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## OUR QUEST FOR HAPPINESS

### BOOK 4: TOWARDS THE ETERNAL COMMENCEMENT

#### ANSWER KEY

##### **Review of Introduction p. 16**

1. In our first year series, we studied the love of God the Father, as shown in the creation of man and in his re-creation in Baptism. We studied reason and faith, the liturgical year, and examined the Triune Godhead's nature and perfections. We looked at Creation, the Fall, and the Sacraments of Baptism and Confirmation. Finally, we discussed principles of morality and duties to God.
2. In the second year of this series, we deepened our know-ledge of the divine love for us which led God the Son to become man and to redeem us. We studied the life, passion, and death of Our Lord. Then, we examined the Sacrifice of the Mass and the Holy Eucharist as Sacrament.
3. In the third year of this series, we uncovered some of the mysteries of the love of God the Holy Spirit for us, particularly in His workings in the Mystical Body which is the Church. During the course of the last year, we studied about the Holy Ghost and His mission. Then we closely examined the Ark, and how the Dove has guided the Ark through the ages. We also looked at the Sacrament of Penance, as well as at the fifth, sixth, and ninth commandments.
4. We are coming to a crossroads in our lives, where we shall discover by which road Almighty God has planned for us, in His Divine Providence, to prepare for eternity. We must sanctify ourselves, by co-operating with God's graces, and doing His will for us.
5. The Catholic Faith is one logical whole. Everything fits, nothing is out place, and nothing is superfluous. In our religion, although there is the most amazing multiplicity of doctrine and practice, of counsel and precept, all are so closely interrelated, so intimately interconnected, that if just one of these were to be disturbed or changed, the full beauty would no longer be there. We have studied the doctrines of our holy religion in the sequence in which they are found in the Apostles' Creed, which is mainly the sequence found in the Bible and in the Liturgical Year. We have taken the Sacraments in succession from Baptism to Matrimony, and each has had a natural and logical connection with the doctrines we have studied. We have studied the Commandments, and have found that they, too, seem to fit into a sequence of doctrine and Sacraments as if God had planned it that way. In fact, He plan it that way.
6. The central theme for the four years of our course is that Man was created to give glory to God. This is why man exists. But man finds within himself an insatiable yearning for happiness. By becoming Christ-like, i.e., by pouring out our entire selves in an absolutely unselfish way in the task of increasing the glory of God, we will find incomparable happiness. We must habitually love God, and love our neighbor for the sake of God. This is true Charity, and this is what we must practice, now and in the hereafter.
7. Our first chief objective for the four years is to help us to love God habitually. Our second objective has been to form those habits of mind and will and body which will make us surer, steadier, and firmer in our confidence in God and His promises. Our third objective is to know our religion by believing all that God has revealed,

so that we may live our faith, spread God's love, and bring happiness to ourselves and to others. These correspond to the Theological Virtues of Faith, Hope, and Charity.

8. The main topics which we will study this year are: Mary, the Mother of God and our Mother; the four last things and Extreme Unction; Vocations, with a discussion of Holy Orders and Matrimony; the Seventh, Eighth, and Tenth Commandments; and a cursory look at Apologetics, which we will study in detail in our twelfth-grade religion program. The corresponding five units are entitled: Our life, our sweetness, and our hope; a senior looks into the future; the great choice; building a better world; and, justifying our faith.
9. The central theme for the year is that we must go to the Blessed Virgin Mary for courage, for guidance, and for all grace. She will lead me to the right choice and help me to give glory to God. She will show me how to find happiness. Our cry for the year will be: *Ad Jesum per Mariam!* To Jesus through Mary!
10. The chief objectives of the religion course for this year will be: a) to take a calm, clear look into the future; to begin planning our lives; to acquire the knowledge and to form the habits and attitudes needed for a holy, happy, useful life on earth and for an eternity of happiness and of glory to God in heaven. b) to learn to know and love the Blessed Virgin Mary; c) to cultivate the virtue of justice as a foundation of a better world, for a Catholic, this means to work with all our hearts, minds, and souls toward the establishment of Our Lord Jesus Christ as sovereign King.

##### **Unit 1 Introduction**

###### **Review p. 23**

1. No, the road to eternal salvation is difficult and beset with dangers. When we stray from the true path, bitterness and discouragement are our lot.
2. Yes, Almighty God has given us His Blessed Mother to be our special helper in learning how to imitate her Son.
3. (Optional, since much of Section 1 will be devoted to examining the life of the Blessed Virgin Mary.)
4. Some of the objectives of this unit include: a) to become better acquainted with our Blessed Mother, her glory, her privileges, her importance to us; b) to learn about her feasts and to celebrate them in a fitting manner; c) to make habitual the regular practice of several devotions to the Blessed Virgin and thus to promote personal holiness; d) to foster great confidence in, and a tender love, for Christ's Mother. (Student can answer the last part of this question by giving an example of at least one more worthwhile objective. These answers will vary.)
5. (Optional.)

##### **Unit 1: Section 1**

###### **Review p. 35**

1. The life of the Blessed Virgin Mary was one of humility, of seraphic charity, and of absolutely selfless service of God. It was a life of supreme virtue and unparalleled happiness.

## QUEST FOR HAPPINESS SERIES - BOOK 4 ANSWER KEY

- Mary's life showed us how we must strive to imitate the virtues of Jesus Christ if we wish to attain the goal of our quest, the "eternal commencement" with Jesus and Mary.
- The Gospels tell us nothing concerning the early life of our Blessed Mother. What we know is based on traditions that have come down to us from the past.
- The Blessed Mother's parents are St. Joachim and St. Anne, whose feast days are August 16 and July 26, respectively.
- We owe much to St. Joachim and St. Anne, who co-operated with God's Divine Plan in giving us the Blessed Mother, the joy and pride of our race, the human being who, after her Divine Son, will occupy the highest place in heaven. They gave us Mary, who brought to the world the Redeemer it sorely needed and anxiously sought. We can show them thanks by doing something special in their honor on their feast days.
- The Immaculate Conception was Mary's first privilege, conferred on her at the first moment of her life.
- By the Immaculate Conception, we mean that the soul of the Blessed Virgin Mary, because she was to be the Mother of God and in anticipation of the merits of her Son, was preserved free from original sin.
- Sufficient proof for a Catholic, that the Blessed Virgin was preserved from original sin at the first moment of her conception, is the official, infallible definition of the doctrine of the Immaculate Conception by Pope Pius IX, on December 8, 1854.
- Yes, the Church has always taught and revered the doctrine of the Immaculate Conception. While some theologians have in the past given arguments against it, the proclamation of the doctrine by the Holy Father showed from both Holy Scripture and Tradition that it had always been the doctrine.
- The Franciscans and the Spaniards formerly had a special love for this doctrine.
- The Blessed Mother announced that she is the Immaculate Conception when at Lourdes, in 1858, Mary appeared to Bernadette Soubirous and said in French: "I am the Immaculate Conception."
- In Christian art, the Immaculate Conception usually shows Mary as a beautiful modest young girl, "clothed with the sun, and the moon . . . under her feet, and upon her head a crown of twelve stars." (Apoc. 12:1). Her robe is spotless white, her mantle blue, and at her feet there often is an apple, while under her foot is the crushed head of the serpent, in fulfillment of the first promise of a redeemer made to Adam: "He shall crush your head, and you shall lie in wait for His heel." (Gen. 3:15).
- The feast of the Immaculate conception is celebrated on December 8. It is one of the ten holydays of obligation in the Universal Church.
- Our Blessed Lady, under the title of "The Immaculate Conception," has been chosen Patroness of the United States.
- Nine months after the Immaculate Conception, Mary was born. The Church accordingly has placed this feast of the Nativity of the Blessed Virgin on September 8. Four days later, on September 12, is the feast of the Most Holy Name of Mary. The feast of the Presentation of the Blessed Virgin Mary occurs on November 21.
- Some accounts tell us that Mary did live in the Temple for quite some time, while other scholars doubt this. We do not know for sure, but generally the story from tradition is considered reliable.
- The ceremony of Presentation of a Jewish girl took place in the Temple, with the father providing the sacrificial lamb to the priests, all waiting in their full ceremonial garb. One of the priests took the lamb, and after a short invocation, killed it. Catching the blood in a brass vase, he sprinkled the blood around the Temple. A portion of the lamb was offered in a holocaust by the now barefoot priest. The rest of the victim, except the breast and right shoulder, which belonged to the priest, was given to the father, to be used at the usual banquet for relatives and friends who had gathered for the celebration. A trumpet sounded, and the priest went to the court of the women. The mother, veiled, followed by the father and carrying the girl in her arms, approached the priest and said: "I come to offer you the gift which God gave me." The priest accepted the gift in the name of God and, extending his hands over the assembly, prayed. A canticle of thanksgiving accompanied by harps of the priests terminated the presentation of the young girl.
- Yes, Mary did make a vow to remain a virgin, probably while she was still very young. We know this because when the angel appeared to her, although she was already espoused to St. Joseph at the time, she reminded the angel that she had made the vow.
- The espousal of Mary to Joseph was probably celebrated with the customary simplicity of ancient times. Often the husband-to-be, in the presence of the guardians and a few witnesses, presented his intended wife a piece of silver, saying to her, "If thou consentest to be my bride, accept this pledge." By accepting it, the bride-to-be became solemnly engaged. The scribes then drew up the contract. The intended husband promised to honor his wife and to provide for her support, her food, and her clothing according to the custom of Hebrew husbands. And he settled a dowry on her. Then he signed the contract, to which the woman also added her signature. A short benediction ended this ceremony which preceded the marriage by several months.
- The oriental wedding ceremony also was probably the same as that customary in the Orient. The friends of the bride came to congratulate her and to help her dress and adorn herself with jewels and a crown, and a bridal veil that covered her modestly from head to foot and concealed her face. When she was ready, all proceeded to the house of the groom, walking under a canopy. There the groom and his friends joined the procession, waving palms and playing cymbals, flutes, and harps. The groom's friends sang parts of the Canticle of Canticles of Solomon, and the younger men began a beautiful, restrained religious dance like the one David danced in joy before the Ark of the Covenant. On arriving at the future home of the newlyweds, the friends of the couple sang to them. The groom placed a ring on the bride's finger. A cup of wine was poured, both drank some of it, and the groom then spilled the rest on the ground as a symbol of generosity. Wheat also was thrown, as a symbol of abundance. Then the wedding banquet took place and the ceremony was completed.

### **Review pp. 43 - 44**

- Mary first appears in the Gospels at the Annunciation, when the Incarnation took place.
- At the Annunciation, the Blessed Virgin Mary conceived the Son of God by the power of the Holy Ghost, becoming the Mother of God. It began with a greeting of the Archangel Gabriel, who said "Hail, full of grace." Mary was frightened, but the Archangel reassured her with his message that Mary should give birth to a son.