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BOOK 3: The Ark and the Dove - ANSWER KEY

UNIT 1: Section 1

Review p.34

1. Old Testament glimpses of the Third Divine Person, the revelation of the Holy Spirit in the New Testament, the divine life within the Trinity, the Holy Spirit in His relations with us, personal names of the Holy Spirit, and the Church teaches us about the Holy Spirit.
2. No, the Holy Spirit is sketched only in hazy, uncertain outline on the pages of the ancient Scriptures.
3. Yes, it is only in the full light of the New Testament that we can distinguish that a distinct Person is referred to in the Old Testament.
4. The Holy Spirit is the One who draws order, form, and beauty out of chaos -- materially at the Creation, and spiritually at Baptism.
5. The Holy Ghost imparted to Adam and Eve a marvelous knowledge that enabled them to distinguish between right and wrong. Men are helpless without the Holy Spirit, who alone can teach them to enter into the Divine Plan, to see things from God's point of view. Additionally, the seven gifts of the Holy Spirit are mentioned in the book of Isaias.
6. David, King and Prophet, is the rod who rose out of Jesse, and Our Lord and Savior Jesus Christ is the flower of this rod.
7. Yes, the Old Testament presents the Holy Spirit of God as the Abiding Guest in the souls of the just.
8. Yes, the coming of the Holy Ghost on Pentecost was foretold by the prophet, Joel.

Review p. 41

1. The most important thing the Church teaches about the Holy Spirit is that the Holy Ghost is God.
2. Because Ananias and Sapphira lied to, and defrauded, the Holy Spirit, Ananias was struck dead by God, proving clearly that the Holy Ghost and God are One.
3. Yes, St. Peter, in his second letter, says that the "holy men of God spoke as they were moved by the Holy Spirit."
4. Yes, the inspiration of the Scriptures is attributed to the Holy Spirit (by both Sts. Peter and Paul). The Incarnation, as well, is attributed (in the Gospel of St. Luke) to the Holy Ghost.
5. Yes, all the works recorded in the Scriptures and attributed to the Holy Ghost are deeds requiring wisdom and power. Since they were effected by the Holy Ghost, then it follows that the Holy Ghost is God. It also follows that He is a divine Person, distinct from the Father and the Son, yet equal to them.
6. Yes, the formula laid down by Our Lord (when admonishing His apostles to teach all nations, baptizing them "in the name of the Father, and of the Son, and of the Holy Spirit") shows clearly that the Holy Ghost is a distinct Person of the Blessed Trinity (and, since He is placed on the same divine plane with the Father and the Son, a divine Person as well). This is found in the last chapter (28) of the Gospel of St. Matthew.
7. Yes, the Holy Spirit is both coequal and coeternal with the Father and the Son (as specified in the Athanasian Creed).
8. Yes, the Holy Ghost proceeds from both the Father and the Son, as from a single principle.

9. Our Lord Jesus Christ was quoted by St. John in his Gospel as saying that He would send an "Advocate," who "proceeds from the Father." St. Paul, in his letter to the Galatians, states: "God has sent the Spirit of His Son into our hearts."
10. Yes, Our Lord announced to His apostles at the Last Supper that He would send "the Advocate, the Holy Spirit."
11. The Apostles were gathered in the Upper Room with the Blessed Mother when suddenly there came a sound from heaven, like a violent wind blowing, and parted tongues of fire descended and settled upon each of those present. Then all began to speak in foreign tongues, prompted by the Holy Spirit.
12. The Holy Ghost is God, which primary truth is the foundation of all our knowledge of Him. He is a Person, the Third Divine Person in the Blessed Trinity, distinct from and proceeding from the Father and the Son, coequal and coeternal with Them. 41 He was promised to us by Our Lord, and He came on Pentecost Sunday in fulfillment of that promise.

Review p. 45

1. The Second Person of the Blessed Trinity, the Son, proceeds from the Father, the First Person. The Holy Ghost, the Third Person of the Blessed Trinity, proceeds from both the Father and the Son from all eternity.
2. There are two processions in the Blessed Trinity, the Son from the Father, and the Holy Ghost from the Father and the Son.
3. Procession refers to the origin from all eternity of one divine Person from another.
4. No, it implies no inferiority, no priority, or inequality.
5. Yes, the Son is begotten by the Father by an act of the divine intellect of the Father.
6. Yes, the procession of the Holy Ghost from the Father and the Son is by an act of divine will -- an act of love between the Father and the Son.
7. The Father proceeds from no one and therefore is unbecotten; He is the source and wellspring of the Trinity.
8. The procession of the Holy Spirit from the Father and the Son is taught in the New Testament, as well as both Greek and Latin Fathers of the Church. Additionally, the Niceno-Constantinopolitan Creed and the Athanasian Creed both teach this doctrine of procession.
9. The term "filioque" indicates that the Father and the Son work as the coequal, single principle from which the Holy Spirit proceeds.
10. Yes, three General Councils have infallibly proclaimed the procession of the Holy Spirit from the Father and the Son.

Review p. 52

1. The procession of the Son from the Father and the procession of the Holy Spirit from the Father and the Son are eternal missions, internal to the Trinity.
2. The temporal, external missions of the Holy Ghost include the sanctification of the real and Mystical Body of Christ, the establishment of the Church, the infallible guidance of the Church, and the conferring of those special gifts called "charismata."

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3. The Father and the Son sent the Holy Ghost for the purposes of the temporal, external missions listed above, as well as for the sanctification of souls and the divine indwelling.
4. Some examples of the visible missions of the Holy Spirit are the Incarnation, Our Lord's baptism by St. John the Baptist, and the descent of the Holy Ghost on Pentecost. Examples of His invisible missions would be His operation today in the Church as well as in the souls of the just.
5. "Spirit" comes from the Latin "spiritus," which signifies breath. The infinite love of the Father and the Son for us proceeds "rather as a breath" as St. Thomas Aquinas says. God's holiness consists in the infinite love where-with He loves Himself, the Infinite Good. Each Persons of the Blessed Trinity is Holy in loving the others.
6. The Holy Ghost is called the Spirit of Truth because He is the Spirit of the Father and the Son, and He imparts the Truth to the minds of Men.
7. Yes, the Holy Spirit is appropriately called Gift because He Himself is God's highest gift to us. He not only is the dispenser of every spiritual grace, but He gives Himself with His gifts, and with Himself, He gives us also the Father and the Son.
8. "Paraclete" means Advocate, which is, literally, one who has been called in to the assistance of another, to defend and protect. The Holy Spirit is, then, a helper, a patron, a counselor, a consoler, comforter, guide, and friend.

Review pp. 60-61

1. The four chief points of Pope Leo XIII's encyclical on the Holy Ghost are: (1) the relationship of the Holy Spirit to the Father and the Son within the Trinity, which, in turn, casts light on the relationship of the Holy Ghost to (2) the Incarnation, (3) the Church, and (4) souls in sanctifying grace.
2. The chief, or supreme, purpose of Christ's coming on earth was "to put men in possession of the eternal life of glory." The secondary purpose was "to secure to them the life of divine grace, which is destined eventually to bloom into the life of heaven."
3. No, Our Lord "transmitted it for its completion to the Holy Ghost."
4. Yes, because, as Pope Leo XIII said, of the danger that arises when speaking of only one of the Divine Persons, namely, that "the Divine Persons be confounded one with another in faith or in worship" or "the one nature in them be separated."
5. We attribute to the First Person, the Father, all the works in which power excels; to the Second Person, the Son, those works in which wisdom excels; and to the Holy Ghost the works in which love excels.
6. These perfections are common to all three divine Persons. By attributing the attributes especially to one of the Persons, we indicate "a kind of affinity between the operations and the properties of the Persons."
7. The Incarnation is the first and greatest of the external operations of the Holy Ghost.
8. By the Incarnation, human nature was elevated to a personal union with the Word, Christ was conceived in the womb of His holy Mother, and the sanctification or "anointing" of Christ's soul was accomplished by the Holy Spirit.
9. Yes, Christ's actions were priestly actions directed by the Holy Ghost. This is especially true of the sacrifice on Calvary. Pope Leo XIII quoted St. Paul's letter to the Hebrews: "Christ . . . through the Holy Ghost offered Himself unblemished unto God."
10. Yes, Christ's soul was "inundated" with all the treasures of wisdom, knowledge, and virtues as a result of Its sanctification by the Holy Spirit.
11. The twofold external mission of the Holy Ghost is (1) in the Church, and (2) in the souls of the just.
12. The Church was conceived at the Incarnation. She is the Mystical Body of Christ, with Our Lord as the Head.
13. The Holy Spirit is the soul of the Mystical Body of Christ.
14. The Holy Ghost has taught the Church all truth, and has guarded that truth from error. He "perpetually supplies life and strength to preserve and increase the Church." He creates bishops and, by them, priests, and they by His power can absolve from sin.
15. We cannot see the operations of the Holy Spirit in the individual soul as easily as we can see them in the Church because His works, though present, are not as manifest in individual souls.
16. Yes, to the Holy Ghost is attributed the deliverance of fallen man from the state of a child of wrath and his regeneration by Christ's grace into a new creature and partaker of the divine nature. This regeneration begins at Baptism.
17. God is present and exists in all things by His power, His presence, and His essence.
18. In man, not only is God present even as He is in inanimate things, but in a still higher manner because man has an intellect and a will, and knows and loves God.
19. Yes, in the souls of the just, God in His mercy has arranged to reside "as in a temple in a most intimate and peculiar manner." God gives to the soul supernatural life and enables it to share in the very life of God Himself.
20. Pope Leo XIII says that what follows is the "union of affection by which the soul adheres most closely to God."
21. Yes, this presence is called the "Divine Indwelling."
22. Yes, this presence is as that experienced by the Saints in Heaven, who enjoy "God in all fullness and sweetness."
23. This indwelling presence is of the entire Trinity, but it is attributed especially to the Holy Spirit.
24. Some of the consequences of the divine indwelling are graces -- both actual and sanctifying -- virtues, as well as embellished gifts of the Holy Spirit. Additionally, we have special duties to God the Holy Ghost.
25. The infinite goodness of the Holy Ghost certainly demands that we direct toward Him the highest homage of our love and devotion.
26. Pope Leo XIII says that our duties are to daily know, love, and implore the Holy Ghost more. To know Him means to study and learn more of Him. To love Him will be easy now that we know His greatness and appreciate His gifts. Additionally, we should pray to the Holy Spirit, since we greatly need His protection.

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Unit 1: Section 2

Review p. 69

1. Lacking faith and confidence, the Apostles were terrified in the boat on the Sea of Galilee while Our Lord slept. They were ambitious, with, on one occasion, the mother of James and John approaching Christ to ask His permission on their behalf for her sons to sit in the highest places of honor in Heaven. The apostles were very slow to understand, even going so far as to ask Our Lord if He would now be restoring the Messianic Kingdom to Israel. They were worldly-minded, as exemplified by Peter flattering Christ and discouraging Our Lord from going to Jerusalem to embrace His passion and death. They trusted in their own strength excessively, as seen in the boastful Peter proclaiming loudly that he would never deny Jesus Christ, even unto death. They lacked prudence, as when James and John asked Our Lord if He would call fire down from Heaven to consume the Samaritans who refused to accept Jesus. They were weak and cowardly when, for example, in the Garden of Gethsemane, the favored Apostles could not even stay awake long enough to watch and Pray with their Master. (Other events from the Gospels may be used to illustrate the pre-Pentecost weaknesses of the Twelve.)
2. After the Holy Ghost descended upon them on Pentecost, the apostles were like new men, with the previous timidity, hesitancy, dullness of understanding, and vain human ambition banished forever. They faced the world as conquerors, strong in the divine power within them, proclaiming fearlessly the good tidings to all.
3. (Here have the student select two or three incidents from the Acts of the Apostles -- such as Philip's conversion of the Samaritans and his baptizing of the eunuch, or Peter's verbal exchanges with the members of the Sanhedrin after the events of Pentecost -- to show clearly how the Twelve were changed after Pentecost.)
4. Peter's first sermon was intended to show the Jews, gathered from scattered areas of the world, that Jesus of Nazareth was in fact the long-awaited Messiah, the Son of God.
5. St. Peter quoted the prophet Joel because the latter prophesied about the days when the Messiah would come. Peter used the prophet's words to show that Jesus of Nazareth, who worked the miracles and gave the signs that marked Him as the Christ, was the one foretold by Joel.
6. Yes, the first pope in his initial allocution that first Pentecost Sunday emphasized the bodily Resurrection of Our Lord as a reason for believing in Jesus as the Christ.

Review p. 75

1. The source of the heroism of the martyrs is the Holy Spirit.
2. (Choose ten martyrs from this chapter or consult another Catholic source, such as a missal or Butler's Lives of the Saints. Missals are a ready reference for highlights of the lives of Saints whose feasts we celebrate throughout the liturgical year.)
3. St. Ignatius was bishop of Antioch who was apprehended and suffered under the persecution of Trajan. He was sent to Rome, where he was exposed to wild beasts in the Coliseum. Prior to his martyrdom, he wrote a beautiful letter to the Roman Christians.

4. St. Perpetua was a young wife and mother who, while still a catechumen, was imprisoned during the reign of Septimius Severus. She was condemned for refusing to sacrifice to the pagan gods, and was placed in the arena wrapped with a net before a mad charging bull. She helped guide the hand of the gladiator who gave the death stroke.
5. (For this question, choose two or three 20th century martyrs, such as Father Pro and the Cristeros, St. Maximilian Kolbe, or the martyrs of the Communist atrocities during the Spanish Civil War.)

Review p. 82

1. In this section, we will study sanctifying grace, actual grace, the virtues, gifts and fruits, and beatitudes.
2. The omnipresence of God, by which he is in all things, includes (1) essence, (2) presence, (3) power, holding them up in His divine hands, giving them energy and action. Additionally, we can cite (4) the presence of God in all men by reason of their likeness to Him. Most importantly, there is (5) a special abiding presence.
3. Yes, Our Lord referred to this special abiding presence of the Holy Ghost in souls in His farewell discourse to His Apostles.
4. Yes, all three Persons of the Blessed Trinity abide in souls in a state of sanctifying grace.
5. The Holy Spirit, who is Love personified, is intimately within us, closer to us than we are to ourselves, since He dwells in the innermost depths of the soul.
6. As the Spirit of Truth, He enlightens our minds and makes us understand the sufferings of life. As Counselor, He directs and advises when we are in doubt or perplexity. As Guide, He leads and inspires. As Protector, He shields us from the wiles of our enemies. As the Remission of Sin, He raises us up by true contrition when we fall. As Friend and Companion in our loneliness, He remains true when all other friends depart. As the Spirit of Love, He literally showers His gifts on us, for every gift and good thing from above flows to us from His all-bountiful hand. As our divine Trainer and Director, He models us after Jesus.
7. We should regularly retire into the inner sanctuary of our hearts, to adore and love Him who dwells there.
8. His special work is to mold and model the soul after the likeness of Jesus Christ.
9. Yes, the Holy Ghost does use the happenings of our daily life to mold us to the image of Christ.
10. Justification is the beginning of our sanctification, regeneration, or modeling on Christ. It is the cleansing of the soul from sin, and the infusion of sanctifying grace.
11. Further sanctification or growth in holiness is simply growth in habitual grace. At each new degree of grace, we become more like to Christ, more like to God, more saintlike and holy; and the Holy Ghost becomes more intimate to the soul, and freer to work.

Review p. 85

1. Yes, natural in that it is created and infused with a soul, mortal by virtue of its ending at death (not to be confused with our