

Part Two: The Celebration of the Christian Mystery

The Faith we have examined in the first part of the *Catechism of the Catholic Church*, and its companion publications the *Compendium* and the *United States Catholic Catechism for Adults* demands response. The first response is the celebration in thankfulness and wonder at what God has revealed to us and his plan for us. That celebration takes many forms: Liturgy (from the Greek λειτουργία (from λαός meaning people, and εργον meaning work, hence a ‘public work’) the official celebration of all of the people united as Church. It includes public devotions and private devotional exercises that believing people offer to God to adore, thank, petition and repent for sins. Among the Liturgical celebrations the Mass and Sacraments take first place. In the Greek translation of the Bible the word frequently used for divine worship is “Leitourgios” and remained in the Greek-speaking Christian world as the official title for the Church’s worship. It was taken into the Latin world as our word *Liturgy*. There is no definition of liturgy that all agree on: some would restrict it to the sum of regulations that are prescribed for official worship: others thinking this too aesthetical, legalistic or juridical would insist on something broader, and Pope Pius XII seems to have assumed this latter approach in *Mediator Dei* (1947) where it is simply defined as “the whole public worship of the mystical body of Christ, head and members”. This appears preferable because it looks more to the spiritual, and less to the mechanics of rubrics. It is not that the rubrics are unimportant, just that they are servant to the soul of prayer which intends to reflect the faith that is being expressed. The value of rubrical regulations is their reminder to the celebrant of official worship that he is not the center-actor, but that his role is to be a representative of the Community at prayer; and his actions are not to call attention to himself, but to serve the orderly and prayer-filled worship of gathered community at prayer (see CCC #s. 1067-69; 1987; 1125).

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<p>The Sacraments in General:</p> <p>Since we are bodily beings, just as the soul needs the material body to express itself, we too need to externalize, to historicize our faith. The Church and Sacraments Provide the instruments through which this becomes possible. God respects this essential need since he created it in the first place. He erupts into history with the revelation of himself in the Old Testament and then definitively in the mystery of the Incarnation. This is why Jesus may be called <u>the</u> “Sacrament of encounter with God”. With the return of Jesus to the Father, his own establishment of the Church leaves history with what may be called the primordial sacrament of encounter with God in all of the historical ages till the end of time. Within this Church, i.e., within the Mystical Body of Christ, Jesus has blessed us with seven signs through which he continues act salvifically in the world – the Seven Sacraments. These are his actions in and through the Church in which he <u>externalizes expresses and effects</u> his bestowal of grace upon us.</p> <p>God speaks to us through his Word, through the events of history and through the ecclesial celebrations he established for us.</p> <p>Liturgy: the Work of the Trinity</p> <p>The <u>Father</u> is the source of all, <i>blessing</i> is his word and gift. We see this clearly in the “Lord’s Prayer” with the words “hallowed be thy name” which is an act of</p>	<p># 1068</p> <p>#s 1070 – 72</p> <p>#s 775-6; 1045; 1108; 1140</p> <p>#s 1113; 1117; 1210</p> <p>#s 1074 – 75</p> <p>#s 1077 -1109</p> <p>#s 1078 - 83</p>	<p>Introduction pg. 66 #s 218 -20</p> <p>#s 221 - 32</p> <p># 221</p>	<p>After a short essay on one of the first pioneers of the liturgical revival in the U. S., Msgr. Martin Hellriegel, pgs. 165=66; there is an opening essay Summarizing the <i>Catechism of the Catholic Church</i> introduction, pgs. 166-74; a reference to CCC #s 1193; 1157; 1190</p> <p>An essay follows correcting the impression that religion seems divorced from the practicalities of everyday life (the practical being a center of concentration in our culture). But, the Church plays a vital role in the shaping of responsible citizens; liturgy and worship contribute mightily to goal.</p>

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<p>adoration acknowledging in awe God’s otherness and our consciousness of his loving presence among us. God’s blessings are revealed in stages throughout the Old Testament and attain full revelation in the person of his Son in the New Testament. The <u>Son</u> acts in the liturgy since it is his Paschal that the liturgy makes present. In his gift of the Holy Spirit, Jesus gave the Church its existence and his power to be an instrument of sanctification. The dispensing of sanctification is the reason for liturgy – to make the Sanctifier, Jesus, present in the here-and-now, and to offer a foretaste of the beatitude to come.</p> <p>The <i>Holy Spirit</i> is the active Agent of sanctification in the celebration of the liturgy. Each sacrament is celebrated, not only with a descriptive formula of the saving actions of Christ, the <i>anamnesis</i>, but also with a prayer called the <i>epiclesis</i>, a petition to the Father to send the Holy Spirit to effect the grace that the sacrament has the power to bestow.</p> <p>One of the most well known definitions of a sacrament is that they are <i>outward signs, instituted by God, to give grace</i>. This says that in the first place they sacraments are “sensible forms of grace.” Or as St. Augustine put it, they are “word become visible”. St. Thomas Aquinas saw them as “signs by which we confess our faith”. Vatican II, in <i>Sacrosanctum Concilium</i>, the Constitution on the Liturgy, (# 59) stated “The purpose of the sacraments is to sanctify men, to build up the Body of Christ, and finally, to give worship to God. Because they are signs they also instruct. They not only presuppose faith, but by words and</p>	<p>#s 1084 - 90</p> <p>#s 1116 – 1109</p> <p># 1103, and the Glossary pg. 866</p> <p>#s 1105 – 09 and the Glossary pg. 876</p> <p>See Glossary pg. 898 #s 774; 1084; 1131 Instituted #s 1114 – 1116</p> <p>#s 1123; 1680</p>	<p># 222</p> <p># 223</p> <p># 224 – 225</p>	

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<p>objects they also nourish, strengthen and express it; that is why they are called ‘sacraments of faith’. They do indeed impart grace, but, in addition, the very act of celebrating them disposes the faithful more effectively to receive this grace in a fruitful manner, to worship God duly, and to practice charity.”</p> <p>Sacraments, by definition, are linked to the actions of Christ. Since they give the grace they signify, and grace is a divine reality, only God is able to create the signs that are the effective instruments of imparting this grace. Jesus, as we saw in <i>part One</i> of this catechetical project, is <u>God</u> and <u>Man</u>. He alone can institute the sacraments. We mentioned above the Jesus is the ‘primary Sacrament’ of encounter with God; hence, the seven sacraments are seven unfoldings or embodiments of Jesus’ Godly actions. This is why St Augustine tells us that in administering the sacraments it is not Augustine who is baptizing, but it is Jesus who is active in baptizing. Jesus operates through the person of the minister of each and all of the sacraments.</p> <p>The institution of the sacraments by Jesus does not mean that we must find a precise Scriptural text for each of them. That is the demand of many Protestant Churches and explains why they limit the sacraments to only two: Baptism and Eucharist (some include Penance), and consider the others as sacred actions but not sacraments. Jesus <i>originates</i> all of the sacraments in the very act of establishing his Church (we have called it above the <i>primordial</i> sacrament of encounter with God); and the Church, in</p>	<p>#s 1114 -16</p> <p># 1127</p> <p>#s 1088; 1127; 1509</p> <p>Celebrants #s 1136 - 44</p>	<p># 225</p>	

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<p>turn, makes explicit the identity of the specific actions that have the power, received from Christ, that sanctifies the whole ecclesial life and that of each individual member. The Church knows the sacraments because Jesus abides in her through the instructional wisdom of the Holy Spirit that enables her to interpret the saving actions of the Master. Jesus instituted the essence of the Sacraments, their essential meaning. This is enough for him to have instituted the sacraments, leaving it to the Church to determine the ritual actions through which the sacraments will be celebrated. The Church, then, is central to the valid celebration of the sacrament since they are Christ’s actions <u>in</u> and <u>through</u> the Church. It is only the witness of the Church, then, that allows us to identify actions that qualify for being sacraments. However, as recipient of the sacrament from Christ and not their creators, the Church has no power to change the essence or fundamental meaning of the sacraments. She may elaborate the liturgical forms, in which the sacraments are celebrated, adapt them to the changing circumstances of history and culture as she has done and continues to do. This is because the Church has the obligation to make these signs, the sacraments, intelligible to those receiving them. But, note, it is the Church, not individuals –celebrants or participants on their own – who may legitimately establish the liturgical rites through which the sacraments are celebrated.</p> <p>Regarding the number of the Sacraments, the Orthodox Churches of the Eastern Rites</p>	<p>#s 1117 – 18</p> <p>#s 1114 – 16</p> <p>#s 1119; 1125</p> <p># 1140, specified further in #s 1141 – 44</p> <p># 1205</p> <p>#s 1200 – 06</p> <p>#s 1125; 1205</p>	<p># 226</p>	

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<p>are in agreement with the Catholic Church that there are seven: Baptism, Confirmation, and Eucharist (often called the Sacraments of initiation); Penance and the Anointing of the Sick (called the Sacraments of Healing); and Marriage and Orders (Sacraments of Vocation). For the Roman Church, this is defined doctrine from the Council of Trent (1545-1563). These are not to be understood simply as a list of separate sacred actions, but should be seen in their organic interrelationship. All are centered on the Eucharist which is why the appropriate setting for their celebration is in the context of the Mass.</p> <p>The relationship of the sacraments to Christ is not is not limited to his having established them. Vatican II in the Constitution on the Liturgy taught that “...Christ is always present in his Church, especially in her liturgical celebrations. He is present in the holy sacrifice of the Mass, not only in the person of his minister, ‘the same One now offering, through the ministry of his priests, who formerly offered himself on the cross’, but especially under the Eucharistic species. By his power he is present in the sacraments, so that when man baptizes it is really Christ himself who baptizes” (# 7). Through the sacraments, then, we are subsumed into the mystery of Christ. The sacraments become truly <i>memorial signs</i>. Here we have to remember that in Biblical terminology <i>memorial</i> or <i>memory</i> is a very rich concept. It is not merely the subjective recalling of the past; it is rather <i>anamnesis</i>, i.e. the <u>re-presentation</u> of the past, the making present of a past action: really, effectively, and truly present all over again.</p>	<p>#s 1113; 1117</p> <p># 1212 #s 1420 -21</p> <p>#s 1211; 1324; 1374</p> <p>#s 1088; 1127; 1509</p> <p># 1197</p>	<p># 224</p> <p># 222</p>	

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<p>Again, the concept <i>sign</i> in Scripture reminds us that in this context the ‘sign value’ of the sacraments is not merely announcement, but actual bestowal of what is signed or signified. In the sacraments, salvation is actually being effected. The Constitution on the Liturgy of Vatican II (#8) teaches that there is a future dimension present in the celebration of the Liturgy: they point to the eschatological, the end-time, to fulfillment in and anticipation of heaven. We see this clearly in the antiphon for the Feast of Corpus Christi “O Sacred Meal in which Christ is our food....memorial of his passion, fullness of grace, pledge of future glory.”</p> <p>In the concluding part of the definition of sacrament we gave above, we affirmed that they “<i>give grace</i>”. More than merely signify, they contain and bestow the grace they signify. This follows necessarily from the fact that the sacraments are actions of Christ in and through his Church. The title of a book by Father Edward Schillebeeckx <i>Christ the Sacrament of the Encounter With God</i> makes the point tellingly in what he calls a ‘determinate’ definition of the sacraments, that they “are ecclesial acts of worship, in which the Church in communion of grace with its heavenly Head (i.e. together with Christ) pleads with the Father for the bestowal of grace on the recipient of the sacrament, and in which at the same time the Church itself, as saving community in holy union with Christ, performs a saving act” (pg. 66). In technical language, this is what we mean when we state that the sacraments are effective <i>ex opera operato</i>, i.e., they have their own</p>	<p># 1103, see Glossary pg. 866</p> <p>#s 1127 -28</p> <p># 1130</p> <p>#s 977; 987; 1084; 1127; 1131; 1692; 2003</p>		

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<p>innate power to give grace. The salvific efficacy of the sacraments, of course, presupposes faith. Anyone who would place the sacramental signs, neither believing nor intending to celebrate the sacraments would be guilty of the mortal sin of sacrilege for placing a sacred sign wastefully. One who would receive the sacraments while unrepentantly in the state of mortal sin would receive the sacrament (penance an obvious exception) but not its grace effect. In fact, such a reception would itself be a serious sin.</p> <p>Three sacraments, Baptism, Confirmation and Holy Orders confer a <i>character</i> (described by St. Thomas Aquinas a conferring a deputation to worship). It is infallibly conferred with the valid celebration of the sacrament as the medium for the bestowal of grace. One is eternally distinguished by this ‘character’ for glory in heaven or shame at heavens loss. For this reason, these sacraments may not be repeated.</p> <p>Each of the sacraments, when validly received, infallibly create an effect entitling the recipient to the grace of the sacrament: the character of the above mentioned sacraments; a <i>bond</i> in the valid celebration of marriage that lasts the lifetime of the couple; and a perduring strengthening of the sick from the sacrament of the Anointing. This gives rise the conviction that the misfortune of having received these sacraments while not in the stat of grace allows for the <i>reviviscence</i> (a term used here metaphorically) of that sacramental grace with the recovery of the stat of grace. Some</p>	<p># 1128 Sacrilege # 2120, see Glossary pg. 898</p> <p>#s 1121; 1272; 1304; 1582</p> <p># 2003 for sacramental grace</p> <p>#s 1127 -28</p> <p>For a lengthy description see E.Schillebeeckx, <i>Christ the Sacrament of the Encounter With God</i>, pgs. 147- 152</p>	<p># 229</p> <p># 227</p>	

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<p>theologians would hold to the possibility of reviviscence of the grace of Eucharist should one become penitent which the sacred Species remain; but in Penance where the acts of the penitent are an essential part of the valid celebration of the sacrament, no reviviscence would be possible. A valid and fruitful celebration of the sacrament of penance would, certainly, return the sinner to the grace of God.</p> <p>It is consoling for us to know that the effectiveness of the sacraments does not depend on the holiness of the minister. This issue was addressed in the 4th Century over the <i>Donatist</i> heresy that denied the validity of sacraments administered by unworthy ministers. As long as the minister places the elements of the sacrament with the intention required for its celebration, the sacrament is valid. His state of grace cannot impede the valid celebration of the sacrament.</p> <p>Sacraments are not magic. We may describe the minimum necessary for the valid celebration of the sacraments: matter and form as the Church prescribes, and the <i>intention</i> to celebrate what Jesus established; and for the fruitful reception of the sacraments: the state of grace on the part of the recipient and intention to receive the sacrament. As actions of Christ, the sacraments will always be effective. The Church determines the liturgical setting and conditions for their valid and/or licit celebration. Yet, the sacraments are celebrated by human beings: the <i>minister</i> must act in a human manner by having at least the minimal intention to intend to celebrate the sacrament. (In an emergency</p>	<p>#s 1550; 1584</p> <p>#s 1127; 1131</p> <p>Definition of intention see # 1752; as essential for the evaluation of a moral act see #s 1750 - 51</p>	<p>#s 236 -38</p>	

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<p>situation for baptism, even a nonbeliever may baptize if he/she correctly places the elements of water and formula with the intention at least to do what Christians intend on this occasion). The <i>recipient</i> must have at least an habitual intention to receive the sacrament. Anything less would not be truly human involvement and, therefore, not a truly sacramental action. But minimums merely describe that beyond which there would be no sacrament at all. They certainly do not describe the ideal, not what should be. The sacraments to be maximally fruitful should engage us as intensely as possible. That calls for an <i>actual intention</i>, for adequate preparation that focuses our intention on what is being celebrated and as clear an understanding of the sacrament as age, education and maturity will permit. The <i>worthy</i> celebration of the sacraments ask the <u>minister</u> to live what he is celebrating; and the <u>recipient</u> to be disposed, actively intent on the sacred action being celebrated, and living the faith, ready to accept all of the obligations the sacrament will demand.</p> <p>The heart of sacramental life is encounter with God. This is the fundamental meaning of the specific modality of grace that each of the sacraments imparts. Grace is One as a gift from God, but it addresses the needs that we the recipients have and those are many. Each sacrament confers sanctifying grace according to a special modality. Hence we speak of <i>sacramental grace</i>. This can be described as an intrinsic modification of sanctifying grace that imparts a special vigor, and gives the recipient of the sacrament a ‘right’ (promise, expectation) to</p>	<p># 1129</p>		

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<p>The sacraments are celebrations we experience so frequently that there is danger that we will become so habituated to them that we fail to be open to all they can accomplish for us. It is a daily task to prepare well for their reception, and to spend time in thanksgiving once they are received.</p>			
<p><i>Christian funerals</i> – are treated in the <i>Catechism</i> after having spoken of the sacraments in general and the sacramentals. The intent suggests that Christian death is seen not as something passive, but an active embrace and summation of the life having been lived. It concludes the person’s “sacramental life” with a final act of incorporation into the saving death and resurrection of Jesus. One departs with the sacrament of the Church after having been given supernatural birth in Baptism; strengthening in Confirmation and nourishment in the Eucharist. The Church now surrenders her child into the hands of the Father.</p>	<p>#s 1682 -83</p>	<p>#s 354 -56</p>	<p>Pgs. 159 -160</p>
<p>The Sacraments of Initiation:</p> <p>Baptism</p> <p>The sacraments of Baptism, Confirmation and Eucharist are called the <i>Sacraments of Initiation</i> They inaugurate, deepen and nourish our Christian life.</p> <p><u>Baptism</u> is the sacrament of entrance into the mystery of Christ and the Church. From the very beginning of the Church’s</p>	<p>#s 1212 – 1419</p> <p>#s 1213 – 1284</p> <p># 1212</p> <p>#1213</p>	<p>#s 252 – 264</p> <p># 251</p> <p># 252</p>	<p>Pgs. 183 0199 Begins with the story of John Boyle O’Reilly, lay editor of the Boston <i>Pilot</i> from 1876. He is chosen as exemplary for his profession of the faith through the Church and on behalf of the neglected. From CCC #s 1234; 1264; 1254-55 Note: pgs. 189-191 the requirements</p>

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<p>history, baptism has been practiced as sign and effective symbol of incorporation into the saving act of Jesus’ death and resurrection. Even on the day of Pentecost, after Peter announced the reason for the startling events that drew a large crowd of people to the place where the disciples had been and had encountered the Holy Spirit, in response to the question asked by his audience “What must we do brothers?” Peter answered: “You must repent, and every one of you must be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts of the Apostles 2: 37-8). Note, that conversion is linked to baptism. This is why the Church understands baptism as the gateway to the Church and the foundation of the whole of the Christian life. It is the fundamental sacrament without which none of the other sacraments can be received. For this reason, the law of the Church requires the registration of this sacrament and keeping a permanent record of its having taken place.</p> <p>The ‘sign’ of baptism already existed in Jesus’ day. There was a ‘Baptist’ movement among the Jews; one of the best known is that surrounding the career of John the Baptist. His baptizing of Jesus in the Jordan at the beginning of Jesus’ public ministry was a foreshadowing of the sacrament Jesus would establish. John’s baptism was not a sacrament, and hence entirely different from that of Jesus’ creation. In the <i>Acts of the Apostles</i> 19:1-7 we learn that Paul, having encountered certain disciples of John distinguished between the two: John’s was a sign of repentance; Jesus established a</p>	<p>#s 1217 – 1222</p> <p>#s 1223 – 24</p> <p>#s 1226 – 28</p>	<p>#s 253 – 54</p>	<p>for sponsorship at baptism, and description of the process of RCIA. Pg. 195 a discussion of “born again”.</p>

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<p>baptism that imparted the Holy Spirit. The name selected for this sacrament is itself instructive of the nature and meaning of the sacrament. Names, in the ancient world were never merely labels, but described the nature of the reality named. The Greek language, from which ‘baptism’ is derived, is extraordinarily rich in the number of words used to indicate a ‘washing’. Βαπτίζω (Baptizo), always used in the passive (something is happening to someone or something) is a military (nautical) term and signaled the sinking of a ship, or destruction under water (Homer uses it in this way). This is the meaning St. Paul saw in this sacrament: “Are you not aware that we who have been baptized into Christ Jesus have been baptized into his death? Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be united with him through a like resurrection” (Rom. 6: 3-5; Col. 2:12). Precedent for this understanding can already be seen in Jesus own use of the term baptism. James and John asked Jesus for preferential places at his right and left in his Kingdom. Jesus replied with a question: “Can you be baptized with the baptism with which I must be baptized?” i.e., could they accept his cup of suffering (Mk. 10:40). The word baptism, then, gives us an insight into the meaning of the sacrament. It is an act of turning of our lives over to Jesus totally and without qualification; becoming identified with him in his obedience to the Father, dying to all that is not of God and embracing all that is consonant with the new</p>	<p>#s 1214 – 15</p> <p># 1216</p>	<p># 252</p>	

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<p>life he is offering us. This is why a <i>Catechumenate</i> must precede adult baptism and why continued growth in our understanding of and acceptance of the faith is requisite. Acceptance of baptism obligates us both to growth in faith and on-going conversion to become as conformed to Jesus as possible. Each part of the celebration has significant meaning and should be studied in detail. Again we note that only those who have <u>not</u> been baptized are eligible for this sacrament since it may be received only once, it is unrepeatable. The <i>minister</i> of baptism is bishop, priest or (in the Latin rite) deacon. In case of emergency, anyone can baptize (even a non-Christian) provided water is used with the Trinitarian form “I baptize you in the name of the Father, and of the Son and of the Holy Spirit,” and the person baptizing has the intention at least to do what the Church does when she ministers this sacrament.</p> <p>Baptism is <i>necessary for salvation</i> (see what we said above, these notes, pg. 64 about the necessity of membership in the Church). We have no less an authority than Jesus himself for that statement: “No one can enter God’s Kingdom without being begotten of water and the Spirit” (Jn. 3:5). And the final command of Jesus to the disciples: “Full authority has been given to me both in heaven and on earth; go, therefore, and make disciples of all nations. Baptize them in the name of the Father, and of the Son and of the Spirit. Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world” (Mt. 28: 18-10). And the strong statement in Mk. 16:16</p>	<p>#s 1229 – 30; 1232 – 33</p> <p>#s 1253 -55</p> <p>#s 1246 - 47</p> <p>#s 1256; 1284 In emergency # 903; the Rite #1240 #s 1234 – 43; for those who are baptized after reaching the age of reason see # 1244</p> <p># 1129; 1257-61</p> <p># 1223</p>	<p># 260</p> <p># 261</p>	

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<p>“Whoever believes and is baptized will be saved; whoever does not believe will be condemned.”</p> <p>It is important to understand the word “necessary” in this context, since obviously many do not receive baptism and these through no fault of their own. Necessity can be <u>preceptive</u> when it is required by someone in authority. Baptism is clearly necessary with the necessity of precept. Jesus has commanded that people come to believe in him and be baptized. But, a precept is for those who have come to the conviction that it binds them. Anyone who is invincibly ignorant of the existence of the precept or that it binds them cannot be morally accountable for non compliance with it. But, baptism is necessary for salvation under another title of necessity: it is necessary with the <u>necessity of means</u>. Since it is a sacrament, it is the effective means of grace, it gives what it signifies. But, here too, a distinction must be made; means can be of two kinds: absolute or relative. Something is necessary with <i>absolute</i> necessity of means if there is no other way of accomplishing a goal without it. For example, grace is necessary with absolute necessity of means – no one enters God’s Kingdom with out being in the state of grace. Because of God’s great generosity, grace is given in many ways. One, who through no fault of his/her own neglects to be baptized and lives according to a sincerely formed conscience is en-graced and can attain salvation. But, as we said above (pg. 61), all grace stems for the saving death and resurrection of Christ, can comes through the Church and is, therefore,</p>	<p># 1257 - 1261</p> <p>For the notions, ‘baptism of desire....of blood; and for catechumens who die without baptism #s 1258- 60; 1277; 1281</p>	<p>Baptism of desire and blood # 262</p>	

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<p>somehow baptismal at least implicitly. Anyone who does the will of God as far as he/she knows it implicitly wills baptism. This is what has often been called <i>relative necessity of means</i> (it admits of other means if the usual cannot be attained). This implicit will is often referred to as the ‘baptism of desire,’ not the sacrament, but a disposition for which God does not deny grace.</p> <p>The question of the salvation of infants who die without baptism is frequently a worrisome one. Generations have lived unsatisfactorily with the theological construct of “Limbo”. Here we may reference the <i>Catechism of the Catholic Church</i> #1261</p> <p>As regards children who have died without baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God, who desires that all men should be saved, and Jesus' tenderness toward children, which caused him to say, 'Let the children come to me, do not hinder them' [Mark 10:14, cf. 1 Tim. 2:4], allow us to hope that there is a way of salvation for children who have died without baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy baptism.</p> <p>In the <i>Ratzinger Report</i> (Ignatius Press, 1985, pg. 147) the Cardinal, now Pope Benedict XVI, says: “Limbo was never a defined truth of the faith. Personally....I would abandon it since it was only a theological hypothesis. It formed a secondary thesis in support of a truth which is absolutely of significance for the faith, namely the importance of baptism. [Then he warns] the concern behind [the theory of Limbo]</p>	<p># 1258</p> <p># 1261</p> <p># 1261</p>	<p># 261 - 62</p>	

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<p>must not be surrendered. Baptism has never been a side issue for the faith; it is not now, nor will it ever be.”</p>			
<p>The Church, East and West, has, from early times, practiced <u>Infant Baptism</u>. Indirect evidence can be extrapolated from the New Testament where we learn that whole households were baptized – see Acts 16:15, 33-34; 18:8; 1 Cor. 1:16. The first unambiguous and explicit witness to infant baptism comes from the 2nd Century. The practice is recommended for the fact that: i) baptism gives the grace it signifies and ii) incorporates the baptized into the Church. One is born into a social and community context where the grace of God must precede all of our choices with the aid to live as one should. Baptizing infants articulates in a most profound way their relationship to the faith community and the responsibility of that community to aid their growth in Christ. It should remind all adult Christians of their obligation to create the cultural context in which the faith of children can develop.</p>	<p>#s 1250 -52</p> <p># 1252</p>	<p>#258</p>	
<p>The effects of baptism include: the cleansing of Original Sin and, for those who receive it after attaining the use of reason the forgiveness of all personal sins committed before baptism; incorporation into the Church; configuration to Christ and participation in his mission as priest, prophet and king (baptism is the foundation for the priesthood of all the faithful); the gift of sanctifying grace and the infused virtues, the gift of the Holy Spirit who indwells in the baptized and the imprint of the indelible spiritual mark on</p>	<p>#s 1263 -74; 1279 – 80</p>	<p># 263</p>	

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<p>the soul known as the baptismal Character.</p> <p>Confirmation:</p> <p>New life in Christ is given to us in baptism. Like all life, it must mature. This is aided by Confirmation, the sacrament that completes and strengthens baptism. Confirmation also imparts the Holy Spirit in order to root recipient more deeply in divine son/daughtership; and it imprints an indelible Character on the soul; and strengthens the bond uniting the confirmed to the Church. Hence, confirmation is necessary to complete baptism.</p> <p>In the Eastern Churches, the two sacraments are celebrated together, and there confirmation is called Chrismation. The Western Church, while recognizing the close relationship between the two sacraments, one the completion of the other, has separated them to allow confirmation to be celebrated by the bishop as usual or <i>original</i> minister. The reservation of this sacrament to the bishop who has the fullness of the priestly ministry is intended to emphasize the closer connection it creates between the confirmed and the Church’s mission. In an emergency situation, the priest may, indeed must confirm; and the priest who baptizes an adult convert or who admits an already validly baptized Christian into full communion with the Catholic Church will also confirm the person. Because, like baptism, this sacrament imprints a Character on the soul, it, too, is not to be repeated.</p>	<p>#s 1285 – 1321</p> <p>#s 1316 -17</p> <p># 1285</p> <p>#s 1290; 1292; 1313</p> <p>#s 1291; 1313</p> <p># 1314</p>	<p>#s 265 -70</p> <p>#s 265 -66</p> <p># 270</p>	<p>Pgs. 201 -211</p> <p>Begins with the story of St. Frances Xavier Cabrini, foundress of the Missionary Sisters of the Sacred Heart. Asked by Pope Leo XIII to go to America, she complied. She founded convents, schools, orphanages, and hospitals. First citizen of the United States (1909) to be canonized (1946). She exemplifies the grace of Confirmation in her living the mission of the Church. From CCC #s 1306; 1309; 1317</p>

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<p>The elements of the sacrament are the imposition of hands and the anointing with the Oil of Chrism while announcing the formula “Be sealed with the gift of God, the Holy Spirit.” Anointing with oil is a sign of strengthening and empowerment. As a symbol it is rich in meaning, particularly when we remember that the name “Christ” is a Greek translation of the Hebrew “Messiah” meaning ‘the Anointed One.’ Laying on of hands symbolizes the taking of possession – which Christ does in our regard; and a commissioning. To accept confirmation, then, means that one is willing to be possessed totally by Christ, to be fully a member of the Church accepting responsibility to represent Christ in and to the world. The purpose of confirmation is, then, to allow the Gospel to unfold unreservedly in our lives and to enter effectively into the service of others in imitation of the serving, healing and saving ministry of Christ.</p> <p>There has been some neglect of this sacrament of confirmation. Every effort should be made to see to it that confirmation is celebrated in the life of every Catholic. Canon 890 of the 1984 <i>Code of Canon Law</i>, the Church’s current Law, speaks of the obligation for all of the faithful to receive confirmation. Here, parents and the sponsors at baptism, play an important role in seeing to it that their charges are confirmed. Canon 893, paragraph 2 encourages baptismal sponsors to assume the same role of sponsorship for the candidate for confirmation. Again an effort to emphasize the close relationship between the two</p>	<p>#s 1300; 1320</p> <p>#s 1294 - 95</p> <p>#s 1309 - 11</p>	<p># 267</p> <p># 266</p>	

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<p>sacraments.</p> <p>The person to be confirmed should have attained the age of the use of reason (Canon 891). Beyond that, the appropriate age for the administration of this sacrament submits to appropriate pastoral judgment. Since the sacrament obliges the confirmed to greater participation in and witness to faith by word and deed, along with an ability to offer a prudent and accurate explanation of the faith the candidate should be so instructed as to allow a pastoral judgment that he/she has attained sufficient knowledge to accept and discharge these obligations. Again, the candidate, along with being in the state of grace and professing the faith must have the intention to receive the sacrament. The glory of the sacrament in its effect on the recipient is that special configuration to Christ that makes the Christian a source for the consecration of all secular activity.</p> <p>The Sacrament of the Holy Eucharist:</p> <p>The Sacrament of the Eucharist is the completion of Christian initiation. It sums up and becomes the source for the whole of the Christian life that begins with baptism. In its <i>Dogmatic Constitution on the Church</i>, (par. 11) the 2nd Vatican Council sounded the fundamental note on the importance of the Holy Eucharist “[It is] the source and summit of the Christian life.” In it we meet Christ really present body, blood, soul and divinity under the appearances of bread and</p>	<p>#s 1307 – 08</p> <p># 1309</p> <p># 1310</p> <p>#s 1322 - 1419</p> <p>#s 1322 - 27</p> <p># 1324</p> <p>Presence: # 1324; 1357-58; 1373</p>	<p># 269</p> <p>#s 271 – 294</p> <p>#s 271; 274</p>	<p>Pgs. 213 -232 Begins with the story of Carlos Manuel Rodriquez (1913 – 1963) a promising student who could not fulfill his dream of a University education because of illness. He educated himself, taught himself the Organ and became a leader in the Liturgical movement, instructing University students and professors in</p>

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<p>wine. All of the other sacraments are oriented toward this sacrament, and the spiritual life of the believer derives from it.</p> <p>We already discover the centrality of the Eucharist in the life of the Church when we read in the Acts of the Apostles that the earliest Christian Community at Jerusalem “devoted themselves to the instruction of the Apostle and the common life, to the <i>breaking of the bread</i> and the prayers” (2: 42, 46). It was especially on Sundays that the Church’s worship gave special place to the Eucharist (Rev. 1: 10; Acts 20: 7; 1 Cor. 16: 2). Justin Martyr (110?-165?) gives us a vivid picture of the of the early Christian community in its celebration of the Eucharist: “On Sunday, though, we all hold a meeting in common because it is the first day on which God created the world through the transformation of darkness and primary matter, and because Jesus Christ, our Redeemer, rose from the dead on this day.” Vatican II in its <i>Constitution on the Liturgy</i> emphasizes the importance of Eucharistic celebration on Sunday: “By an Apostolic tradition which took its origin from the very day of Christ’s resurrection, the Church celebrates the paschal mystery every eighth day; with good reason, then, this bears the name of the Lord’s Day....on this day Christ’s faithful should come together into one place....[for the purpose of] hearing the word of God and taking part in the Eucharist....”(par. 106). The Eucharist is so significant for the Christian because it takes its origin in Jesus’ actions at the last Supper, and while all of the sacraments contain the grace they signify and bestow it, the Eucharist contains the very reality of Jesus</p>	<p>#1374</p> <p># 1329</p> <p>#s 1193; 1343; 1389; 2042; 2180-83</p> <p>More on Justin in # 1345</p> <p>#s 1337-44</p>		<p>the history, meaning and spirituality of the liturgy. He established a periodical <i>Liturgy and Christian Culture</i>, printing articles he translated into Spanish from English and French. He was beatified by Pope John Paul II in 2001.</p> <p>From CCC #s 1413; 1416; 1418.</p> <p>See essays on important topics, especially “Guidelines for the reception of Communion” pg. 231- 232</p>

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<p>himself in a most unique way. To try to penetrate more deeply the mystery of the Eucharist, we must first attend to the accounts of its institution in the Gospels.</p> <p>In his account of the Last Supper, John does not describe the institution of the Eucharist, probably because it had already been celebrated for some time and the institution narrative was well known to the Johannine community. Earlier in the Fourth Gospel, John does describe the meaning of the Eucharist in his famous sixth chapter often called the ‘Eucharistic discourse’. That chapter begins with the description of Jesus miraculously feeding of five thousand with five loaves and a few fish, emphasizing the miraculous nature of this action by describing the considerable amount of fragments left over. In a later discussion with the people who had witnessed and benefited from what Jesus did, and then followed him to another place, clearly hoping to have his power permanently available to them, Jesus attempts to elevate their sights to what is more important and permanent. He does so in two themes: a <i>wisdom</i> theme where he identifies the true bread from heaven as the word of God to be accepted in faith; and a <i>sacramental</i> theme in which he identifies the possession of eternal life with the eating of his flesh and drinking his blood. That Jesus intended to be taken literally is clear when protesting hearers left him and he turned to the Twelve with the question about their acceptance: “do you want to go away, too?” Their response is given through Peter: “To whom shall we go? You have the message of eternal life....” Peter remained and he and</p>	<p># 1336</p>		

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<p>the others, and ourselves as well, were rewarded with the reality of Jesus’ gift at the Last Supper where he changed bread and wine into his body and blood, the food of life he had promised earlier.</p> <p>It is in the Synoptic Gospels of Matthew (26: 26-9), Mark (14: 22-5), Luke (22: 15-20), and the teaching of Paul (1 Cor. 11: 23-5) that we have a description of what Jesus did and see a reflection of the way the Eucharist, in imitation of Jesus’ action and in response to his command to “Do this in memory of me,” was celebrated in the early Church. Scholars opine that Paul’s description is the earliest. Generally linked to that of Luke and being called the <i>Pauline tradition</i>, it reflects the Passover more closely than is seen in our Mass today. Apparently the Eucharist was celebrated at a meal and the elements were separated: the <i>bread word</i> before the meal and the <i>cup word</i> after. Both scandal and practicality seem to have led to separating the Eucharist from a meal and to have placed the consecratory words said over the bread and cup of wine together as described by Matthew and Mark, often called the <i>Petrine tradition</i>. It is this we follow in the Mass today where the liturgy is prayed as an ecclesial act of worship generally in a formal Church setting.</p> <p>The individual texts that describe the institution of the Eucharist are important as they reflect a growing understanding of the meaning of what is being celebrated. They all use sacrificial concepts: the body broken and the blood of the (<i>new says Luke</i>) covenant. Not only are the words connotative of sacrifice, but the fact is that</p>	<p>#s 1338 – 40</p> <p>#s 1341 -44</p> <p>#1343; 1346; 1348</p> <p>Covenant cf. Glossary pg. 873; #s 56; 62; 66; 610-11;</p>	<p>#s 272 -74</p> <p># 276</p> <p># 277</p> <p># 281</p>	

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<p>in the world of Jesus’ time a covenant could not be entered into without sacrifice. Moreover, it is a <i>vicarious</i> sacrifice: the body is given <i>for</i> us and the blood is poured out <i>for</i> us. Matthew goes further to reveal the motivation for this vicarious sacrifice telling us it happens “for the forgiveness of sins.” Again we remind ourselves that the acting Person is Jesus, the eternal Son of God who died on the cross in his human nature. Vicarious means he functioned as a substitute for us, dying for our salvation</p> <p>These traces of liturgical and theological development witness to the fact that the Church took this legacy from Jesus as the most significantly important form of worship. It makes present what Jesus did at the Last Supper and brought to fulfillment on Calvary and with his resurrection. The Gospel reports cannot be mere projections back to Jesus. All of the ideas are too novel to be initiated by any community of that time. Only a unique source, Jesus, can adequately explain their existence.</p> <p>The realism and complete originality of ideas contained in the Scriptural texts that describe and explain the mystery of the Eucharist convincingly reveal the intention of Jesus. The Eucharist is not a <i>mere</i> memorial, sign or symbol (though both are appropriate terms rightly understood). It is the <i>reality</i> of his presence body, blood, soul and divinity under the appearances of bread and wine. Jesus is, of course, present in many ways; in the celebrating community, in his word, in the person of his minister – but in the Eucharist his presence is absolutely unique. It is called the <i>Real</i></p>	<p>1339; 1365; 1410; 1846</p> <p>1357; 1544 -45</p> <p>Description of the form of celebration #s 1348 – 55</p> <p>#s 1362 – 64; 1373 – 77</p>	<p># 280</p>	

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<p>Presence after the Latin ‘realis’ from ‘res’ meaning ‘thing,’ a specially actualized palpable presence. Jesus is <i>really, truly, substantially</i> present under the appearances of bread and wine. The dual consecration of the elements <u>re-presents</u> the sacrifice of Calvary. Through the marvelous change that has been named <i>Transubstantiation</i> what was bread is so no longer, and what was wine is wine no longer. After the change, they are reality-filled signs of the personal presence of Jesus Christ. To the senses and the implements of science no change is apparent – taste, feel, chemical elements are the same, what has changed is the underlying substance that keeps these (called ‘accidents’ in philosophy) in existence. The presence of Jesus concerns the change in the substance (the essence) of bread and wine which change is not accessible to human experience. In the Eucharist, bread and wine no longer have their former, natural determination in being and meaning as food for the body; they become <u>newly</u> determined in both being and meaning as spiritual food, and as such an effective means to confer grace and transform us into Christ.</p> <p>The significance of this doctrine of the <i>Real Presence</i> of Jesus in the Eucharist is demonstrated by recalling the disputes that arose over the centuries as theologians attempted to come to grips with the need to try to understand this mystery. In the 9th and 11th Centuries there was a tendency so to spiritualize the meaning of the Eucharist that it began to be understood in purely symbolic terms (an error that raised its false face again shortly after the close of Vatican</p>	<p># 1347</p> <p>Glossary pg. 902; # 1376</p> <p># 1375</p>	<p>#s 282 -83</p> <p># 282</p>	

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<p>II). A contrary and grossly physical understanding tried to localize the presence of Jesus as though to imagine him compressed into the limited dimensions of the host. Both were countered by the condemnations issued at the 4th Lateran Council (1215) and the theology of <i>transubstantiation</i>. In the 16th Century the Reformers revisited these issues of interpretation and seemed primarily to wish to describe the Eucharist in a way that contrasted with the doctrine of the Catholic Church. Zwingli saw it as mere symbol; Luther espoused the real presence but as existing along with the bread and wine (a kind of consubstantiation); while Calvin took a middle position that only bread and wine were present, but during the liturgy they became invested by the power of Christ emanating from his throne in heaven. The Council of Trent (1545-1563) rejected these.</p> <p>The sacrificial nature of the Eucharist was another issue that arose during the Reformation. The reformers held that Catholics considered the Mass a separate sacrifice from/ or a sacrifice that added something lacking to that of Christ on the Cross. This was a complete misunderstanding. Catholic doctrine held and holds that the Mass is a <u>re-presentation</u> of the once-for-all sacrifice of Christ on the cross. Jesus’ death and resurrection constitute the one all-sufficient sacrifice and it is unique in that Jesus did not offer some ‘thing’ to the Father, rather, “He gave himself up as an offering” (Eph. 5:2); and he does not offer many sacrifices since his one sacrifice was/is completely sufficient (Heb. 9:11-28; 10: 10,14.</p>	<p>#s 1362 – 72</p> <p>#s 1363 -65 # 1366 # 1367</p>	<p># 281</p>	

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<p>It was Jesus himself who commissioned his disciples to repeat what he had instituted “Do this in remembrance of me” (Lk. 22:19; 1 Cor. 11:24-25). The Council of Trent taught that the Mass is the sacramental representation, commemoration and bestowal of the sacrifice of the cross. It is not, therefore, a new or independent sacrifice that either replaced or completed Calvary. It is an act of rendering Calvary present on the altar of sacrifice. What Jesus did on Calvary had trans-historical meaning and reality because it is the action of the Son of God in his human nature. Jesus is the one sacrificial gift and the priest offering himself in the person of his <i>ministers</i> – only the manner of the offering is different. Calvary was a bloody sacrifice; the Mass is the offering of the same Victim in an un-bloody sacrifice. The ecumenical dialogues that are currently in progress have removed the old polemics from this discussion and much of the misunderstanding through a recovery of the rich Biblical concept of <i>memorial</i>. Many non-Catholic scholars accept Vatican II’s teaching in its <i>Constitution on the Liturgy</i>: “At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again, and so entrusted to his beloved spouse, the Church, a memorial of his death and resurrection.... a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us” (par. 47).</p>	<p># 1366</p> <p>#s 1142; 1411</p> <p>#s 1363 -64</p>		
<p>How is the sacramental act of rendering</p>	<p># 1368</p>		

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<p>Christ present also the sacrifice of the Church? This is the real ecumenical question. In the perspective of the Roman Catholic Church, Jesus draws us, the members of his Church, into his sacrifice because we are his Mystical Body, united to him in Baptism. In the third Eucharistic prayer we say “May he make us an everlasting gift to you.” The clear implication is that it is in the gathered community that Jesus offers his sacrifice. The Eucharist is the recapitulation, fulfillment and culmination of the liturgy that is the Christian life. Because it takes place within the liturgy of the Church, the Eucharist is praise, thanksgiving (the Greek εὐχαριστία means thanksgiving), expiation and petition. Again, the Eucharist is celebrated within the “communion of saints” of the Church: pilgrim and perfectible on earth, triumphant in heaven and suffering in purgatory. As such, it can be offered in honor of the saints in heaven, for the holy souls in purgatory and for us on our pilgrim journey in this life. This being the case, the reception of Communion at the celebration of the Eucharist by those spiritually prepared is important to the integrity of the celebration. There are, of course, circumstances where it is not possible to receive the sacrament at Mass, but one can communicate spiritually or in desire (called a “spiritual communion”). While not the sacrament, a ‘spiritual communion is capable of impetrating grace for us, hence one should be in the state of grace at the time. Trent in chapter 8 of its 1515 decree on the Eucharist said: Some “receive [the Eucharist] only spiritually; they are the ones who, receiving in desire the heavenly bread</p>	<p>#s 1369 – 71</p> <p># 1371</p> <p>#s 1388 -89; 1417</p>		

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<p>put before them, with living faith ‘working through love’ (Gal. 5:6), experience its fruits and benefit from it.” In reference to the Sacrament, the unworthy reception of Communion is a sacrilege. Preparation for Communion should be careful and preceded by the sacrament of Penance if serious sin is present. Eucharist, like all of the sacraments, except Baptism and Penance (also the Anointing of the Sick in special circumstances) presupposes the state of grace for a worthy reception. A distinction is made between the “sacraments of the living” those that presuppose the state of grace and give an increase; and the “sacraments of the dead” those that have for their main purpose (baptism and penance, and the anointing for someone repentant but unconscious an unable to confess at the time of the anointing) the forgiveness of sin and the return to grace.</p> <p><i>Intercommunion</i> has become a special question in the period since Vatican II. It refers to non-Catholics receiving in the Catholic Church, and to Catholics actively participating in Communion in non-Catholic Churches. It is an important question because it goes to the heart of the very nature of the Eucharist. The Eucharist presupposes unity of ecclesial faith for the communicating parties. As we have seen above, the faith in the Eucharist is not the same between the Catholic and non-Catholic Christian Churches. Here a distinction must be made for the Eastern Orthodox Churches which share the same faith as does the catholic Church. Shared Eucharist in special circumstances and with permission (a requirement of the Orthodox) may be</p>	<p>#s 1355; 1385-87; 1415; on sacrilege 2120</p> <p>#s 1398 – 1401</p> <p># 1399</p>	<p># 293</p>	

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<p>possible. It is not allowable with the Protestant Churches. Since the celebration of the Eucharist belongs to the Church it can only be celebrated under the presidency of the validly ordained priest who is in union with his bishop and through the bishop with the Pope. The celebration of each local community always and essentially involves the universal Church. In each of the Eucharistic prayers, the Pope and local bishop are mentioned as symbol of this unity for a legitimate celebration. Where common faith and unity are missing, a common participation in the Eucharist is impossible. Once again, all law is for the person, hence in an emergency situation the <i>Code of Canon Law</i> allows limited access to the Eucharist for those who would experience spiritual harm by its denial: individual separated Christians may be admitted to the Eucharist if i) they cannot be attended by a minister of their own church; ii) they spontaneously request it; iii) they have the same faith in the Eucharist as the Catholic Church; iv) and are properly disposed to receive (Canon 844, par. 4). It must be pointed out that with regard to participating in the Eucharist there can be no reciprocity with an ecclesial community that lacks a valid priesthood.</p> <p>Reservation of the Blessed Sacrament in the <i>tabernacle</i> had as its primary purpose the availability of the sacrament for the sick who could not attend liturgy. This developed into many excellent forms of devotion inviting worshippers to visit the Sacrament for private prayer, and ceremonies like Benediction and processions. Visits are highly recommended</p>	<p># 1400</p> <p># 1401</p> <p># 1379</p>		

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<p>and are faith expressions of belief in the Real Presence of Jesus in the Eucharist.</p> <p>A source of contention at the time of the Reformation was the Catholic practice of receiving the Eucharist under one form, that of bread. The reformers demanded the chalice, but for the unacceptable reason that it was necessary to complete the presence of Christ in the Eucharist. The Councils of Constance (1414-18) and Trent (1545-1563) taught on the contrary that Jesus is present whole and entire under either the form of bread or wine; moreover, he is wholly present in the whole host or any part thereof and in the whole content of the chalice and every drop thereof. One does not receive more Christ by receiving under both forms, and less of Christ under only one form. Without prejudice to this theological truth, the reception of both species is a more complete sign and generally the practice and many major celebrations today.</p> <p>It is a pity that the 4th Lateran Council (1215) had to prescribe that Communion had to be received at least once a year as a minimum, a law still in the Code of Canon Law (Canon 920), the Easter obligation. Minimums are not what sacramental devotion is all about. If we really appreciate the Eucharist frequent, even daily reception should be our goal. The Blessed Sacrament is the goal and font of the spiritual life. Appreciating and reverencing it is our privilege and obligation. Jesus tells us: “The one who feeds on my flesh and drinks my blood remains in me and I in him/her” (Jn 6:56).</p>	<p># 1390</p> <p># 1390</p> <p># 1389</p>	<p>#s 289 – 91</p>	

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<p>The spiritual fruits of the sacrament of the Eucharist include the deepening of our union with Christ. Through it, we are transformed into the image of him whom we eat. Eucharist encourages us and gives us the grace-strength to avoid sin and forgives venial sins. It commits us to all of the works of virtue enlivened by the virtue of Charity which is increased with the worthy reception of the Eucharist. As <i>Viaticum</i> (from the Latin <i>via</i> way + <i>te</i> you + <i>cum</i> with i.e. with you on the way) the Eucharist is Jesus’ pledge of glory with him in eternity and is the crowning of a life spent close to the Eucharist and having frequently received it during the course of our life’s journey in this world.</p> <p>Since the Eucharist is Jesus present in his glorified body, the worship due to him in the Eucharist is that of Adoration (<i>Latria</i>).</p>	<p>#s 1391 - 92 #s 1393 - 97 # 1419 #s 1378 -79</p>	<p>#s 292; 294 # 286</p>	
<p>The Sacraments of Healing Penance</p> <p>The whole ministry of Jesus is synonymous with healing of body in his miracles but more prominently of soul. “Go now and sin no more” is a frequent conclusion to his cures. In Baptism and Confirmation we become a new creation in Christ; and in the celebration-reception of the Eucharist we are more intimately united with him and come to live more deeply in him. But our experiences convinces us that in many ways we fail to be all that we are intended to be and sometimes we act in ways that are diametrically opposed to our true end and</p>	<p>#s 1420 - 1532 #1420-1498 # 1421 # 1420</p>	<p>#s 295-320 #s 295-312</p>	<p>Pgs. 233-247 Pgs. 233-44 The Saint whose story introduces this Sacrament is St. Augustine of Hippo (354-430). In his spiritual autobiography the <i>Confessions</i>, he describes the path to conversion. His story of the conflict between the pull to pleasure and the pull of grace offers a paradigm that reflects the experience of all of us. His decision</p>

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<p>which intends to involve us in a loving and grace-filled relationship with him. In short, we commit sin. It is because of sin that we are invited through penance to a restoration of life in God’s favor. To aid and to celebrate, indeed to effect this return to God Jesus gave us the sacrament of <i>Penance</i> - a sacrament that brings about our reconciliation with God after a frank and open confession of our sins and the absolution of the Church through her priestly minister. Over time, this sacrament has been known under many titles: penance, confession, forgiveness, and now most frequently it is referred to as Reconciliation.</p> <p>This sacrament has fallen on difficult times in the decades recently passed, and has not recovered the recognition it deserves, its status of merciful healing it was instituted to bestow. It is less frequently celebrated than it once was. The reasons are, no doubt, many including poor experiences with the celebration of the sacrament, and poor teaching about it that has failed to communicate its richness. But the principal reason seems to be a modern loss of the sense of sin. There is a tendency, today, to explain away all wrongful actions as the result of psychological inadequacy, cultural or social pressure, upbringing or anything other than a personal acceptance of responsibility for our wrong, hurtful and sinful actions. At the same time we fail to see a glaring contradiction when we look for praise for virtuous deeds while denying responsibility for evil ones. If one is not free to do wrong, how can one be free to do the virtuous? Why would not the same forces of psychological demand, culture and the rest</p>	<p># 1422</p> <p>#s 1423 -24</p> <p>Definition of sin #s 1849-50; reality of sin #s 386-387</p> <p># 1853 for the root of sin</p> <p># 1036</p>	<p># 296</p> <p>#s 391 – 400</p>	<p>for Christ is what the turning from sin is all about. Pg. 225</p> <p>Pg. 239</p> <p>Pgs. 242 -43</p>

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<p>and the Sacrament of Reconciliation in these words:</p> <p>“The Synod Fathers rightly stated that a love for the Eucharist leads to a growing appreciation of the sacrament of Reconciliation. Given the connection between these sacraments, an authentic catechesis on the meaning of the Eucharist must include the call to pursue the path of penance (cf. <i>1 Cor</i> 11:27-29). We know that the faithful are surrounded by a culture that tends to eliminate the sense of sin and to promote a superficial approach that overlooks the need to be in a state of grace in order to approach sacramental communion worthily. The loss of a consciousness of sin always entails a certain superficiality in the understanding of God's love. Bringing out the elements within the rite of Mass that express consciousness of personal sin and, at the same time, of God's mercy, can prove most helpful to the faithful. Furthermore, the relationship between the Eucharist and the sacrament of Reconciliation reminds us that sin is never a purely individual affair; it always damages the ecclesial communion that we have entered through Baptism. For this reason, Reconciliation, as the Fathers of the Church would say, is <i>laboriosus quidam baptismus</i>; they thus emphasized that the outcome of the process of conversion is also the restoration of full ecclesial communion, expressed in a return to the Eucharist.”</p> <p>Throughout the Gospels, we discover Jesus forgiving sinners (cf. Mk. 2:5; Lk. 7:48); and giving this power to his disciples: “Receive the Holy Spirit. If you forgive the sin of any, they are forgiven; if you retain the sin</p>	<p>Only God can forgive sin #s 1441-42</p>	<p># 298</p>	<p>Pg. 236</p>

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<p>of any, they are retained” (Jn. 20: 22-23). The Church traces its power to forgive sin to this post-resurrection gift. At the very least, this text assures us that the effective, not merely declaratory power to forgive sin has been granted to the Church by its divine Founder. In its subsequent history, the Church has determined how this power is to be exercised, and has identified it with the celebration of the sacrament of penance through the ministry of the bishop and priest to whom the exercise of this power has been limited.</p> <p>The first effect of forgiveness of sin is <i>restoration</i> of the penitent to the favor of God through the community of the Church. This suggests that serious (mortal) sin separates one from the life of the community, from full communion with the Church – a kind of ‘excommunication’ in the sense that one in the state of serious sin cannot participate in receiving the Eucharist (see 1 Cor. 5:1-13; 2 Cor. 2: 5-11; 7: 10-13). The journey of sin leads one out of the life of communion; the journey of penance effects the reverse, leading back to full communion. Both involve the Church. Therefore, the journey of penance always has an ecclesial meaning. Sins can, of course, be forgiven outside the sacrament of penance (perfect contrition is the example), but this always involves an implicit will for the sacrament.</p> <p>The actual celebration of the sacrament of penance (reconciliation) has a long history of development leading to the form of celebration we practice today. Yet, the basic structure has always been the same:</p>	<p>Bishop and priest are the only ministers of absolution #s 1462- 67</p> <p># 1468- 70</p> <p>#s 1451 – 54</p>	<p>#s 300 – 02</p>	<p>Pg. 239; for the seal of confession see: pg. 241 and CCC # 1467</p>

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<p>contrition, confession and satisfaction. The acts of the penitent have been called the “matter” for the sacrament; and the <i>absolution</i> by the priest has been named the “form”. It is significant for the worthy and dignified celebration of this sacrament to remind ourselves that as penitent, the one confessing is exercising his/her baptismal participation in the universal priesthood of the faithful, he/she is a “con-celebrant” of the sacrament in the sense that without the actions of the penitent the sacrament would not be celebrated. Only the ordained priest can absolve, but he cannot exercise it where the penitent has not placed his/her acknowledgement of sin through the act of confession, sorrow through contrition and willingness to amend through satisfaction. If this were clearly understood, the celebration of this sacrament would be better prepared, more urgently and joyously engaged. To enable this preparation, it is critically important to prepare for the celebration of this sacrament with a sincere and complete <i>examination of conscience</i>. This involves a review of ones life form the last worthy confession to discover the sins committed, their species, number and circumstances that alter their moral character.</p> <p>In what we called the “matter” of the sacrament of penance, w mentioned three acts of the penitent necessary for the sacrament: contrition, confession and satisfaction. <i>Contrition</i> involves the rejection of the sins committed and a firm intention to amend one’s life. The motivation for this contrition is called “perfect” when one is sorry primarily</p>	<p>#s 1456; 1461</p> <p># 1454</p> <p>#s 1451 – 54</p> <p># 1452</p>	<p>#s 307 -09</p> <p>#s 303 – 04</p>	<p>Pg. 239 -40</p> <p>Pg. 241; CCC # 1454</p> <p>Pgs. 237 -38 for the Act of Contrition see Pg. 247</p>

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<p>because sin is an offence against the all-good God, and it implies the intention to celebrate the sacrament of penance as soon as possible. Contrition is “imperfectly” motivated when the primary reason is fear of punishment. The sacrament, an act of Christ, through this celebration, has the power to supply for the lack of perfect motivation and makes even the imperfect motivation of the penitent sufficient for the forgiveness of sin.</p>	<p># 1453</p>		
<p><i>Confession</i>, the second act of the penitent involves owning the evil committed and honestly and as fully as possible acknowledging it with all relevant details to make its articulation as clear as possible. These evils include both deeds and omissions. To the degree possible, the penitent is expected to describe the sin in terms of kind (or species), number of times committed and circumstances that change the nature of the sin or add a new moral dimension to it. Canon Law requires that “after having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year” (Canon # 989). Confession of venial sins (often called “devotional confession) is highly recommended (see Canon 988, par. 2).</p>	<p># 1456</p> <p>#1457</p> <p>#1458</p>	<p># 304</p>	<p>Pgs. 238 - 39</p>
<p><i>Satisfaction</i>, the third required act of the penitent consists in the sacramentally imposed penance and restitution where necessary. It signifies true penance and completes the disposition needed for forgiveness.</p>	<p>#s 1459 - 60</p>		<p>Pgs. 240 -41</p>
<p>The new order for the celebration of</p>	<p>#s 1447 – 49;</p>		

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<p>penance, issued in 1974, distinguishes three forms: individual confession which we have been discussing here, and the usual for the celebration of the sacrament. In his Apostolic Exhortation mentioned above, <i>Sacramentum Caritatis</i>, in paragraph 21 Pope Benedict XVI states: “I ask pastors to be vigilant with regard to the celebration of the sacrament of Reconciliation, and to limit the practice of general absolution to the cases permitted, <u>since individual absolution is the only form intended for ordinary use.</u>” The second for is a communal celebration <u>with</u> the opportunity for individual confession and absolution. The third form is a communal penance service with general absolution, permitted only in unusual circumstance (e.g., a great number of penitents, limited time and a limited number of confessors, or some critical situation of danger, etc.). It must be noted that this third form includes the obligation for the penitent to confess any serious sin forgiven in this general absolution, at the earliest possible moment. The sin is truly forgiven, but the integrity of the sacramental celebration is incomplete until the sin is confessed giving the penitent the opportunity to be fully part of the celebration. The ritual at this point states: “In order that the faithful may profit from sacramental absolution given to several persons at the same time, it is absolutely necessary that they be properly disposed....Each one....should intend to repair any scandal and harm he may have caused and likewise resolve to confess in due time each one of the grave sins which he cannot confess at present” (paragraph 33). Obviously, this third form is not</p>	<p>1482 – 84</p> <p># 1484</p> <p># 1483</p>	<p># 311</p>	

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<p>intended to be a short cut to absolution nor a means to avoid confessing. It is an act of mercy for those wishing to recover the life of grace in circumstances where individual confession is not possible at the moment.</p> <p>Indulgences: are another of the penitential practices of the Church. They do not remit sin but presuppose the state of grace on the part of the one gaining the indulgence. They may be gained for oneself or for the Souls in Purgatory and remit the “temporal punishment” for already forgiven sins.</p> <p>The Anointing of the Sick:</p> <p>This is the second of the Sacraments of Healing which traces its origins to the healing ministry of Jesus. Over the course of the centuries, it has taken various forms in its celebration, and different emphases have been invoked in understanding it. Even before the period of the Carolingian Kings (800-987), the sacrament has been celebrated with oil blessed by the bishop. With the Carolingians and subsequently, until relatively recent times, this anointing has been reserved for those determined to be in immanent danger of death, giving it the designation of “Extreme Unction” and understood as part of what was called the “Last Rites.” This mentality is still foremost in the minds of many, and a reason for the delay in the administration of the sacrament and the fear that often surrounds the visit of the priest to the sick and elderly. In the reforms of 1972, Pope Paul VI restored the sacrament to its original purpose as the sacrament of the</p>	<p>#s 1471 – 79</p> <p>#s 1499 – 1523 In Brief 1526 – 32</p> <p>#s 1500 -01</p> <p>#s 1502-1510; 1514 – 15; Code of canon law,</p>	<p># 312</p> <p>#s 313 – 320</p> <p>#s 313 -15</p>	<p>Pg. 244</p> <p>Pgs. 259 – 259 Cardinal Joseph Bernardin, Archbishop of Chicago learned in August 1996 he had incurable cancer that took his life on November 14 of that year. He spent the intervening months arranging for the care of his mother after his death, the distribution of his worldly possessions as a preparation for death. With the calmness and acceptance that speaks of a deep faith and the celebration of the Sacrament of the Sick, he taught us how to die.</p> <p>For the minister</p>

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<p>seriously ill, and encouraged that it be celebrated as soon as the Christian is dangerously ill from sickness, the disabilities of old age or facing the uncertainties of an operation. The sacrament of the dying is the reception of the Eucharist as <i>Viaticum</i> (derived from the Latin <i>via</i> = way or road; <i>te</i> =you; and <i>cum</i> = with, hence ‘with you on the way’). The <i>Anointing</i> is the sacrament that consecrates the state of illness, strengthening the sick person to bear the illness, praying for his/her recovery but primarily for the spiritual strength that identifies the sick with the sufferings of Jesus. The effects of the sacrament are: configuration to Christ in his sufferings; forgiveness of sin (when the sacrament of penance cannot be celebrated); and healing (perhaps bodily if it be God’s will) in total spiritual wellbeing. The sacrament is administered with the anointing of the forehead and palms of the hands (backs of the hands of a priest since the palms had been anointed at his ordination) and the formula: “Through this holy anointing may the Lord in his mercy help you with the grace of the Holy Spirit. Amen. May the Lord who frees you from sin save you and raise you up. Amen.”</p> <p>The Church traces the mandate for this healing sacrament back to the example of the Apostles. Jesus gave them the power to cure the sick (Mt. 10:8), and there is evidence they understood this as part of their mission: “They expelled demons, anointed the sick with oil, and worked many cures” (Mk. 6:13). The early Church for which St. James wrote his epistle (5: 14-</p>	<p>canon 847, paragraph 1</p> <p>#s 1524-25</p> <p>#s 1520 -23; 1532</p> <p>#s 1517 – 19</p> <p># 1506</p>	<p># 320</p> <p># 318</p> <p>#s 315 -16</p>	<p>of this sacrament, pg. 255; CCC # 1530</p> <p>Pgs, 223; 229; 254; 400; 531</p>

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<p>15) tells us about this in greater detail: “Is there anyone sick among you? He should ask for the presbyters of the Church. They, in turn, are to pray over him, anointing him with oil in the name of the Lord. The prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his.” Only bishop or priest can be the minister of this sacrament of the Anointing of the Sick.</p> <p>Sickness is always ambiguous. It may be resolved in a return to health; but ultimately there is bound to be the moment of death. The primary purpose of this sacrament is not physical but spiritual. Nevertheless, it is demonstrable fact that spiritual health with the peace it brings has a significant impact on the recuperative powers of the body. We are a whole – body and soul. Spiritual wholeness cannot fail to have its salutary effect on the whole person with significant advantage to one’s physical wellbeing. For this reason, it is a disservice to the sick to delay calling the priest to celebrate this sacrament. It is a pity when families and caregivers wait till a time when the sick person is not longer able to participate in the celebration of this sacrament with the attendant opportunity for confession and absolution (the sacrament of Reconciliation), the ability to hear the readings and prayers that are part of the celebration and the reception of the Eucharist. If the sick person is in danger of death, this Eucharist will be Viaticum. It is important in moments where sickness threatens the peace of the sick person that he/she have the opportunity to renew the</p>	<p># 1516</p> <p># 1523</p> <p># 1520</p>	<p># 317</p> <p># 319</p> <p># 320</p>	<p>Pg. 255</p> <p>Pg. 256</p>

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<p>faith that as inaugurated with baptism. Renewed faith is the strongest ally one can have against the fear and discouragement that illness brings. These sacraments of healing should be gratefully frequented by all.</p> <p>The Sacraments at the Service of Communion:</p> <p>All of the Sacraments involve the individual and the Community of the Church, and benefit both. Yet the five we have examined look first to the individual who is baptized, confirmed, nourished with the body and blood of the Lord, forgiven and strengthened in sickness. The Sacraments of Orders and Marriage certainly consecrate the individual but are also celebrated for communitarian purposes. They may be called <i>Sacraments of Vocation</i>. A man is called to Ordination for service to Church; and man and woman are called to the covenant of marriage to form the Domestic Church, the union in which they mutually support one another toward salvation and bring children into the world in a union of grace that establishes a context intended to lead them to God’s Kingdom. Bishops, priests and deacons are ordained for service to the Church; men and women are married for a lifetime partnership ordered to mutual support and the procreation of children. This is what the title of this section means: “Sacraments at the Service of Communion”. Through these sacraments, the Church assures and sanctifies her own future by making priestly ministry available in every age; and by the</p>	<p>#s 1533 – 1666</p> <p>#s 1533 – 35</p> <p># 1535</p> <p>For the word “Order” see #s 1537 – 38</p> <p># 1601 ff. “Domestic Church” #s 1537 -38</p> <p>#s 1551 – 53</p>	<p>#s 321 -350</p> <p># 321</p>	<p style="text-align: center;">Pgs. 262 -63</p>

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<p>sacrament of marriage that consecrates her propagation of new members into her ranks through the children born to her sons and daughters whose lives together she blesses.</p> <p>The Sacrament of Holy Orders:</p> <p>From the very beginning the Church was an organized society with interrelationships of service to the Gospel and to its members. That Jesus established the <u>Twelve</u> is acknowledged by all. Their function was foundational and non-transferable because they were witnesses to the public life, death and resurrection of Jesus and to his teaching. Others, who succeeded to the leadership of the Church, through the imposition of hands (1 Tim. 4: 14; 2 Tim. 1:6; and for deacons Acts 6:6), continued their office and service in the Church. Paul in 1 Cor. 12:27ff, attributes appointment to a function in the Church to God, and mentions some of the services that are given for the building up of the Body of Christ (his name for the Church). In Philipians 1: 2 he addresses the presiding elders (<i>episcopoi</i>) and the deacons. The Scriptures do not offer detail for a complete history of the sacrament of Orders as it developed throughout the centuries, under the guidance of the Holy Spirit; but we can discover in the Scriptures the essentials: the ministry of preaching (Mk. 3: 13-15), celebrating the Eucharist (Lk. 22:19), forgiving sins (Jn. 20: 22-23). The special nature of the call is present in Jesus' words to the Twelve at the Last Supper "You have not chosen me, but I have chosen you" (Jn. 15: 16). This call</p>	<p>#s 1536 – 1600</p> <p>Review institution of the sacraments by Christ #s 874 ff.</p> <p>#s 1544; 1576</p> <p>#s 1549 – 50</p>	<p>#s 322 -336</p> <p># 322</p>	<p>Pga 261 -275 St. John Nepomucene Neumann was bishop of Philadelphia (1852-1860). He presided over the extensive growth of Catholic schools, establishing parishes and founded a preparatory seminary. He invited many Religious Communities to serve the needs of the diocese. He wrote two catechisms and encouraged devotion to the Blessed Sacrament Through the 40 Hours Devotion. His linguistic skills (he spoke 8 languages and many Slavic dialects) served a multiethnic congregation. He came to the U.S and was ordained priest in 1836, serving as a missionary in upper New York State. He joined the Redemptorist Community in 1847. He was canonized in 1977,</p>

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<p>of Jesus is efficacious and creates the sacrament which issues in the Church’s ordination of her subjects to ministry. Church office is recognized as consisting of three gradations: bishop, priest and deacon. This threefold designation is already known in early sub-apostolic times in the writings of St. Ignatius of Antioch (d. ca. 107 A.D.).</p> <p>The first canon in the new Code of Canon Law offers an excellent theological statement on the nature of the Sacrament of Orders:</p> <p>Can. 1008 By divine institution, the sacrament of orders establishes some among the Christian faithful as sacred ministers through an indelible character which marks them. They are consecrated and designated, each according to his grade, to nourish the people of God, fulfilling in the person of Christ the Head the functions of teaching, sanctifying, and governing.</p> <p>The institution of this sacrament by Christ is fundamental to its being the effective sign communicating grace and office. The <i>Office</i> is itself, the instrument for the celebration of the other sacraments in as much as it is divinely constituted for that purpose. This sacrament, like baptism and confirmation bestows a <i>character</i> that, again, states it is unrepeatable and will characterize the soul of the recipient for all eternity; additionally, it gives the recipient the title (right) to all of the graces that will be necessary to carry out the demands and purpose of this sacrament (those we</p>	<p>#s 1554 # 1593</p> <p>For each grade of Orders: Bishop #s 1555 - 61; Priest #s 1562-68; Deacon #s 1569-71</p> <p>(review #s 874ff)</p> <p>#s 1548 – 53</p> <p>#s 1581 – 84</p> <p>#s 1585 – 89</p>	<p>#s 323 -24</p> <p># 325</p>	<p>Feast Day January 5th. Blessed Francis Xavier Seelos was his assistant in Pittsburg, later pastor and rector of the Redemptorist seminary, finally a missionary to many States in the U.S. He died serving the sick in New Orleans, Louisiana, beatified in 2000.</p> <p>Pgs. 264 -65</p> <p>Pg. 271</p>

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<p>described above as <i>sacrament grace</i> Pg.76).</p> <p>Divine action is sovereignly free and personal. Hence the grace of Orders deepens and re-orientes the grace of baptism to allow the ordained minister (bishop, priest, deacon) to complete the mission and fulfill the demands of ordination. It requires and aids the development of a uniquely priestly spirituality. While all spirituality is fundamentally the same in its object of leading to Christ; each state in life has its own unique obligations and structures the individual’s life in its own specific way. Hence there is a spirituality specifically ordered to the priestly or religious of lay state. Through baptism, all participate in the universal priesthood of all the faithful. But the sacramental or hierarchical priesthood, while not nullifying the former, is unique and different, not only in degree but in kind as Vatican II teaches in the Dogmatic Constitution on the Church:</p> <p>Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered one to another; each in its own proper way shares in the one priesthood of Christ. The ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the Eucharistic sacrifice and offers it to God in the name of all the people (section 10, paragraph 2).</p> <p>The shepherding activity of the ordained minister involves a deputation that is structured according to “is own grade of</p>	<p>On spirituality see #s 2663 ff; 2684</p> <p>#s 1546; 1591</p> <p>#s 1547; 1592</p> <p>#s 1548 – 51</p>	<p># 335</p>	<p>Pgs. 271 – 72</p>

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<p>orders.” Vatican II taught that the “fullness of the sacrament of Orders is conferred by Episcopal ordination”, ending the discussion about the relationship of bishop and priest by affirming that the bishop is not another priest with greater jurisdiction, but receives the fullness of the priesthood.</p> <p>The Episcopal ministry has the office of teaching conferred on it when Jesus promised the guidance of the Holy Spirit, (Jn. 16: 15F) to remain with the Church throughout all time (Mt. 28:20). When necessary, and to assure universal security about the truth of doctrine the charism of fidelity to the truth surfaces in the Episcopal college with the Pope as its head, or in the universal teaching of the Pope. Vatican II in the Constitution on the Church teaches: Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking ex cathedra; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of</p>	<p>#s 1555; 1557 # 1557</p> <p>#s 1555 – 61; 1594 (review #s 888 – 892)</p>	<p>#s 326 – 27</p>	<p>Pgs 265 – 66</p>

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<p>speaking (par. 25).</p> <p>Priests are ordained to assist the bishops in the ministry of preaching and sanctifying. They exercise their office as cooperators with the bishop in his ministry. The priest makes the bishop present in the local community to which he is assigned. Again Vatican II : Priests, although they do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, nevertheless they are united with the bishops in sacerdotal dignity. By the power of the sacrament of Orders, in the image of Christ the eternal high Priest, they are consecrated to preach the Gospel and shepherd be faithful and to celebrate divine worship, so that they are true priests of the New Testament. Partakers of the function of Christ the sole Mediator, on their level of ministry, they announce the divine word to all (Par. 28).</p> <p>Deacons are ordained to assist the bishop and his priests. Vatican II restored the diaconate as a permanent ministry in the Church. Hear the Council on this: At a lower level of the hierarchy are deacons, upon whom hands are imposed “not unto the priesthood, but unto a ministry of service.” For strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate of the liturgy, of the word, and of charity to the people of God. It is the duty of the deacon, according as it shall have been assigned to him by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to</p>	<p>#s 1562 – 68; 1595</p> <p>#s 1569 – 71; 1596</p>	<p>#s 328 – 29; 336</p> <p># 330</p>	<p>Pg. 266</p> <p>Pgs. 266 -67</p>

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<p>bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: "Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all" (par. 29).</p> <p>Two issues being agitated today are the obligation of <i>celibacy</i> for ordination to the priesthood; and the <i>non-ordination of women</i>.</p> <p>Celibacy is a matter of Church law. That it does not belong to the essence of priesthood is evident from the fact that for the first millennium priests married, and in the Orthodox Church married men are ordained to the priesthood. Even in the Latin Church, in special cases, married men have been ordained. Local synods of the Latin Church began to impose celibacy in the fourth century. It became general law in the eleventh. Nevertheless, celibacy is a valuable and valued symbol that will retain its place in the Church. Pope Benedict XVI spoke to this issue in his Christmas address to the Roman Curia (Dec. 22, 1006):</p> <p>The priest can and must also say today, with the Levite: "<i>Dominus pars hereditatis meae et calicis mei</i>". God himself is my portion of land, the external and internal foundation of my existence.</p>	<p>On celibacy see #s 1579 – 80; 1599</p>	<p>#s 334; 342</p>	

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<p>This theocentricity of the priestly existence is truly necessary in our entirely function-oriented world in which everything is based on calculable and ascertainable performance. The priest must truly know God from within and thus bring him to men and women: this is the prime service that contemporary humanity needs. If this centrality of God in a priest's life is lost, little by little the zeal in his actions is lost. In an excess of external things the centre that gives meaning to all things and leads them back to unity is missing. There, the foundation of life, the "earth" upon which all this can stand and prosper, is missing.</p> <p>Celibacy, in force for Bishops throughout the Eastern and Western Church and, according to a tradition that dates back to an epoch close to that of the Apostles, for priests in general in the Latin Church, can only be understood and lived if is based on this basic structure.</p> <p>The solely pragmatic reasons, the reference to greater availability, is not enough: such a greater availability of time could easily become also a form of egoism that saves a person from the sacrifices and efforts demanded by the reciprocal acceptance and forbearance in matrimony; thus, it could lead to a spiritual impoverishment or to hardening of the heart.</p> <p>The true foundation of celibacy can be contained in the phrase: <i>Dominus pars</i> - You are my land. It can only be theocentric. It cannot mean being deprived of love, but must mean letting oneself be consumed by passion for God and subsequently, thanks to a more intimate way of being with him, to serve men and women, too. Celibacy must be a witness</p>			

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<p>to faith: faith in God materializes in that form of life which only has meaning if it is based on God.</p> <p>Basing one's life on him, renouncing marriage and the family, means that I accept and experience God as a reality and that I can therefore bring him to men and women. Our world, which has become totally positivistic, in which God appears at best as a hypothesis but not as a concrete reality, needs to rest on God in the most concrete and radical way possible.</p> <p>It needs a witness to God that lies in the decision to welcome God as a land where one finds one's own existence. For this reason, celibacy is so important today, in our contemporary world, even if its fulfillment in our age is constantly threatened and questioned.</p> <p>These words clearly suggest that the future of celibacy for the Catholic priesthood is secure, and offers the most compelling of reasons why this should be so.</p> <p>With regard to the <i>restricting of priesthood to men</i>, Pope John Paul II taught in his Apostolic Letter <i>Ordinatio Sacerdotalis</i>, May 22, 1994:</p> <p>Although the teaching that priestly ordination is to be reserved to men alone has been preserved by the constant and universal Tradition of the Church and firmly taught by the Magisterium in its more recent documents, at the present time in some places it is nonetheless considered still open to debate, or the Church's judgment that women</p>	<p>On non-ordination of women see #s 1577 – 78</p> <p># 1598; in the Code of Canon Law see canon 1024 “Only a baptized man (vir) validly receives sacred ordination”.</p>	<p># 333</p>	<p>Pgs. 267 -71 on restricting ordination to the priesthood to men</p>

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<p>are not to be admitted to ordination is considered to have a merely disciplinary force.</p> <p>Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Lk 22:32) I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful. The <i>Catechism of the Catholic Church</i> repeats this same teaching in #s</p> <p>1578 No one has a <i>right</i> to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God. Anyone who thinks he recognizes the signs of God's call to the ordained ministry must humbly submit his desire to the authority of the Church, who has the responsibility and right to call someone to receive orders. Like every grace this sacrament can be <i>received</i> only as an unmerited gift.</p> <p>1579 All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain <i>celibate</i> "for the sake of the kingdom of heaven." Called to consecrate themselves with undivided heart to the Lord and to "the affairs of the Lord," they give themselves entirely to God and to men. Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God.</p> <p>There can be no doubt that these two issues are not on the same level of teaching. The issue of women in the priesthood is doctrinal, and John Paul II states clearly that Church authority has no power to alter it; while celibacy is a matter of law whose retention is of inestimable value to</p>	<p>On "virginity" for the sake of the Kingdom see #s 1618 -19</p>		

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<p>the witness of dedication to mission in proclaiming the reign of God.</p> <p>Bishops are the ordinary ministers of these three degrees of the sacrament of Orders. The sacrament imposes an indelible character on the one ordained, in view of which the sacrament cannot be repeated in the degree in which it has been received (i.e., no one can be re-ordained deacon, priest or bishop), and it can never be given as a temporary state. The recipient carries the dignity into eternity. By ordination, one acts <i>in persona Christi</i>, (in the person or in the place of Christ). When he consecrates bread and wine in the Eucharist, it is Christ acting through him; in absolving from sins, again it is Christ acting through him. Even if one resigns the priesthood or is removed from the exercise of the priestly office for grave reasons, the person is still imprinted with the character which exists forever. The significance of this sacrament in one’s life must be clearly understood and accepted since its effects and consequences for the individual and for the Church are radical and lasting.</p> <p>The Sacrament of Matrimony:</p> <p>Another of the <i>Sacraments of Vocation</i>, marriage, creates a bond of union between a man and woman that lasts for the whole of their lives. This bond is rightly called a <i>Covenant</i>. Again the Code of Canon Law begins with a theological statement in canon 1055: §1. The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life and which is ordered by its</p>	<p>#s 1575 – 76; 1600</p> <p># 1581 ff.</p> <p># 1548</p> <p>#s 1601 – 1666</p> <p>Prologue to the discussion see #s 1602 – 05</p> <p># 1601</p>	<p># 332 (see also # 331)</p> <p>#s 337 -350</p> <p># 337</p> <p># 338</p>	<p>Pgs. 277 – 92 St. Thomas More (1478-1535) was twice married: to Jane Colt in 1505 with whom he had four children. After he death in 1511, he married Alice Middleton, a widow. He was well educated and cultured. Elected to Parliament in 1504, became Speaker of the House of</p>

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<p>nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized.</p> <p>§2. For this reason, a valid matrimonial contract cannot exist between the baptized without it being by that fact a sacrament.</p> <p>Happily the word “covenant” replaces the word “contract” frequent in an older theology of marriage. The expression “covenant” is particularly rich as it applies to the bond of marriage; and emphasizes, as it reflects its Biblical origins, the personal dimension of the marital relationship while at the same time pointing to the public character of the union that is present in the contractual image. This is important because society and the whole community of believers have a stake in marriage and the family.</p> <p>A covenant integrates the consenting parties into a relationship in imitation of that which unites each with God, something exclusive and permanent. Vatican Council II in its <i>Pastoral Constitution on the Church in the Modern World</i> teaches:</p> <p>48. The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal <u>covenant</u> of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For the good of the spouses and their off-</p>	<p>#s 1611 – 12; 1614 – 16</p> <p># 1617</p>	<p>#s 340 – 41</p>	<p>Commons in 1523 and Chancellor of England in 1529 (the first layman to hold that position) He opposed King Henry VIII on this issue of divorce and became a martyr to the truth of the indissolubility of marriage in 1535. He was canonized in 1935.</p> <p>On Covenant, pg. 281; on purposes of marriage, pgs. 283 – 285.</p> <p>Means to strengthen marriage pgs. 285 - 287</p>

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<p>springs as well as of society, the existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes. All of these have a very decisive bearing on the continuation of the human race, on the personal development and eternal destiny of the individual members of a family, and on the dignity, stability, peace and prosperity of the family itself and of human society as a whole. By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown. Thus a man and a woman, who by their compact of conjugal love "are no longer two, but one flesh" (Matt. 19: ff), render mutual help and service to each other through an intimate union of their persons and of their actions. Through this union they experience the meaning of their oneness and attain to it with growing perfection day by day. As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them.</p> <p>Anthropologists dispute the origins of marriage as a human experience. Some argue that relationships were promiscuous at the beginning, gradually polygamous and finally monogamous; others see them as originally monogamous and then deteriorating into polygamy and even into the promiscuity seemingly rampant in our society. Each accuses the other as self-servingly manipulating the evidence that all admit is sufficiently scarce to make a definitive answer impossible. This line of</p>	<p>#s 1603 – 08</p>		

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<p>argument may be interesting but merely theoretical. For the Christian, the theological fact of certainty is that with Christ, marriage like all of reality in now a new creation. In his dispute with the Pharisees over the question of divorce (Mk. 10: 1-12) Jesus taught that God’s original design for his creation is now reestablished in him, and is, therefore, capable of being accomplished. It is the grace Jesus won on Calvary that brings about this new era in human history. Through this grace, in marriage, spouses can reach the deepest meaning of their relationship and attain the oneness in mind, heart and affection that constitutes their spousal life together. Paul, in Ephesians 5: 21 – 33 (when we unwrap the cultural trappings that carry his teaching) is clear: the relationship of husband and wife must parallel itself on the relationship of Christ and his Church. He teaches that marriage is mutual love and self-surrender, mutual total self-giving to each other. In <i>Familiaris Consortio</i> (1981 par. 13) Pope John Paul II taught:</p> <p>Like each of the seven sacraments, so also marriage is a <u>real symbol</u> of the event of salvation, but in its own way. "The spouses participate in it as spouses, together, as a couple, so that the first and immediate effect of marriage (res et sacramentum) is not supernatural grace itself, but the Christian conjugal bond, a typically Christian communion of two persons because it represents the mystery of Christ's incarnation and the mystery of His covenant. The content of participation in Christ's life is also specific: conjugal love involves a totality, in which all the elements of the person enter- appeal of the</p>	<p>#s 1609 – 16</p>	<p># 341</p>	

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<p>body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, the unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving; and it is open to fertility. In a word it is a question of the normal characteristics of all natural conjugal love, but with a new significance which not only purifies and strengthens them, but raises them to the extent of making them the expression of specifically Christian values."</p> <p>“Real symbol” is a rich theological term. All beings, by nature, are symbolic because they attain their nature by expressing themselves. The symbol does not exhaust the reality of the being but gives it self-awareness by its encounter with another. Marriage does not exhaust the full meaning of “covenant in Christ” but is a unique manifestation of it. It points to the Trinitarian unity of Father, Son and Spirit and says to the couple – ‘that is the paradigm for the total gift you give each other if you are to image God in the community of love he has called you to.’</p> <p>For a sacrament to be an effective sign of grace, it is necessary that it be instituted by Christ. While it is difficult to point to any one text that unequivocally fulfills the bill for marriage; it is not difficult to discover Jesus’ attitude with regard to marriage. The scene at Cana (Jn. 2: 1-12) where he is approvingly present and performs his first public miracle in favor of the celebration of a wedding suggests his mind on this state of life. Forbidding divorce and stating that</p>	<p>#s 1612 -17</p> <p>#s 1613 – 15</p> <p>#s 1614 -15</p>		

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<p>marriage is God’s plan and intended to be permanent is eloquent testimony to his conviction about marriage (Mt. 2: 31-32; 19: 1-12). His blessing of children makes clear the value he placed on them as the fruit of marriage (Mt. 19: 13-15). In Eph. 5: 21-33 where Paul calls marriage a “mystery” we have an opening to a theology of marriage as a sacrament. Marriage is in its own way a revelation of God’s eternal love and fidelity revealed most perfectly in Christ and made historically visible in the committed love of man and woman who are married in Christ. This married love is an epiphany of God’s love and faithfulness. Christ, then, is the <u>originator</u> of the sacrament of marriage, instituting it as such in his establishing of the New Covenant as the sign of his commitment to mankind: symbolized in the relationship of Christ and the Church as the primary sacrament; and given a particular representation in the committed love of husband and wife. The Council of Trent (in 1563) seems to have understood Paul in this way when it taught: “Christ himself, who instituted the holy sacraments and brought them to perfection, merited for us by his passion the grace which perfects that natural love, confirms the indissoluble union and sanctifies the spouses. St. Paul suggests (<i>innuit</i>) when he says(the Council quotes Eph.)”. Vatican II is in the same tradition with its teaching: “Authentic marital love is included in divine love and guided and enriched by the redeeming power of Christ and the Church’s mediation of salvation” (<i>Const. on the Church</i> #11). Marriage represents a special form of being human in Christ, and</p>	<p># 1616 (see footnote 110); 1617</p>		

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<p>a special form of participation in his death-resurrection. Notice that it exists under the cross which gives it its power to of sustained giving, unlimited forgiving and the ability for new beginnings each day and in every circumstance. There is a death to all other possibilities of choice in living ones life; and a coming alive to a special way of living one’s life.</p> <p>The <i>Code of Canon Law</i> in canon 1055, quoted at the beginning of this section, revealed that in the Latin tradition, it is the spouses who are the ministers of this sacrament, conferring it on one another. The ordained minister’s witness is necessary for validity, and offers the Church’s blessing; in the Eastern rites, the minister is witness but his blessing is also necessary for validity. In sacramental terms, the spouses are the ministers of their sacrament, exercising their common priesthood, received in baptism, in the most dramatically full sense that will ever be available to them. This should make clear the sacredness of their action and fullness with which God empowers them to create a blessed state for themselves. It also underscores the importance for them to be fully prepared through penance and Eucharist to celebrate this sacrament worthily. The liturgical questioning by the Church’s minister leading the spouses to affirm their intentions toward one another clarifies the social and ecclesial meaning of their relationship; and the blessing of their union clarifies the ecclesial foundation for their marriage as the establishing of new family which the Vatican Council II called the “domestic church” (<i>Constitution on the</i></p>	<p>Central reason for celebrating marriage in the context of Mass # 1621</p> <p># 1623</p> <p># 1622</p> <p>#s 1625 – 32</p> <p>#s 1655 – 58</p>	<p>#s 343 – 44</p> <p># 344</p> <p># 350</p>	

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<p><i>Church # 11).</i></p> <p>The primary effect of the sacrament is the establishment of a life-long <i>Bond</i>. While not the “character” of the sacraments of baptism, confirmation and orders it bears an analogical resemblance in the sense that a valid sacramental marriage cannot be dissolved; again, it gives the couple a ‘title’ to all of the sacramental graces that will enable them to live the demands of their sacrament no matter the difficulties they may have to face. Those demands center on everything necessary for “partnership for the whole of life” and for the procreative mission that marriage offers.</p> <p>“The essential properties of marriage are unity and indissolubility, which in Christian marriage obtains special firmness in virtue of the sacrament” (<i>Code of Canon Law</i>, canon # 1056). The unity spoken of is one of personal communion. It encompasses every aspect of the couple’s life: “They are no longer two but one flesh” (Mt. 19:6). They are called to grow together, a project that is a lifetime experience and is possible because of the grace the sacrament imparts to strengthen their resolve (note that it depends on the ‘resolve’ since grace builds on nature and does not supplant it). Pope John Paul II uses the word “communion” to describe this marital relationship: This conjugal communion sinks its roots in the natural complementarity that exists between man and woman, and is nurtured through the personal willingness of the spouses to share their entire life-project, what they have and what they are: for this reason such communion is the fruit and the</p>	<p>#s 1638 -40</p> <p>#s 1641 -42</p> <p>#s 1643 – 51 (see also #s 2348 – 49)</p>	<p># 346</p>	

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<p>sign of a profoundly human need. But in the Lord Christ God takes up this human need, confirms it, purifies it and elevates it, leading it to perfection through the sacrament of matrimony: the Holy Spirit who is poured out in the sacramental celebration offers Christian couples the gift of a new communion of love that is the living and real image of that unique unity which makes of the Church the indivisible Mystical Body of the Lord Jesus (<i>Familiaris consortion</i> # 19). It is this that leads to indissoluble character of marriage a quality demanded by the completeness with which the couple gives of themselves to each other. Any love that deserves that dignified name is definitive and cannot be only for a limited time or conditionally. It must be “for better or for worse, in sickness or in health UNTIL DEATH DO US PART.” This is not poetry; it is the statement of true conjugal love.</p> <p>It is one of the sad facts of our time, however, that many marriages fail. The fact of failure does not, of itself, dissolve the past union, even with a civil divorce. If the failure is rooted in some deep personal or psychological condition that prevented the marriage from being constituted in the first place, the exchange can be declared null-and-void that is it can be annulled. When an invalidating impediment is discoverable and adjudicated by an ecclesial tribunal, the partners to the invalid attempt at marriage are free. Annulment is not divorce; it is a statement after an intensive and careful examination of a previous marriage, that no marriage had taken place.</p>	<p>#s 1644 – 45</p> <p>“fidelity” #s 1646 – 51</p> <p>#s 1628 -29</p>	<p># 346</p> <p>#s 347 – 48 # 349</p>	<p>Pgs. 287 – 289</p> <p>Pg. 289</p>

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<p>of defecting from the faith and is to make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic Church;</p> <p>2/ the other party is to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party. Note that the non-Catholic party to the marriage is not required to promise anything, but to be informed of the promises and obligations of the Catholic he/she is to marry.</p> <p>As mentioned at the beginning of this treatment, there is another equally important end or purpose to marriage: the <i>procreation and education of children</i>. This demands an “openness to the conception of a child” as presented in the teachings of Vatican II, the <i>Pastoral Constitution on the Church in the modern World</i>’: (Par.50) Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. The God Himself Who said, "it is not good for man to be alone" (Gen. 2:18) and "Who made man from the beginning male and female" (Matt. 19:4), wishing to share with man a certain special participation in His own creative work, blessed male and female, saying: "Increase and multiply" (Gen. 1:28). Hence, while not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it, have this</p>	<p>#s 1652 – 54</p>		

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<p>it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior. Who through them will enlarge and enrich His own family day by day (emphasis added). The Code of Canon Law, canon 1101 par. 2 emphasizes this reminding us that the exclusion of any of the ends or purposes of marriage render the marriage invalid: §2 If, however, either or both of the <u>parties</u> should by a <u>positive act</u> of will <u>exclude marriage</u> itself or any <u>essential element</u> of <u>marriage</u> or any <u>essential property</u>, such <u>party contracts</u> <u>invalidly</u> (emphasis added).</p> <p>Not every marriage is capable of issuing in the conception and birth of children, and even adoption may not be a possibility for a particular couple. The Catechism of the Catholic Church addresses this in # 1654 stating: Spouses to whom God has not granted children can nevertheless have a conjugal life full of meaning, in both human and Christian terms. Their marriage can radiate a fruitfulness of charity, of hospitality, and of sacrifice. Again the Catechism addresses with realism and consideration the moral implications of reproducing responsibly in #s 2366 FF. (we will deal with this in the third section of these notes which follow this on the celebration of the Christian mystery).</p> <p>ORDERS AND MARRIAGE are sacraments that have for their purpose to sanctify the recipients; but also have a communal and social import. All of the sacraments sanctify the recipients but also build up the community of the Church. The Sacraments of vocation look, in a special way to responsible action leading to</p>			

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<p>the salvation of others. Priests are ordained for the service of others, not for the self. In fact, priests need priests to receive the sacraments. No priest can absolve himself or give himself the sacrament of the anointing of the sick. The grace of orders gives him the power to act in the person of Christ for the sanctification of others. The married couple takes on responsibility for the spouse, and together the husband and wife serve the spiritual needs of the children they are privileged to bring into the world. These facts should underscore the importance of these sacraments and move all of us to create a climate that will inspire vocations to the priesthood, and to support those who plan to enter the state of marriage.</p>			