came to save us.
- ❖ The ***menorah*** is used as a symbol of Judaism and is used throughout their Festival of Lights.
- ❖ Votive candles are used in Catholic churches around the world as a visible manifestation of prayers for oneself or others.



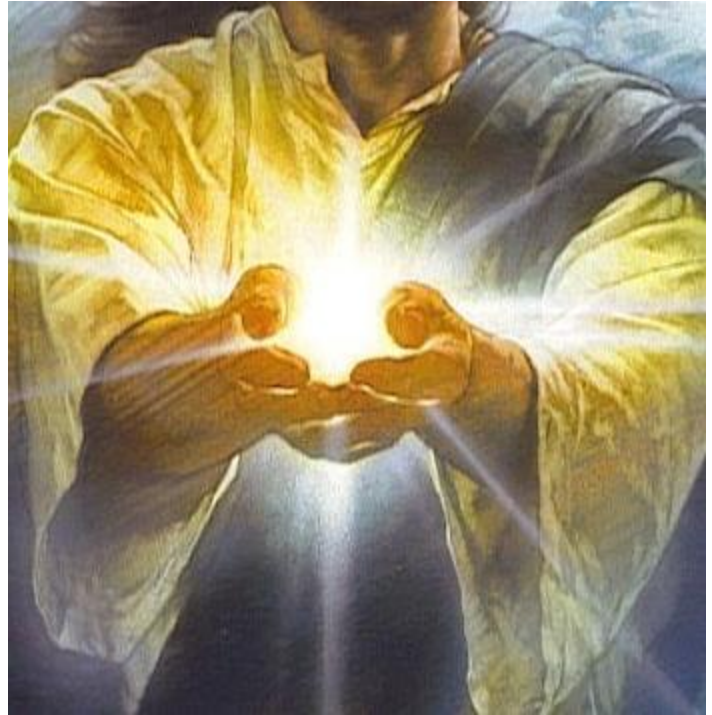
As Christians, we are called to be “salt and light” (Matthew 5:14, John 8:12) and we partake of His Divine light (2 Peter 1:4).



We profess the Word of the Lord to be a “lamp unto my feet and a light for my path” (Psalm 119:105).



We hope to meet the Lord with our wicks trimmed and our lamps lit, as the wise virgins did (Matthew 25:1-13)



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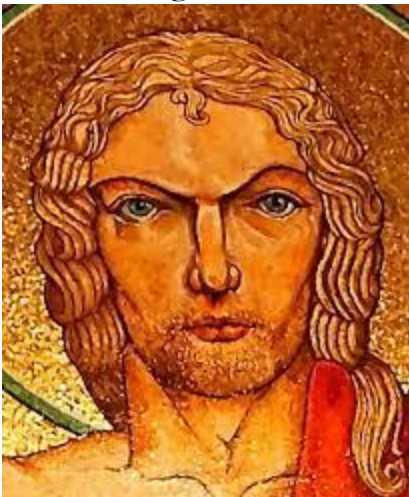
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Session 7 – Chapters 13 and 14

### Chapter 13: Sacred Images

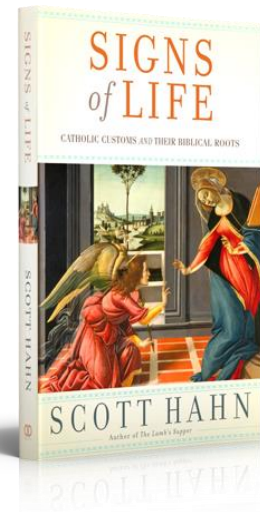
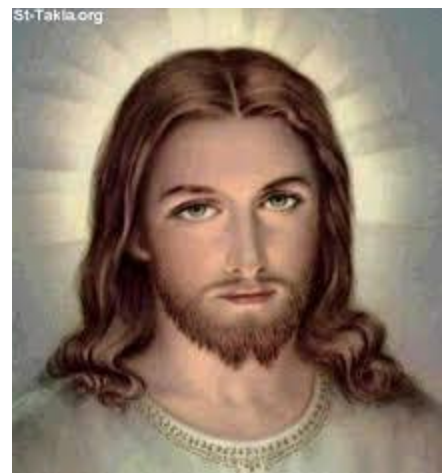
- ✠ Scott Hahn opens this chapter with the striking image of Jesus in the mosaic on the ceiling of the Basilica Shrine of the Immaculate Conception. Ponder this image and ask your heart: what is this image of Jesus telling me?



- ✠ Can you reconcile Jesus as the Just Judge with Jesus, the Redeemer and Savior? Have you domesticated Jesus and robbed Him of His fire?

- ✠ Does consideration of His fire – of Truth, of Holiness, of Majesty – bring you to humility, gratitude, and reverence?

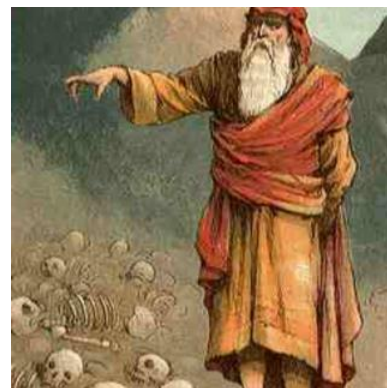
- ✠ Do you have a favorite image of Jesus? Of the Blessed Trinity? Of God the Father? Of the Holy Spirit?
- ✠ Do you have a favorite image of a saint? If so, is it a mosaic, a painting, an icon, or a sculpture? Does one art form help you as a prayer point of departure more than another?
- ✠ Do you sympathize with *iconoclasts*, those who believe we should never depict images of God?
- ✠ St. Paul tells the Colossians (1:15) that Jesus is the “image of the invisible God.” Does this mean we can depict Jesus and the Holy Trinity now?



## Chapter 14: Relics

✠ See the glossary for the definition of the word “relic” and the types of relics in the Church.

✠ In the Old Testament, the prophet Ezekiel walked through a valley of dry bones, which came to life (Ezekiel 37:5) and a dead body thrown into a grave with the bones of the prophet Elisha returned to life (2 Kings 13:21). Elisha also used the second-class relic of Elijah’s garment to part the River Jordan as he crossed over (2 Kings 2:14)



✠ The New Testament relates the use of relics:



❖ The woman suffering from hemorrhages for twelve years touched the hem of Jesus’ garment. She didn’t ask Him to heal her; she believed that touching something which had touched Him would heal her; and it did. (Mark 5:25-28; Matthew 9:20-22; Luke 8:43-44)

❖ People laid their sick near where Jesus walked so that the tassel of His cloak would heal them. (Mark 6:56)

❖ In the early days of the Church, people laid in the streets so that “the shadow of Peter” would heal them (Acts 5:15) or that “cloths or aprons” touched to St. Paul would heal them (Acts 19:11-12).

❖ Jesus left His imprint upon the Shroud of Turin for all people of all time to ponder His Passion, death, and Resurrection. See [www.shroud.com](http://www.shroud.com) for complete information.



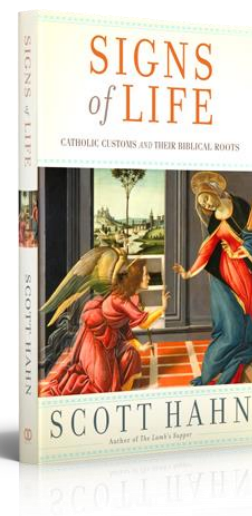
✠ Although Jews, Greeks, and Romans considered dead bodies unclean (and we do, too), first-class relics are life-giving as God chooses to use the bodies of His saints to effect miracles. God is God of the living, not the dead.

✠ Churches are built over the tombs of saints – most notably, St. Peter’s Basilica and St. Paul Outside the Walls in Rome. Every Catholic has at least one relic from their patron saint in their altar. We have a piece of St. Mary Magdalene’s bone in our altar. This is one reason why the priests and deacons kiss the altar before and after Mass.

✠ Do you have any relics?



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**Session 8 – Chapters 15 and 16**

**Chapter 15: Fasting and Mortification**

- ✠ The virtue of Temperance helps us to use the goods of this world wisely. Fasting and mortification are penitential practices whereby we wean ourselves from overly relying on the goods of this world, thereby using them wisely.



- ✠ Many times, Jesus calls us to “pick up the Cross and follow Him.” This is not a once-and-done spiritual exercise, but a daily, even moment by moment decision. How well do you know your cross? Do you embrace it, as Jesus embraced His Cross? Do you give thanks for your cross?
- ✠ St. Paul advises the Colossians to “put to death, therefore, whatever is earthly in you.” (3:5) This would seem to be an impossible task. Do you believe that St. Paul’s advice is theologically sound? Practical? Do-able? How can we accomplish such a task?
- ✠ In his First Letter to the Corinthians, St. Paul gives us a clue: “I pummel my body and subdue it.” (9:27) His missionary journeys, punishments and deprivations he suffered, were all part of this pummeling. How do you subdue your body?
- ✠ The Church offers two seasons during the year for Fasting and Mortification: Advent and Lent. There are programs such as *Exodus 90* which encourage physical discipline and deprivation as a means to spiritual progress. What happens in the spirit affects the body; and what happens in the body affects the spirit. This is because God created us as a unity of body and soul; these two constituents of our nature are so closely knit that we will receive our bodies back at the end of time – glorified bodies.



- ✠ The Church prescribes two days per year for fasting and abstinence: Ash Wednesday and Good Friday. All of the Fridays during Lent are days of abstinence. The Church also requires that we fast for at least one hour before receiving Holy Communion. These fasts ought to provoke in us a spiritual hunger, and possibly a physical hunger, in solidarity with the poor.
- ✠ “When you fast,” said Jesus, “do not look gloomy.” (Matthew 6:16) One reason is so that your fast is secret, just between you and God, so that your reward may be Heavenly and not the earthly reward of popular approval of your “sanctity.” Another reason is that fasting and mortification ought to be occasions of joy: joy as we follow Jesus and do as He did; joy that we can discipline our bodies and subject them to our intellect and wills; joy that our voluntary penances can to some extent pay the debt of temporal punishment due for our sins; joy that in uniting our cross with Jesus’ Cross, our suffering can be redemptive – for ourselves and for others.
- ✠ St. Paul rejoiced in his sufferings for the sake of the early Church. In his letter to the Philippians, 4:4, he declares: **“Rejoice in the Lord always; I say it again, rejoice!”** St. Paul was languishing in the depths of prison, in chains, when he wrote this letter. He was shackled hand and foot, in the lowest level of the prison where sewage ran through. Keep that image in mind when you feel a pity party coming on or refuse to nurture the joy of our salvation during tough times.





## Chapter 16: Confession

✠ Repentance and conversion are ways in which we find our way back to God when we've turned away from Him by sinning.

❖ Regular examination of conscience is necessary to know *how* we have turned away from God. I suggest a nightly examen.



❖ Contrition for the sins we commit can be prompted by contemplating the Crucified. Consider how He suffered for our salvation, which we jeopardize by sin. Contrition can be *imperfect*: we are sorry for our sins because we fear the pains of Hell. Contrition can be *perfect*: we are sorry for our sins

because they weaken or destroy our relationship with God, whom we love.

❖ Confession is offered every Tuesday (5 to 6:30 PM), Thursday (5 to 7 PM), and Saturday (10 AM to Noon). It is best to confess at least once a month and to confess immediately if you are guilty of a mortal sin.

❖ Part of the sacrament is a “firm purpose of amendment” – that is, you intend to avoid committing that sin again. You use the grace of the sacrament to avoid the temptation to sin again.

❖ Your confession ought to be individual, spoken aloud to a Catholic priest, and as specific as you can be. General absolution in an emergency ought to be followed by an individual confession as soon as possible.

❖ Jesus forgave sins even from the Cross; let us strive to imitate Him and forgive those who wound us *while* they are wounding us.



- ✠ Jesus invested His apostles with the power to forgive – or not to forgive – sins. “Whatever you hold bound on Earth is held bound in Heaven; whatever you loose on Earth is loosed in Heaven.” (Matthew 16:19, 18:18) and John 20:23: “Whose sins you forgive are forgiven them; and whose sins you retain are retained.” We are not *owed* absolution; the priest, *in persona Christi*, can refuse absolution if he feels that your *imperfect* contrition is not true contrition.
- ✠ In the New Testament, it is clear that Jesus conferred upon the apostles *and their successors* the authority to hear confessions and the power to forgive sins in His Name in the “ministry of reconciliation” (2 Corinthians 5:18). The priest needs to *hear* your confession so he knows, in the light of the Holy Spirit and *in persona Christi*, whom he ought to loose from his sins and whom he ought to hold bound. “Confess with your mouth,” not only in your heart. (Romans 10:10)
- ✠ In the Old Testament, God’s Chosen People could atone for their personal sins by offering a *sin offering* – a sacrifice which is completely consumed in the fire; neither the priest nor the person offering the sacrifice eat any of it. This is also known as a *holocaust* offering. Jesus offered Himself as a *sin offering* to God to expiate our sins. This is the meaning of St. Paul’s phrase “For our sake, He made Him who knew no sin to be *made sin*” (2 Corinthians 5:21). Jesus was not literally made “sin” – He was the *sin offering*.
- ✠ The ancient Israelites could also place their sins upon two goats: one was roasted as a *sin offering* and the other was let loose in the desert – he “escaped” – this was the *scapegoat*.



✠ Do you have a “healthy” sense of sin? That is, do you know what sin is? See CCC 1849-1876.

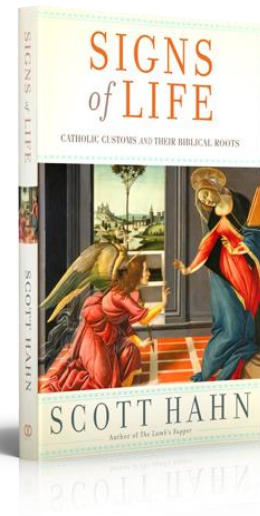
- ❖ Sin is turning away from God and choosing to serve ourselves or another rather than serving God. Lucifer’s sin was “*non serviam*” – I will not serve.
- ❖ We are all born with Original Sin on our souls. Valid baptism removes Original Sin from our soul, but we are left with *concupiscence*, the tendency toward sin.
- ❖ We choose to commit “*actual*” sins, as differentiated from Original Sin. There are two types of actual sins: mortal and venial.
- ❖ Mortal sins are deadly because we cut ourselves off from the Divine life by choosing to sin. For a sin to be mortal, it must:
  - Concern weighty matter – a very serious sin
  - You must know that it is a sin and commit it anyway
  - You must consent with your will to commit the sin
  - Some sins are objectively evil, such as the killing of an innocent life. The catechism calls this *intrinsically disordered* – in its very essence, it breaks from God’s structure, or order, of our relationship with Him. The circumstances which attend the sin may mitigate your culpability, but objectively speaking, the sin remains mortal.
- ❖ Venial sin is a lesser sin which offends God and weakens our relationship with Him. Venial sins ought to be brought to mind before Mass; we pray the *Confiteor* to ask for enough absolution to receive the Eucharist. Venial sins must also be confessed to a Catholic priest.
- ❖ Sin can be the *commission* of an act or the *omission* of an act, word, or desire. If you have knowledge which another should know and do not speak, this is a sin of omission. If you pass by an injured person and do nothing, this is a sin of omission.
- ❖ You can commit sin by:
  - Voluntary participation in the act, word, or desire
  - Ordering, advising, praising, or approving of the sin others do
  - Failing to hinder someone from sinning or failing to advise them not to sin
  - Protecting sinners from the consequences of their sin or from lawful authority
- ❖ The morality of an act, word, or desire can be determined by three criteria:
  - The objective act itself is either good or evil
  - The intention behind the act
  - The circumstances surrounding the act
  - For an act, word, or desire to be morally “right and just,” all three of the criteria must be “good.”

# SIGNS OF LIFE:

## 20 Catholic Customs and their Biblical Roots

by Dr. Scott Hahn

Published by Image



### Session 9 – Chapters 17 and 18

#### Chapter 17: Indulgences

- ✠ Did Scott Hahn's illustration of an indulgence as a debt paid to God on behalf of another make sense to you? Had you ever thought about indulgences in this way?
- ✠ We receive partial or complete repayment of our debt of temporal punishment from the *economy of salvation*: the superabundant merits of Jesus and the saints are “banked” in God's household account – His **oikonomia**, His economy. The debt is paid from this treasury on our behalf. The debt doesn't magically disappear; it is paid for us by the saints' merits which exceeded that which they needed for their salvation. See CCC 1476-1479.



- ✠ In the Old Testament, Abraham merited much grace because of his great faith in God: following this unknown God to an unknown place; believing despite all outward appearances that his wife would bear a son to him in her mature age; going so far as to come within a hair's breadth of sacrificing this miraculous son; and bargaining with God for the salvation of Sodom and Gomorrah. (Genesis 12-25)

- ✠ Moses was also a man of great faith, yet the people he led out of Egypt at God's behest squandered the superabundant blessing stored up for them from Abraham, their father in faith. After the Golden Calf apostasy, that generation was barred from the Promised Land, but their descendants inherited the blessing through Abraham's merits. (Exodus 2-40; Leviticus 1, 8-10, 16, 24; Numbers; and Deuteronomy)





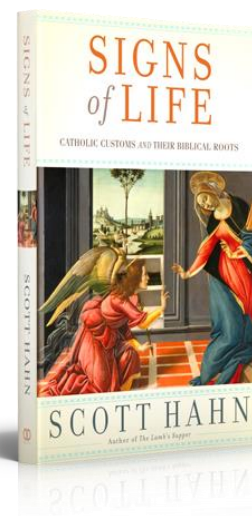
- ✠ God's justice demands that the wages of sin be paid – we ought to bear the consequences of our actions or inactions. God's mercy desires that all should be saved; thus, in His economy of salvation, He allows the merits others have gained to be applied to our debt of temporal punishment for our sins.
  
- ✠ In the natural order of life, we live in communion or in a community with others; just so in the supernatural life. (See CCC 954 and 1475) The Church Triumphant, that is, the saints and angels, pray and intercede for the Church Militant and the Church Suffering.
  - ❖ We on Earth are the Church Militant – fighting the good fight, so to speak. We can pray for ourselves and for others, living and dead. We can fast, give alms, and perform works of mercy . We can unite our sufferings to the Cross of Christ so that our sacrifice is redemptive for our salvation. If our merits exceed what we need, God “banks” it for others.
  - ❖ The souls in Purgatory are the Church Suffering. They can pray for us but they cannot help themselves. They depend upon our prayers and sacrifices to help them.
  
- ✠ Jesus' sacrificial death opened the Kingdom of Heaven to all believers; we share in our own salvation by cooperating with the graces He gives us through the sacraments. We “work out (our) salvation in fear and trembling.” (Philippians 2:12)
  
- ✠ The usual conditions to gain an indulgence for yourself or on behalf of a departed loved one (we cannot gain an indulgence for a person still living; they can pray and perform works of mercy for themselves) are:
  - ❖ Sacramental confession within 20 days of the performance of the indulgence. One confession suffices for any number of indulgences sought.
  - ❖ Eucharistic Communion: one for each indulgence requested, preferably on the same day as the performance of the indulgence.
  - ❖ Prayer in keeping with the intentions of the Pope; one for each indulgence.
  - ❖ Recitation of the Our Father and the Hail Mary.
  - ❖ Detachment from all sin, mortal or venial, and from disordered affections.
  - ❖ The intention to gain an indulgence.
  - ❖ Performance of an act which gains the indulgence, such as:
    - At least half an hour of Adoration
    - Veneration of the Cross on Good Friday
    - Reception of First Communion or helping others to receive their First Communion
    - Recitation of the Rosary in public or with your family
    - Renewal of baptismal promises at the Easter Vigil
    - Reading Scripture for a half an hour

## Chapter 18: Intercession of the Saints



- ✠ Do you consider yourself to be a sinner or a saint? Both? Are you a sinner who has saintly moments? Join the club!
- ✠ How would you define the word “saint”?
- ✠ Were you ever told that the Catholic Church teaches that we are *all* called to holiness? In what way(s) can we be holy? Consider St. Paul’s letter to the Colossians 1:2-12 and 3:12-17, and 1 Corinthians 6:19.
- ✠ We “venerate” the saints – we do not worship them. We look to them as models of holiness lived out in the midst of everyday life, in trials and tribulations, in joyful times, in frightening times. We ask them to intercede for us.
  - ❖ When we pray about something or someone, we often ask our friends to pray for us as well. This doesn’t mean we *stop* praying ourselves; we pray *and* ask for our friends to pray for us at the same time.
  - ❖ The saints in Heaven are our friends; a “great cloud of witnesses” (Hebrews 12:1). They are cheering us on so that we can join them.
  - ❖ Since we ask our friends on Earth to pray for and with us, asking a saint to pray for and with us makes perfect sense. We know they are in Heaven because they have come through the process of canonization whereby the Church recognizes from certain signs that a person is in Heaven. “Their conflict is over..(they are) already victors in Heaven.” (St. Augustine)
  - ❖ God ratifies the sanctity of the person under scrutiny through miracles worked through their intercession; therefore, a saint’s intercession for us or on our behalf is efficacious. They are closer to God in terms of holiness than we or our friends are; their prayers are powerful. We do not stop praying on our own, of course; we add the prayers of a saint to our prayers.
  - ❖ Scripture reveals that the prayers of the saints in Heaven as held in “golden bowls filled with incense” (Apocalypse 5:8) and their prayers “going up like incense before God” (Apocalypse 8:4). The prayers of the martyrs cry aloud to God from beneath His altar in Heaven (Apocalypse 6:9-11).
- ✠ St. Augustine made it clear that we build churches in which to **worship God**; that church is dedicated to, or under the patronage of, a saint. We bring our gifts to the altar and offer them to God; we do not offer a saint or an angel the worship due to God alone. The intercession of our patron saint, St. Mary Magdalene, is powerful for our parish.

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**Session 10 – Chapters 19 and 20**  
**and Epilogue**

**Chapter 19: The Rosary**

- ✠ Do you pray the rosary? If so, how often? Do you pray the rosary publicly (in church or with your family) or privately?
- ✠ Why pray the rosary? (1) It is a ladder to Heaven, for by meditating upon the mysteries and meaning every word of the prayers as we pray them, we open ourselves to the influence of the Holy Spirit. (2) Mary encouraged devotion to the rosary in her appearances at Fatima. (3) Jesus shows us in His miracle at the wedding of Cana that He listens to His mother when she comes to Him with a request. When we come to Mary, she goes to Jesus, and He listens to her.
- ✠ The recitation of the rosary is not meant to be merely a droning repetition of the same prayers, over and over. That is a start, but the droning repetition is meant to establish a rhythm of prayer within us that in turn places the mind into a meditative state where we can ruminate upon the mysteries. There are several ways to meditate upon the mysteries: (1) by visualizing the scene; (2) by placing ourselves in the scene, either accompanying Jesus or perhaps as a player; (3) by pondering the meaning of the scene; (4) by pondering Scripture as it has spoken about the scene; (5) by hearing the Spirit when He speaks to *you* as to how the mysteries relate to your life.
- ✠ **Video for each of the mysteries available on my YouTube channel:** [https://www.youtube.com/channel/UCd-c0\\_zNlgiK76uL63TT4pw](https://www.youtube.com/channel/UCd-c0_zNlgiK76uL63TT4pw)



The Church prays certain groups of Mysteries on certain days of the week. You may pray those particular Mysteries on those specific days, or you may pray whichever Mysteries you want to meditate upon. The Mysteries are: Joyful, Sorrowful, Glorious, and Luminous.



### Sundays and Wednesdays: The Glorious Mysteries

1. Jesus rises from the dead
2. Jesus Ascends into Heaven
3. Jesus sends the Holy Spirit upon the Apostles and Mary
4. Mary is assumed into Heaven, body and soul
5. Mary is crowned Queen of Heaven and Earth, Queen of Men and Angels



### Mondays and Saturdays: The Joyful Mysteries

1. The angel of the Lord declared unto Mary and she conceived by the Holy Spirit
2. Mary visits Elizabeth
3. Jesus is born
4. Joseph and Mary present Jesus in the Temple
5. Jesus is found in the Temple



### Tuesdays and Fridays: The Sorrowful Mysteries

1. Jesus prays in the Garden of Gethsemane
2. Jesus is scourged at the Pillar
3. Jesus is crowned with Thorns
4. Jesus carries the Cross
5. Jesus is crucified



### Thursdays: The Luminous Mysteries

1. Jesus is baptized in the River Jordan by His cousin John
2. Jesus changes the water into wine at the Wedding at Cana at the request of His mother
3. Jesus proclaims the Kingdom
4. Jesus is transfigured before Peter, James, and John
5. Jesus gives us His very Self in the Eucharist





## Chapter 20: Scapulars and medals

- ✠ Do you wear a scapular? Do you wear or carry any medals? What does this sacramental devotion do for you? What do you expect of this sacramental?
- ✠ Carrying or wearing a medal inscribed with the name and likeness of a saint can be an excellent point of departure for prayer.
- ✠ Mary appeared to St. Catherine Laboure and instructed her to strike a medal with her image and the words: “Oh Mary, conceived without sin, pray for us who have recourse to thee.” Her arms are open, spreading God’s grace to the world. Twelve stars surround images of the Sacred Heart of Jesus and Mary’s Immaculate Heart. A cross rises from the “M” for Mary. The bar through the “M” represents that Jesus, by His Cross, has triumphed; nothing bars us from Heaven except our own sins and rejection of God. Heaven is no longer barred, but we must choose to enter.



- ✠ Scapulars are cloth pieces connected by cord or ribbon to be worn over the shoulders (the *scapula* is the bone structure around the neck and shoulders).

- ✠ Scapulars bear an image and inscription. There are many scapulars for devotion to

many saints. They serve as a reminder of one’s devotion to that saint and can be a penitential practice as they

chafe the skin (they are worn underneath clothing). You join with the saint in prayer and good works. You identify with that saint.

- ✠ Generally, a person asks a priest to “invest” or enroll them in the order with which the saint is connected: Carmelite, Dominican, Franciscan, etc. There are approved prayers for the investiture of a person in order to wear the

scapular.

- ✠ Monks wore large scapulars to protect their habits as they worked and to remind them to pray while they worked: *ora et labora* – “pray and work.” The laity wanted to partake of this prayer practice and began to wear smaller versions of the monks’ scapulars.



- ✠ The scapular is a “habit” in both senses of the word: a “habit” is clothing worn by monks and nuns, especially the contemplative orders; and a “habit” is a practice that one does often enough that it becomes automatic. The good habits associated with the wearing of a scapular include regular prayer; devotion to God and to the saint; imitation of the saint; fidelity to the Faith.

## Epilogue

- ✠ Scott Hahn wraps up with: Ask, Seek, and Knock, likening it to a pilgrimage (to Heaven). A pilgrim **asks** the way, **seeks** their destination, and **knocks** to gain entry when they arrive. Does this image speak to your heart?
- ✠ Prayer expresses praise, thanksgiving, petition, intercession, and contrition. The Psalms are an inexhaustible treasury of prayer.
- ✠ As we travel along our journeys in life, remember that God is always with us. He hears and answers all of our prayers. We must be open to the **ways** in which He answers our prayers: sometimes: No; sometimes: Yes; sometimes: Not Yet; and sometimes in a way totally unexpected.

Looking back over the 20 Catholic customs we’ve covered in this course:



- ✠ Do you see more clearly the Biblical roots of each of the seven sacraments?
- ✠ Did you discover the Biblical roots of the Mass?
- ✠ Do you understand the Biblical authenticity of angels?
- ✠ Do you appreciate more fully the penitential seasons of Advent and Christmas?
- ✠ Are you more comfortable with the Catholic rituals such as the use of incense and candles, the veneration of the saints, and the use of sacred images ?
- ✠ Did you learn about relics for the first time? Or has your appreciation of relics deepened?
- ✠ Are you more likely to take on the penitential practices of fasting and mortification?
- ✠ Could you defend the Catholic custom of granting indulgences; the recitation of the rosary; and the wearing or carrying of scapulars and medals?

Has this course answered questions you didn’t know you had? Are there questions still lingering about a Catholic custom not covered in this course? Isn’t it wonderful to be a Catholic?



# The Saint Benedict Medal Explained

During his life, St. Benedict was known to work many miracles using the power of the Holy Cross. Among these included his heroic flight from temptations and miraculous escapes from traps set to kill him.

Saint Benedict became known for his power over the Devil, with the Holy Cross as his efficacious instrument to make the Devil flee. The St. Benedict medal is based on this tradition.

The medal as we commonly know it today (the Jubilee medal) was first made in 1880 to commemorate the fourteenth centenary anniversary of St. Benedict's birth by the Archabbey of Monte Cassino, the most important monastery established by the Saint in the 6th century.

## HOW SHOULD THE MEDAL BE USED?

The St. Benedict medal is one of the most popular among Catholics, and there are many indulgences associated with this medal. There are also spiritual benefits associated with the pious use of the medal including warding off evil and temptation, obtaining the conversion of sinners, help for women during childbirth, strength in preserving purity, granting the grace of a happy death, protection during storms, and interceding for curing diseases.

Needless to say, this is a very powerful medal for spiritual protection. However, it is important to not be superstitious about Catholic medals; they are sacramentals to be used as "sacred signs instituted by the Church to prepare us to receive the fruit of the sacraments and to sanctify different circumstances of our lives" (CCC, 1677).

Prayers for the intercession of St. Benedict to use with your medal.



Back View

## FRONT OF THE MEDAL

Above the chalice and the raven in the center, on either side of Saint Benedict:

***Crux Sancti Patris Benedicti*** (Cross of the Holy Father Benedict)

Words around the perimeter of the medal: ***Ejus in obitu nro praesentia muniamur***

(May we at our death be fortified by His presence)

# BACK OF THE MEDAL

Initials on the cross in the center:

C. S. S. M. L. - N. D. S. M. D. ***Crux Sacra Sit Mihi Lux*** (The Holy Cross be my light)

***Non Draco Sit Mihi Dux*** (Let not the dragon be my guide)

Circles by the four corners of the cross:

C S P B ***Crux Sancti Patris Benedicti***

(Cross of the Holy Father Benedict)

Initials around the perimeter:

V R S N S M V - S M Q L I V B

***Vade Retro Satana, Nunquam Suade Mihi Vana—Sunt Mala Quae Libas, Ipse Venena Bibas***

(Step back, Satan, do not suggest to me thy vanities —evil are the things thou profferest, drink thou thy own poison)

And at the top: ***Pax*** (Peace)