



### SUNDAY REFLECTION

The phrase *divine provision* is rich in meaning in the Christian tradition. It carries with it a statement of belief in a caring God, and of hope in a faithful God. This springs from the divine name revealed to Moses: *Yahweh*. It is the name of the God personal to Israel, never confined to a special location like other gods, but one who travels with them wherever they may go on their earthly wayfaring. It would prefer to use this Anglo-Saxon term 'wayfarer' to describe our transitory condition on this planet rather than the commonly used 'pilgrim'. Pilgrimages are now so highly organized with modern facilities, exact meal-times, strict itineraries, and arranged optional tours, that they bear no resemblance to lives unaware of what lies around the next corner on any given day.

It may be helpful to paraphrase Yahweh as the person who will be with you (in a continuing creative and saving way). The Orthodox Jewish people, portrayed in late nineteenth century Russia on the show *Fiddler on the Roof*, were proud of their tradition, the way of life given them, but continually hopeful of the divine music of life provided for them in their precarious existence.

Our Christian faith has given us a still sounder basis for hope: the revelation of Jesus, Son and instrument of God's salvation, who through His pasch (passion, death, resurrection, exaltation) has disclosed completely God's universal plan of salvation for humankind (the mystery). We might contemplate for a moment Romans 16:25-27.

John Milton, author of *Paradise Lost* and *Regained*, would write:

Let us with a gladsome mind  
Praise the Lord for He is kind;

For His mercies shall endure,  
Ever faithful, ever sure.

All things living He doth feed,  
His full hand supplies their need;  
For His mercies shall endure,  
Ever faithful, ever sure.

Lent, of course, brings with it a recognition of our sinfulness, of our failures to respond to the providing God, but it carries with it also an assurance of the continuing divine promise of forgiveness; if we are prepared to repent of our self-centered ways.

We remind ourselves of this comforting truth when, within the Roman Catholic liturgical tradition, we address our ever providing God in the fourth

Eucharistic Prayer: 'You formed us in Your own likeness and set us over the whole world to serve You, our creator, and to rule over all creatures. Even when we disobeyed You and lost Your friendship You did not abandon us to the power of death, but helped all of us to seek and find You.'

#### **STEWARDSHIP: Cycle C Readings Sunday Masses**

The parable in today's Gospel clearly warns that we, like the fig tree, will be judged by our fruit. While God mercifully provides us with time and opportunity, let us give witness to our faith with deeds of kindness and generosity!

#### **Cycle A Readings Saturday Evening**

When Jesus asked the Samaritan woman for a drink of water, He opened the door for a life-changing relationship with Him. Scripture says her testimony drew many others to Him as well. We, too, must be ready to respond whenever and wherever the Lord speaks to us and be prepared for it to change our lives!

#### **READINGS FOR FOURTH SUNDAY OF LENT**

**27 MAR '22**

**Js. 5:9-12:** The people of Israel arrive in their own land and they begin to enjoy the fruits of its produce instead of the manna that sustained them in the desert.

**2 Cor. 5:17-21:** The life, death and resurrection of Christ has totally renewed creation and put us all in a position of right relationship with god.

**Lk. 15:1-3, 11-32:** Familiar Bible stories can still surprise. Listen carefully and notice that the opening verses establish the context of meaning for the big story of the prodigal son. In some way, the open ending tells us that the story is really centered on the son who stayed at home.

#### **A READINGS FOR 8:30 a.m. MASS SECOND SCRUTINY**

**1 Sm. 16:1, 6-7, 10-13:**

**Eph. 5:8-14:**

**Jn. 9:1-41:**

## SACRAMENT OF CONFIRMATION

This past Wednesday evening 51 of our youth were anointed by Bishop Knestout with the oil of the Holy Spirit in reception of the Sacrament of Confirmation. This is the last of the three Sacraments of Initiation, Baptism and Holy Communion being the other two. In this sacrament the individual is clearly, on their individual initiative, making a choice to be open to the graces of God throughout their lives by making this faith in Jesus Christ as expressed in the Catholic Church the framework of the way they intend to live out their lives in the future.

Their act of faith in their decision and action on Wednesday should be a challenge to the rest of us in the parish who have been confirmed to assess how well have we remained consistent to the promises and graces we received when we were confirmed.

Working backwards, beginning with Confirmation what are these three Sacraments of Initiation?

So since Confirmation is the sacrament that we as a parish have experienced most recently; what is the Catholic understanding of this gift from God?

Every sacrament confers sanctifying grace, but each sacrament also confers its own proper sacramental grace. In addition to sanctifying grace, the sacrament of confirmation brings an increase and deepening of baptismal grace, roots us more deeply in divine sonship, unites us more firmly to Christ, increases in us the sevenfold gifts of the Holy Spirit, renders our bond with the church more perfect, gives us a special strength to witness, spread, and defend the faith boldly and without shame, and imprints on the soul an indelible spiritual mark with the seal of the Holy Spirit ("Catechism of the Catholic Church," 1303).

For centuries, the sacrament of confirmation has been associated with themes of maturity and combat. The 1566 Roman Catechism taught that by confirmation one "becomes stronger with the strength of a new power and thus begins to be a perfect soldier of Christ." Generations of American Catholics memorized the following from the Baltimore Catechism: "Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ." In the first half of the 20th century, increased lay involvement in the life and mission of the church was encouraged by ecclesiastical leadership, especially by Popes Leo XIII, Pius X and Pius XI, becoming the movement known as Catholic Action. On the eve of the Second Vatican Council, the sacrament of confirmation was seen by many as the sacrament of Catholic action and responsibility. Becoming a soldier for Christ meant active participation in the external mission of the church. Thus, Vatican II interprets for us what it means to be enrolled as a soldier of Christ: "The lay apostolate ... is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself" ("Lumen gentium," 33).

The descent of the Holy Spirit on Pentecost is the primary scriptural scene used analogously to teach and understand confirmation's effect on the soul. Just as the disciples' fear in the wake of the Passion of Christ kept them in hiding but the fire of the Holy Spirit compelled them to begin their apostolic mission, so too the recipient of confirmation receives the Holy Spirit for the strength necessary for the lay apostolate. Pope Paul VI taught that confirmation "in a certain way perpetuates the grace of Pentecost in the Church."

What other scriptural scene may be used to augment our understanding of confirmation insofar as it perfects, or completes, baptismal grace and also “roots us more deeply in the divine filiation”? The account of the baptism of Jesus contains all the spiritual imagery to provide a robust understanding of confirmation. As Jesus emerges from the water, the Holy Spirit descends upon Him in the form of a dove, and the voice of God says of Him, “This is My beloved Son in whom I am well pleased.” Catechists preparing young people for confirmation may find in this account a means of overcoming certain modern misconceptions about the sacrament. The young person, baptized years ago and now bearing a new name, has the Spirit descend upon him and the voice of God, through the church, say to him, “You are my beloved son or daughter in whom I am well pleased.” It is God Himself who both affirms and supernaturally confirms — strengthens — the young person to be whom he or she is as a child of God. It is not something the teenager does for God, nor is it taking classes, doing service projects and attending retreats that somehow makes one “worthy” to be confirmed; rather, like all the sacraments, confirmation is a great gift from God to be received freely, albeit with preparation, for one must know how to use a gift wisely. This scriptural analogy also ties in the confirmation motif of spiritual battle, for it was after His baptism that “the Spirit immediately drove him out into the wilderness” (Mk 1:12) where Jesus was tempted and was with the wild beasts. One preparing for confirmation must then understand that he or she, upon being confirmed, will likewise head out into the wilderness of life for combat, where there will be the temptations of the world and the wild beasts of the passions against which to struggle, but having received the Spirit, he or she must take to heart the consoling words of God: “Fear not, for I have redeemed you; I have called you by name, you are Mine” (Isa 43:1).



## DAILY REFLECTIONS THIRD WEEK OF LENT

**Monday 21 Mar**

**2 Kgs. 5:1-15:** Elisha the Israelite cures Naaman the Syrian of leprosy and this leads Naaman to faith in the God of Israel. In striking contrast to the great military figure of Naaman, who has his king’s favor, it is a servant girl, belonging to a different race and class, who leads Naaman to the healing prophet. Furthermore, it is Naaman’s servants who

challenge him to overcome his pride and bather in the healing waters of the Jordan. Barriers between faiths, between foreigners, and between masters and servants are broken down. Relationships are subverted, faith expectations are confounded, and God is discovered in an unexpected place.

**Lk. 4:24-30:** Like the prophets Elijah and Elisha before Him, Jesus understands that He is not sent to the Jews alone; He is called to reveal a God who transcends rigid religious and ethnic boundaries. Jesus makes this insight public in the synagogue in His home community of Nazareth. His proclamation is perceived as scandalous and is met with outrage and rejection. Fidelity to His mission leads Him to divisive relationships with His own people.

#### **Tuesday 22 Mar**

**Dan 3:25, 34-43:** This is an ancient Jewish prayer of repentance, begging divine forgiveness

**Mt. 18:21-35:** Jesus tells us that our heavenly Father will not forgive us unless we forgive our brothers and sisters from our hearts.

The new Catechism (nn. 2838-2845) has a lengthy and fine reflection on this petition of the Our Father. Among other things it has the following reflection (n. 2845): 'There is no limit to this essentially divine forgiveness, whether one speaks of 'sins' as in Luke (11:4), or 'debts' as in Matthew (6:12). We are always debtors: 'Owe no one anything, except to love one another.'

The communion of the Holy Trinity is the source and criterion of truth in every relationship. It is lived out in prayer, above all in the Eucharist. The text goes on to cite St. Cyprian: 'God does not accept the sacrifice of a sower of disunion, but commands that he depart from the altar so that he may first be reconciled with his brother. For God can be appeased only by prayers that make peace. To God, the better offering is peace, brotherly concern and a people made one in the unity of the Father, son and Holy Spirit.'

#### **Wednesday 23 Mar**

**Deut. 4:1, 5-9:** One of the points put before us by the Church during Lent is that of doing God's will, keeping His commandments. In this present reading Moses reminds Israel of the great things God has done for them, and of the laws and commandments He gave them.

**Mt. 5:17-19:** Jesus tells us that we should keep His teaching ourselves and teach others to do likewise.

Whoever is called to teach Christ must first seek the surpassing worth of knowing Christ Jesus, he or she must suffer the loss of all things... in order to gain Christ and be found in Him, and to know Him and the power of His resurrection, and to share His sufferings, becoming like Him in His death, that if possible he or she may attain the resurrection from the dead (Phil. 3:8-11). From this loving knowledge of Christ springs the desire to proclaim Him, to evangelize, and to lead others to the yes of faith in Jesus Christ. But at the same time the need to know this faith better makes itself felt ... (CCC nn. 428-429).

#### **Thursday 24 Mar**

**Jer. 7:23-28:** This extract forms part of a collection of oracles on false worship. It highlights a history of infidelity on the part of Israel and decries Israel's on-going insistence on acting independently of God's commands. Rejection is the lot of the prophet. Jeremiah is compelled to call the people of God to task while already knowing that they will refuse to listen. His is a God of paradox.

**Lk. 11:14-23:** Jesus tells us that it is impossible to be neutral with regard to His person and mission. The one who is not with Him is against Him.

The Ten Commandments, which according to Jewish and Christian tradition, were revealed by God to Moses on Mount Sinai form part of the Lenten catechesis. An occasion for reflecting on them is presented by the first reading for Sunday of the first week and on Wednesday of this third week. The Ten Commandments or Decalogue (the Ten Words in biblical language) throughout sacred history have been seen as a summary of God's revealed will for humanity. They have been taken as valid for all time. In Irenaeus' words: 'Through the Decalogue, God prepared the human person to become His friend and to live in harmony with his neighbor ... The words of the Decalogue remain likewise for us Christians. Far from being abolished they have received amplification and development from the fact of the coming of the Lord in the flesh.' As the Catechism of the Catholic Church puts it (n. 2064): 'In fidelity to Scripture and in conformity with the example of Jesus, the tradition of the Church has acknowledged the primordial importance and significance of the Decalogue.' This same work wisely remarks (n. 2057) that the Decalogue must first be understood in the context of the Exodus, God's greater liberating event as the center of the Old Covenant.' Decalogue recalls Covenant, God's saving intervention in history and throughout history, from Moses through Jesus' teaching and the Church's continued proclamation.

#### **Friday 25 Mar The Annunciation**

**Is. 7:10-14:** This is the well-known Immanuel prophecy of Isaiah. It foretells the marvelous birth of a son to a young woman, and in the house of David. The prophecy was fulfilled in Christ, 'Immanuel', who promised to be with us to the end of time. This prophecy which was given to assure the king in the midst of the uncertainty of war, offers hope to believers of all times. Even in the midst of oppression and violence God is present with us. The living sign of His involvement is a child who has His whole life before Him and so represents hope.

**Heb. 10:4-10:** Today we celebrate the annunciation and the incarnation. We reflect on the mystery that the Son of God came among us as a human, as one of ourselves. In this passage St. Paul contrasts the great liturgical worship of the Old Testament Temple with the inner attitude of obedience. Without the living faith which commits oneself to the Word of God in doing God's will, the externals of worship are hollow. This text applies both to Jesus who was faithful in fulfilling the plan of the Father, and also to Mary who became the handmaid of the Lord in receiving the Word in her heart and in her womb.

**Lk. 1:26-38:** Luke's account of the mystery we are celebrating: the annunciation by the angel Gabriel to Mary that she was called on to become the mother of the Redeemer. This beautiful passage shows Mary as the model believer, listening to the Spirit questioning and pondering, open to God's plans for her life, and ready to give her assent. The royal house of David, shown in the First Reading to be vacillating, is promised its

greatest scion through this humble young woman, living in the obscure town of Nazareth.

**Saturday 26 Mar**

**Hos. 5:15-6:6:** This passage exposes the lie of inauthentic conversion as enacted in the empty ritualistic sacrifices of Israel. Through the prophet Hosea Yahweh exposes the pretense of the people. Here the dew symbolizes not a tender loving relationship (as elsewhere in Hosea) but the fickleness of the people, since the dew unlike the rain disappears before the morning sun. What is required by God is steadfast love and knowledge of God, not meaningless rituals and inauthentic religious practices.

**Lk. 18:9-14:** The nature of the spirit of authentic prayer is explored in this parable. Jesus rejects the self-righteousness of certain Rabbinic prayers which look to merit and status in society as the source of blessing, instead of God. The tax collector, in contrast, does not cling to his own merit but takes responsibility for his failings and seeks mercy. Confounding the presumptions of his hearers, and most likely offending their sensibilities, Jesus insists that it is the tax collector who is in right relationship with God.

**PRAYERS**

Help me, eternal God,  
to accept your gift of the present moment.  
It is the only moment I will ever have,  
so let me inhabit it richly and fully,  
and celebrate Your gift of life in abundance. Amen

**THIRD WEEK OF LENT**

**19 MARCH - 27 MARCH 2022**

**Saturday 19 Mar Saint Joseph, spouse of the Blessed Virgin Mary**

**8:30 a.m. Mass Proper of the Saint, Gloria, Creed, Proper Preface,  
Eucharistic Prayer III  
(Intention: )**

**1:00 – 4:30 p.m. Confessions**

**5:00 p.m. Mass Vigil Third Sunday Of Lent First Scrutiny RCIA  
Proper of Day, Scrutiny, Creed, Preface Third Sunday of Lent,  
Eucharistic Prayer III**

**Sunday 20 Mar Third Sunday of Lent**

**7:00 a.m. Mass Proper of Day, Creed, Lent Preface II, Eucharistic Prayer II**

**8:30 a.m. Mass Proper of Day, Creed, Lent Preface II, Eucharistic Prayer III**

**11:30 a.m. Mass Proper of Day, Creed, Lent Preface II, Eucharistic Prayer III**

**2:00 p.m. Mass Brig**

**Monday 21 Mar Lenten Weekday 3 Day Off**

**6:30 a.m. Mass Proper of The Day, Lenten Preface III, Eucharistic Prayer II  
(Intention: Matthew Payne RIP)**

**7:00 – 8:30 a.m. Confessions**

- 8:30 a.m. Mass Proper of The Day, Lenten Preface III, Eucharistic Prayer II  
(Intention: Donald Karr RIP)
- Tuesday 22 Mar Lenten Weekday 3**
- 6:30 a.m. Mass Proper of The Day, Lenten Preface IV, Eucharistic Prayer III
- 7:00 – 8:30 a.m. Confessions
- 8:30 a.m. Mass Proper of The Day, Lenten Preface IV, Eucharistic Prayer III  
(Intention: Michelle Halvorson)
- Wednesday 23 Mar Lenten Weekday 3 St. Turibius of Mogrovejo**
- 6:30 a.m. Mass Proper of The Day, Lenten Preface I, Eucharistic Prayer II
- 7:00 – 8:30 a.m. Confessions
- 8:30 a.m. Mass Proper of The Day, Lenten Preface I, Eucharistic Prayer II  
(Intention: George Weis RIP)
- 12:00 p.m. Mass Portsmouth Naval Hospital
- Thursday 24 Mar Lenten Weekday 3**
- 6:30 a.m. Mass Proper of the Day, Lenten Preface II, Eucharistic Prayer III  
(Intention: Augustus Markuson RIP)
- 7:00 – 8:30 a.m. Confessions
- 8:30 a.m. Mass Proper of the Day, Lenten Preface II, Eucharistic Prayer III  
(Intention: Michael Sussilleaux)
- 4:00 – 6:30 p.m. Confessions
- 6:30 p.m. Mass Proper of the Day, Lenten Preface II, Eucharistic Prayer III  
(Intention: Audrey Schwaebier RIP)
- Friday 25 Mar S The Annunciation of the Lord**
- 6:30 a.m. Mass Proper of the feast, Gloria, Creed, Proper Preface, Eucharistic Prayer III
- 7:00 – 8:30 a.m. Confessions
- 8:30 a.m. Mass Proper of the feast, Gloria, Creed, Proper Preface, Eucharistic Prayer III  
(Intention: Gertrude Young RIP)
- 12:00 p.m. Mass Portsmouth Naval Hospital
- 4:00 – 7:00 p.m. Confessions
- 7:00 p.m. Stations of the Cross
- Saturday 26 Mar Lenten Weekday 3**
- 8:30 a.m. Mass Proper of the Day, Lenten Preface III, Eucharistic Prayer II  
(Intention: Chuck Frame)
- 1:00 – 4:30 p.m. Confessions
- 5:00 p.m. Vigil Mass Fourth Sunday of Lent Proper of the Day, Creed, Lent Preface I, Eucharistic Prayer I  
(Intention: Jodi Hall-Gadshian RIP)
- Sunday 27 Mar Fourth Sunday of Lent**
- 7:00 a.m. Mass Proper of the Day, Creed, Lent Preface I, Eucharistic Prayer II  
(Intention: Sheldon E. Brodel, Jr. RIP)
- 8:30 a.m. Mass Proper of the Day, Readings A Cycle, Creed, Preface for 4<sup>th</sup> Sunday



**Lent, Eucharistic Prayer II    Scrutiny 2**

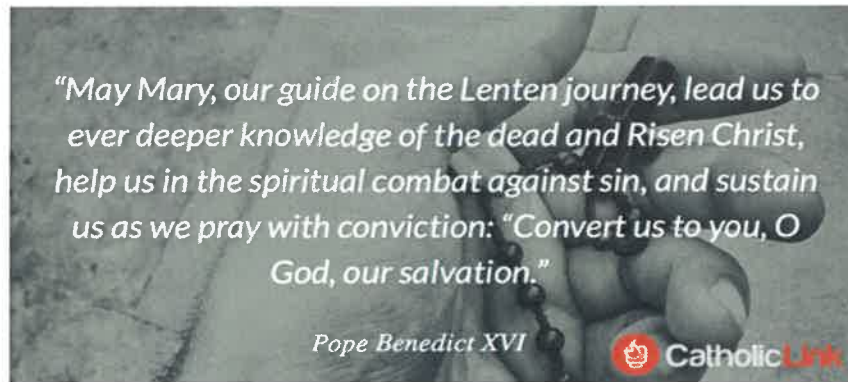
**(Intention: Kaylana Cadua)**

**11:30 a.m.    Mass    Proper of the Day, Creed, Lent Preface I, Eucharistic Prayer II**

**(Intention: Parish of St. Stephen, Martyr)**

**2:00 p.m.    Mass Brig**

“What Our Lord did say on the cross was to forgive. Forgive your Pilates, who are too weak to defend your justice; forgive your Herods, who are too sensual to perceive your spirituality; forgive your Judases, who think worth is to be measured in terms of silver.” (Bishop Fulton Sheen)



## EXAMINATION OF CONSCIENCE

Examine your conscience. Recall your sins. Calmly ask yourself what you have done with full knowledge and full consent against God's Commandments.

### The First Commandment

- Have I performed my duties toward God reluctantly or grudgingly?
- Did I neglect my prayer life? Did I recite my usual prayers?
- Did I receive Holy Communion in the state of mortal sin or without the necessary preparation?
- Did I violate the one-hour Eucharistic fast?
- Did I fail to mention some grave sin in my previous confessions?
- Did I seriously believe in something superstitious or engage in a superstitious practice (palm-reading or fortune telling for instance)?
- Did I seriously doubt a matter of Faith?
- Did I put my faith in danger-without a good reason-by reading a book, pamphlet, or magazine that contains material contrary to Catholic faith or morals?
- Did I endanger my faith by joining or attending meetings of organizations opposed to the Catholic faith (non-catholic services, the Communist Party, Freemasonry, "new age" cults, or other religions)? Did I take part in one of its activities?
- Have I committed the sin of sacrilege (profanation of a sacred person, place or thing)?

### The Second Commandment

- Did I fail to try my best to fulfill the promises and resolutions that I made to God?
- Did I take the name of God in vain? Did I make use of God's name mockingly, jokingly, angrily, or in any other irreverent manner?
- Did I make use of the Blessed Virgin Mary's name or another saint's name mockingly, jokingly, angrily, or in any other irreverent manner?
- Have I been a sponsor in Baptism or participate actively in other ceremonies outside the Catholic Church?

- Did I tell a lie under oath?
- Did I break (private or public) vows?

### **The Third Commandment**

- Did I miss Mass on a Sunday or a holy day of obligation?
- Did I fail to dress appropriately for Mass?
- Have I, without sufficient reason, arrived at Mass so late that I failed to fulfill the Sunday or holy Day of obligation?
- Did I allow myself to be distracted during Mass, by not paying attention, looking around out of curiosity, etc.?
- Did I cause another to be distracted?
- Have I performed any work or business activity that would inhibit the worship due to God, the joy proper to the Lord's Day, or the appropriate relaxation of mind and body, on a Sunday or a holy day of obligation?
- Did I fail to generously help the Church in her necessities to the extent that I am able?
- Did I fail to fast or abstain on a day prescribed by the Church?

### **The Fourth Commandment**

*(For Parents)*

- Have I neglected to teach my children their prayers, send them to church, or give them a Christian education?
- Have I given them bad example?
- Have I neglected to watch over my children, to monitor their companions, the books they read, the movies and TV shows they watch?
- Have I failed to see to it that my child made the First Confession and First Communion?
- Have I failed to see to it that my children have received the sacrament of Confirmation?

*(For Children)*

- Was I disobedient toward my parents?
- Did I neglect to help my parents when my help was needed?
- Did I treat my parents with little affection or respect?
- Did I react proudly when I was corrected by my parents?
- Did I have a disordered desire for independence?
- Did I do my chores?

### **The Fifth Commandment**

- Did I easily get angry or lose my temper?
- Was I envious or jealous of others?
- Did I injure or take the life of anyone? Was I ever reckless in driving?

- Was I an occasion of sin for others by way of conversation, the telling of jokes religiously, racially, or sexually offensive, my way of dressing, inviting somebody to attend certain shows, lending harmful books or magazines, helping someone to steal, etc.? Did I try to repair the scandal done?
- How many persons did I lead to sin? What sin or sins were involved?
- Did I neglect my health? Did I attempt to take my life?
- Have I mutilated myself or another?
- Did I get drunk or use prohibited drugs?
- Did I eat or drink more than a sufficient amount, allowing myself to get carried away by gluttony?
- Did I participate in any form of physical violence?
- Did I consent to or actively take part in direct sterilization (tubal ligation, vasectomy, etc.)? Do I realize that this will have a permanent effect on my married life and that I will have to answer to God for its consequences?
- Did I consent to, advise, or actively take part in an abortion? Was I aware that the Church punishes with automatic excommunication those who procure and achieve abortion? Do I realize that this is a very grave crime?
- Did I cause harm to anyone with my words or actions?
- Did I desire revenge or harbor enmity, hatred, or ill-feelings when someone offended me?
- Did I ask pardon whenever I offended anyone?
- Did I insult or offensively tease others?
- Did I quarrel with one of my brothers or sisters?

### **The Sixth and Ninth Commandments**

- Did I willfully entertain impure thoughts?
- Did I consent to evil desires against the virtue of purity, even though I may not have carried them out? Were there any circumstances that aggravated the sin: affinity (relationship by marriage), consanguinity (blood relationship), either the married state or the consecration to God of a person involved?
- Did I engage in impure conversations? Did I start them?
- Did I look for fun in forms of entertainment that placed me in proximate occasions of sin, such as certain dances, movies, shows, or books with immoral contents? Did I frequent houses of ill-repute or keep bad company?
- Did I realize that I might already have been committing a sin by placing myself in a proximate occasion of sin, such as sharing a room with a person I find sexually attractive, or being alone with such a person in circumstances that could lead to sin?
- Did I fail to take care of those details of modesty and decency that are the safeguards of purity?
- Did I fail, before going to a show or reading a book, to find out its moral implications, so as not to put myself in immediate danger of sinning and in order to avoid distorting my conscience?
- Did I willfully look at an indecent picture or cast an immodest look upon myself or another? Did I willfully desire to commit such a sin?

- Did I lead others to sins of impurity or immodesty? What sins?
- Did I commit an impure act? By myself, through masturbation (which is grave matter)? With someone else? How many times? With someone of the same or opposite sex? Was there any circumstance of relationship (such as affinity) that could have given the sin special gravity? Did this illicit relationship result in pregnancy? Did I do anything to prevent or end that pregnancy?
- Do I have friendships that are habitual occasions of sexual sins? Am I prepared to end them?
- In courtship, is true love my fundamental reason for wanting to be with the other person? Do I live the constant and cheerful sacrifice of not putting the person I love in danger of sinning? Do I degrade human love by confusing it with selfishness or mere pleasure?
- Did I engage in acts such as "petting," "necking," passionate kisses, or prolonged embraces?

*(For married people)*

- Did I, without serious reason, deprive my spouse of the marital right? Did I claim my own rights in a way which showed no concern for my spouse's state of mind or health? Did I betray conjugal fidelity in desire or in deed?
- Did I take "the pill" or use any other artificial birth control device before or after new life had already been conceived?
- Did I without grave reason, with the intention of avoiding conception, make use of marriage on only those days when offspring would not likely be engendered?
- Did I suggest to another person the use of birth-control pills or another artificial method of preventing pregnancy (like condoms)?
- Did I have a hand in contributing to the contraceptive mentality by my advice, jokes, or attitudes?
- (On abortion, contraception, sterilization, etc., see also The Fifth Commandment).

### **The Seventh and Tenth Commandments**

- Did I steal? How much money? Or how much was the object worth? Did I give it back, or at least have the intention of doing so?
- Have I done or caused damage to another person's property? To what extent?
- Did I harm anyone by deception, fraud, or coercion in business contracts or transactions?
- Did I unnecessarily spend beyond my means? Do I spend too much money because of vanity, or caprice?
- Do I give alms according to my capacity?
- Was I envious of my neighbor's goods?
- Did I neglect to pay my debts?
- Did I knowingly accept stolen goods?
- Did I desire to steal?
- Did I give in to laziness or love of comfort rather than diligently work or study?
- Was I greedy? Do I have an excessively materialistic view of life?

### **The Eighth Commandment**

- Did I tell lies? Did I repair any damage that may have resulted as a consequence of this?
- Have I unjustly or rashly accused others?
- Did I sin by detraction, that is, by telling the faults of another person without necessity?
- Did I sin by calumny, that is, by telling derogatory lies about another person?
- Did I engage in gossip, backbiting, or spreading false stories?
- Did I reveal a secret without due cause?