

## Sacramental Theology

### What Is a Sacrament?

1. Baltimore Catechism Definition of a Sacrament (1880s) (Hahn 12)
  - a. An outward sign
  - b. Instituted by Christ
  - c. To give grace
2. Scott Hahn's Critique of Older Definition (Hahn 13)
  - a. Where they come from: Christ
  - b. What they do: give grace
  - c. What they are: "outward sign"? (somewhat circular)
3. Catechism of the Catholic Church Definition (1992) (CCC 1116)
  - a. "Powers that come forth from the Body of Christ" (cf. Mark 5:25-34)
  - b. Actions of the Holy Spirit at work in his Body, the Church
  - c. "The Masterworks of God" in the New Covenant
4. Sacraments as "Signs" (Hahn 16-17)
  - a. Something used to represent something else
  - b. Visible symbol of invisible reality
  - c. Sign: both *reveals* and *conceals* at same time

### The Sacraments and the Mysteries

1. The Latin Word *Sacramentum*
  - a. Secular Definition: an oath of loyalty taken by a soldier, or an oath in general
  - b. Sacred Definition: a sacred or holy thing
  - c. Latin Vulgate: translation of "mystery" (Gk *mysterion*); something hidden or secret
2. Greek Word *Mysterion* Translated with Two Different Latin Terms (CCC 774)
  - a. *Sacramentum*: emphasize the *visible* sign of the hidden reality
  - b. *Mysterium*: emphasizes the *hidden* reality behind the visible sign
  - c. Latin Church: speaks of the seven "sacraments"
  - d. Eastern Churches: speak of "the holy mysteries"
3. Church as a Sacrament and a Mystery (CCC 774)
  - a. Sign and Instrument of Union with God
  - b. Sign and Instrument of Unity of the Human Race
  - c. "Great Mystery" (*mysterion*): union of Christ and Church (Eph 5; CCC 772-73)

### Other Concepts of "Sacraments"

1. Protestant Reformation:
  - a. Pledges of God's promise of Forgiveness
  - b. Merely Symbolic: do not confer grace (grace comes through faith alone)
  - c. Purpose: meant to awaken and strengthen faith
2. Skeptical 19<sup>th</sup> Century Liberalism:
  - a. Mere Imitations of Pagan mystery cults
3. Modernism:
  - a. Not Instituted by Christ
  - b. Mere Symbols
  - c. Meant to evoke religious *feeling*

### **The Sacramental Economy**

1. The “Sacramental Economy” (CCC 1076)
  - a. Communication of the fruits of Christ’s Paschal Mystery
  - b. Through celebration of the Church’s “sacramental” liturgy
  - c. A New Era in the History of Salvation
2. “Theology” and the “Economy” (CCC 236)
  - a. *Theologia*: mystery of God in Himself
  - b. *Oikonomia*: mystery of God’s Actions in the World
3. Signs and the Sacramental Economy (CCC 1145-51)
  - a. Divine Pedagogy of Salvation
  - b. Typology: events of Old Covenant are Fully Revealed in Christ (cf. CCC 128-29)
  - c. Physical Signs and Spiritual Realities
  - d. God’s use of Visible Creation (CCC 1147; cf. Hahn 29-30)
  - e. Universality of Religious Rites
  - f. Signs of the Covenant (CCC 1150)
  - g. Christological Signs: Christ is the fulfillment of all signs (CCCC 1151)
4. Sacraments as Signs (CCC 1152)
  - a. Cosmic
  - b. Social
  - c. Typological
  - d. Efficacious
  - e. Eschatological

### **Other Introductory Information**

1. Number of Sacraments: 7 (Hahn 40-41)
  - a. Council of Florence (1439): defined 7 sacraments as a dogma
  - b. Council of Trent (1545-63): reaffirmed dogma; attached excommunication
2. Two Parts of a Sacrament (Hahn 41)
  - a. Form: words
  - b. Matter: actions
3. Three Categories of Sacraments (Hahn 42)
  - a. Sacraments of Initiation
  - b. Sacraments of Healing
  - c. Sacraments in Service of Communion
4. Sacraments Grouped Together (Hahn 51-52)
  - a. Sacraments of Initiation: Baptism, Eucharist, Confirmation
  - b. “Last Rites”: Penance, Anointing of the Sick, Eucharist (Lat *viaticum*)

## Introduction

### The Christological Nature of the Sacraments

1. All the Sacraments are related to Christ (Christology)
2. Instituted by Christ Himself (1114, citing the Council of Trent)
3. The Words and Deeds of Jesus (1115)
  - a. Already Salvific
  - b. Anticipate the Power of the Paschal Mystery
  - c. Mysteries of Christ's Life: *foundation* of the power of the Sacraments

#### Mysteries of Christ's Life

Visible Actions of Christ

Dispensed by Christ Himself

#### Mysteries of the Sacraments

Invisible Actions of Christ

Dispensed by Christ through the Church

4. What are the Sacraments?
  - a. "*Powers that come forth from the Body of Christ*" (1116)
  - b. Actions of the Holy Spirit in the Church
  - c. "The Masterworks of God" in the New Covenant

### The Ecclesiological Nature of the Sacraments

1. All the Sacraments are related to the Church (Ecclesiology)
2. Gradual Recognition of 7 Sacraments by the Church (1117)
3. The Sacraments and the Church (1118)
  - a. "By the Church"
  - b. "For the Church"
4. Importance of the Ministerial Priesthood of the Church (1120)
  - a. Guarantee that it is really Christ who acts
  - b. Apostolic Succession: ties Sacraments to the "Words and Actions" of Christ
5. Sacraments of Initiation to the Church: an Indelible Seal; cannot be repeated (1121)
  - a. Positive Disposition for Grace
  - b. Promise and Guarantee of Divine Protection
  - c. Vocation to Divine Worship and Service of the Church

### The Fideological Nature of the Sacraments

1. All the Sacraments are related to "faith" in God (Fideology)
2. Sacraments Are Prepared For By:
  - a. The Word of God (Scripture)
  - b. Faith (Belief)
3. The Sacraments *Presuppose Faith!* (1123)
  - a. Abuse of Sacraments: origins in confusion and ignorance
  - b. Failure of Catechesis: lack of knowledge and faith
4. Importance of the Sacraments: "the Law of Prayer is the Law of Belief" (1124)
5. Sacraments and Orthodoxy (1125)
  - a. Immutable Character of the Sacraments: cannot be changed
  - b. Heretics: always seek first to alter sacraments/worship

### **The Soteriological Nature of the Sacraments**

1. The Sacraments are all related to Salvation (Soteriology).
2. The Sacraments are Efficacious (1127-28)
  - a. They “*confer the grace that they signify*” (1127, Council of Trent)
  - b. In them Christ himself works
  - c. Fire and the Power of the Holy Spirit
3. Power of the Sacraments: they work *ex opere operato* (1128)
  - a. Not dependant on personal holiness of the minister
  - b. Only fruits are dependant on disposition of the recipient
4. The Sacraments are “*Necessary for Salvation*” (1129)
  - a. Healing
  - b. Transformation
  - c. Participation in the Divine Nature (cf. CCC 460)

### **The Eschatological Nature of the Sacraments**

1. The Sacraments are all related to Eternal Life (Eschatology).
2. The Sacraments:
  - a. Anticipate Eternal Life
  - b. Act as a guarantee of the future inheritance
3. St. Thomas Aquinas: the threefold meaning of the sacraments (1130)
  - a. Commemorate Christ’s Passion (Redemption)
  - b. Demonstrate the Effects of Christ’s Passion (Grace)
  - c. Prefigure what the Passion Pledges (Future Glory)

## Creation and the Sacraments

### Creation and the “Hidden” Mysteries

1. Trinity:
  - a. God, the Spirit, and the Word (Gen 1:1)
  - b. “Let *us* make man in *our* image” (Gen 1:26)
2. Jesus Christ: the *Protoevangelium* (Gen 3:15)
  - a. The Serpent: Satan
  - b. The Woman: Mary
  - c. The “Seed” of the Woman: Jesus the Messiah

### The Mystery of Baptism

1. The Spirit of God hovers (Gen 1:1)
2. The Waters of Creation (Gen 1:2)
3. The River of Eden (Gen 2:10)
4. Creation of Man and Woman: in God’s “image” and “likeness” (Gen 1:28)
5. Baptism of Jesus: the Spirit and the Water (Matt 3:16)
6. Baptism of “water and Spirit” (John 3:5)
7. Book of Revelation: “He who conquers” (Rev 3:5-6)
  - a. Clothed in “white garments”
  - b. Not blotted out of the “book of life”
8. River of Life in New Creation (Rev 22:1-5)

### The Mystery of Confirmation (Anointing with the Spirit)

1. Royal “Dominion” Given To Adam and Eve (Gen 1:26-28)
2. God makes man from dust: with his ‘hands’? (Gen 1:7)
3. The (Priestly) Gift of the Spirit:
  - a. God “breathes” the “breath/spirit” (Hb *ruah*) into Man’s “face”
  - b. So Man becomes “a living being”
4. The Gift of the Spirit: at Pentecost (Acts 2:1-3)
5. Revelation: “He who conquers” (Rev 3:12)
  - a. Receives a “New Name”
  - b. Name Written on His “Forehead” (Rev 22:3-4)

### The Mystery of the Eucharist

1. Two Fruits: Tree of Knowledge and Tree of Life (Gen 2:9)
2. Fall of Man: takes place through an act of *eating* (Gen 3:1-5)
3. Eternal Life: restored through an act of *eating* (Gen 3:22)
4. Revelation: “He who conquers”:
  - a. Will Eat from “Tree of Life”
  - b. Will Eat of the “Hidden Manna” (Rev 2:7; 17)
5. The Twelve Fruits of the Tree of Life (Rev 22:1-2)

**The Mystery of Confession**

1. The First Sin: the Fall
2. The Lord speaks: “Where are you?” (Gen 3:9)
3. Adam’s Confession: “I ate” (Gen 3:12)
4. Eve’s Confession: “I ate” (Gen 3:13)
5. The Book of Revelation: Call to Sinners to “Repent”
  - a. Necessity of Repentance
  - b. Readmission to Paradise (Rev 2:5-7)

**The Mystery of Suffering and Death**

1. Sacrament of Redemptive Suffering
2. Suffering of Eve: pain in childbirth (Gen 3:16)
3. Suffering of Adam: fruitless toil (Gen 3:17)
4. Ultimate Result: Death (“you are dust, and to dust you shall return”) (Gen 3:19)
5. The Book of Revelation: Trials and Tribulations (Rev 2:10-11)
  - a. Faithfulness unto Death
  - b. Not hurt by the “Second Death”

**The Mystery of the Priesthood**

1. God “breathes” into the “face” of Adam (Gen 2:7)
2. Minister of the Garden Sanctuary: God placed Adam in the Garden (Gen 2:15)
  - a. To “Till/Work” it (Hb *abad*)
  - b. To “Keep/Guard” it (Hb *shamar*)
3. Priests in Temple: “Work” (*abad*) and “Guard” (*shamar*) it ( )
4. Jesus and the Twelve (John 20:22)
  - a. Jesus “breathes” on them
  - b. Power to “forgive” and “retain” sins
5. The Twelve Apostles: Priests of the New Temple (Rev 21:14)

**The Mystery of Marriage**

1. Original Solitude: not good that man be “alone” (Gen 2:18)
2. Creation of Eve (Gen 2:21-25)
  - a. Man falls into a “Deep Sleep”
  - b. God takes his “flesh” and “bone”
  - c. God creates Eve: “bone of my bone and flesh of my flesh”
3. Reason for Marriage: “Therefore a man... cleaves to his wife” (Gen 2:24)
4. Christ the Bridegroom and the Church his Bride (Ephesians 5)
  - a. Marriage: “The Great Mystery” (Lat *magnum sacramentum*)
  - b. Paul cites Gen 2:24!
5. The Bride of Christ comes down from Heaven (Rev 21)

## Creation and the Fall

### Original Holiness

1. Original Holiness (or “Original Justice”): Adam and Eve before the Fall (CCC 374-79)
2. Man is Created Good
3. Has a share in “the divine life” (communion with God)
4. Perfect Mastery of Self
5. Perfect Harmony with Woman
6. Perfect Harmony with Creation
7. Immortality (cf. CCC 413; Wis 1:12-15)

### The Fall of Man

1. Divine Revelation and the Origin of Evil (CCC 387)
2. Original Sin (CCC 389)
  - a. “Reverse” of the Good News!
  - b. Cannot “Tamper” with Divine Revelation on Origin of Evil
3. The Historicity of the Fall (CCC 390)
4. The First Sin: Man chooses himself over God (CCC 398)
5. The Results of the Fall (CCC 399-401)
  - a. Original Holiness Lost
  - b. A Distorted Image of God
  - c. Man’s Soul loses mastery over his Body
  - d. Harmony between Man and Woman broken
  - e. Harmony between Man and Creation broken (world becomes “hostile”)
  - f. “Because of Man,” Creation now subject to Death/decay (CCC 400)
  - g. Death enters into Human History

## Baptism in Scripture

### The Sacraments of Initiation

1. Sacramental Analogy (CCC 1210)
  - a. Stages of Natural Life
  - b. Stages of Spiritual Life
2. Sacraments of Initiation: lay foundations of Christian life (CCC 1212)
  - a. Baptism
  - b. Confirmation
  - c. Eucharist

### What is this Sacrament Called?

1. Introduction (CCC 1213)
2. Baptism: to “plunge” or “immerse” (Greek *baptizein*) (CCC 1214)
  - a. Death
  - b. Resurrection
3. Supernatural Rebirth: being born of “water and spirit” (CCC 1215; John 3:5)
4. Enlightenment (CCC 1216)

### Water and Baptism in the Old Testament

1. Creation: the Spirit of God and the Waters (Genesis 1)
2. Death→New Life: Noah and the Flood (Gen 6-9; 1 Pet 3:20)
  - a. Cleansing through destruction
  - b. Water of the Sea: “a symbol of death”
  - c. Water and “the mystery of the Cross” (CCC 1220)
3. Deliverance from Sin: Exodus and the Red Sea (Exod 14-15)
4. Entry into the Promised Land: Joshua and the Jordan River (Joshua 2-4)
5. The New Exodus: pass through “the waters of Egypt” (Zechariah 10; Isaiah 11)

### The Baptism of Jesus

1. Why does Jesus Submit to John’s Baptism?
  - a. A baptism for sinners (Matt 3:1-5)
  - b. Jesus is sinless (Heb 4:15; 1 Pet 2:2)
  - c. “To fulfill all righteousness” (Recapitulation)
2. Threefold Mystery of Jesus’ Baptism
  - a. Revelation: of God as Trinity
  - b. Recapitulation: Jesus is inaugurating
    1. A New Creation: the “dove” (Gen 1:2; 8:10-12; New Adam, New Noah)
    2. A New Exodus: the “son” of God (Exod 4:22; New Israel)
  - c. Redemption: anticipation of Jesus’ Crucifixion



### **The Baptism of Jesus and the Crucifixion**

1. Jesus Speaks of His Death as a “Baptism” (Mark 10:38; Luke 12:50)
2. A Prophetic “Sign” of the Crucifixion:

#### Baptism (Mark 1)

Jesus “immersed” in water  
Heavens are “opened/torn”  
(Greek *schizo*)  
“This is my beloved Son”  
(God the Father)

#### Crucifixion (Mark 15)

Jesus “baptized” in death  
Veil of Temple “torn” in two  
(Greek *schizo*)  
“This was the Son of God”  
(Centurion)

3. The Catechism on the Baptism of Christ (CCC 1223-25)
  - a. The Mission to Baptize
  - b. Baptism and Jesus’ “Self-Emptying” (Gk *kenosis*)
  - c. A “Prelude to the New Creation” (CCC 1224)
  - d. The Blood and Water from Christ’s side (John 19)
  - e. The Necessity of Baptism explained (John 3)

### **Baptism in the Church**

1. The Mission to Baptize (CCC 1226)
  - a. The Great Commission (Matthew 28)
  - b. Peter’s Sermon at Pentecost (Acts 2)
2. Baptism and the Crucifixion: dying with Christ (CCC 1227)
  - a. Death and Resurrection (Romans 6)
  - b. Crucifixion and the Cosmos (Galatians 2)
3. Baptism and the New Creation (Colossians 2-3)

## Baptism (cont'd)

### How is Baptism Celebrated?

1. Historical Development of the Rite (CCC 1229-1233)
2. St. Cyril of Jerusalem: Baptism in the Ancient Church at Jerusalem (350 A.D.)
  - a. After Lent: 40 Days of Penance (*Protocatechesis* 4)
  - b. Performance of Exorcisms (*Protocatechesis* 9)
  - c. Mystagogy: “lift up the eye of your understanding” (*Protocatechesis* 15)
  - d. Renunciation of Satan: from West to East (*Lecture* 1:2, 9)
  - e. Baptism Naked: Why? (*Lecture* 2:2, 4)
  - f. The Sacrament of Crucifixion and Death (*Lecture* 2:5-6)
3. Essential Elements of the Rite (CCC 1234-45)

### Who Can Give and Receive Baptism?

1. Anyone who has never been baptized (CCC 1246)
2. Baptism of Adults (CCC 1247-49)
3. Infant Baptism (CCC 1250-52)
  - a. *All* people born under power of Original Sin
  - b. Sign of sheer gratuitousness of God’s grace (cf. CCC 2010)
  - c. NT practice of baptizing whole “households” (Acts 16:15-33; 18:18; 1 Cor 1:16)
4. Faith and Baptism (CCC 1253-55)
5. Ministers of Baptism (CCC 1256)
  - a. Ordinary Ministers: Bishop, priest, or deacon
  - b. Extraordinary Ministers: *anyone*, even a non-Christian

### Is Baptism Necessary for Salvation?

1. Baptism *is* necessary for salvation (CCC 1257)
  - a. Jesus said so (John 3:15)
  - b. The Church knows of no other way to *assure* heaven
  - c. Nevertheless, God is not *bound* by His own sacraments (cf. Luke 23:43)
2. Baptism of Blood (CCC 1258)
3. Baptism of Desire (CCC 1259)
4. Possibility of Salvation for the Unbaptized (CCC 1260)
5. Hope for Unbaptized Children (CCC 1261)

### **The Effects of Baptism**

1. Two Principle Effects (CCC 1262)
  - a. Purification from Sins
  - b. New Birth in the Holy Spirit
2. Forgiveness of *All Sins* (CCC 1263)
  - a. Original Sin
  - b. Personal Sin
  - c. Temporal Punishment for Sin
  - d. Only Concupiscence Remains: Why? (CCC 1264)
3. New Creation (CCC 1265-66)
  - a. New Creation: a “new creature,” a “son of God”
  - b. Divinization: partaker of the divine nature (Gk *theosis*; cf. CCC 460)
  - c. Sanctification: Temple of the Holy Spirit
4. Incorporation into the Church
  - a. Baptismal Priesthood of all Believers
  - b. Obedience to Church leaders
  - c. Participate in the mission of the Church
5. Non Catholic Christians and Baptismal Unity (CCC 1271)
6. An Indelible Spiritual Mark (CCC 1272-74)

## Confirmation

### Introduction

1. Nature of Confirmation (CCC 1285)
  - a. More Perfectly Bound to the Church
  - b. Given a special strength of the Holy Spirit
  - c. Become *True Witnesses* of Christ
  - d. Obligated to *spread* and *defend* the Faith
2. Two Names (CCC 1289)
  - a. Chrismation: emphasizes the anointing (Eastern Churches)
  - b. Confirmation: emphasizes strengthening of baptismal grace (Western Churches)
3. The Essential Rite (CCC 1300)
  - a. Anointing with Oil on the Forehead
  - b. Laying on of Hands
  - c. A Spiritual Seal: “Be sealed with the Gift of the Holy Spirit”

### Confirmation in the Old Testament

1. Anointing in the Old Testament:
  - a. Aaronic Priests: oil on the forehead (Exod 29:1-9)
  - b. Davidic King: oil and “*the Spirit* of the LORD” (1 Sam 16:13)
  - c. The Messiah: anointed to bring “good news” to the afflicted (Isaiah 61)
2. Laying on of Hands in the Old Testament:
  - a. Consecration unto Death (Lev 24:13-14)
  - b. Consecration as a Sacrifice (Exod 29:10-12, 15, 19-20; cf. Leviticus 1-4)
  - c. Ordination: of Priests; “you have been *handed*” (Exod 32:29; Lev 16:32; Num 3:3)
  - d. Commission: Spiritual authority given to Joshua (Num 27:18-23)
3. Sealing in the Old Testament:
  - a. Sign of Covenant and/or Ownership (Song 8:6)
  - b. Sign of Priesthood: “Holy to the LORD” (Exod 28:36)
  - c. Pledge of Protection (Ezek 9:4-6; cf. blood on doorposts in Exod 12)

### Jesus and the Sacrament of Confirmation

1. Confirmation: a sacrament of
  - a. Spiritual Authority
  - b. Evangelization
  - c. Martyrdom
2. The Baptism and Public Ministry of Jesus
  - a. Descent of the Holy Spirit (Luke 3:21-22)
  - b. The Temptation: “full of the Holy Spirit”; “led by the Spirit” (Luke 4:1-13)
  - c. Public Ministry: done “in the power of the Spirit” (Luke 4:14)
  - d. Jesus’ First Sermon: anointed by the Spirit in the face of Death (Luke 4:16-30)
3. Promises of the Spirit to the Disciples:
  - a. The Power of the Spirit in the Face of Death (Matt 10:16-23)
  - b. Promises of the Coming Spirit (John 7:37-39; 16:7-15)

### **The Spirit and the Crucifixion**

1. The Anointing at Bethany: Preparation for Death (Mark 14:3-9; cf. John 12:1-8)
2. The Spirit at the Cross:
  - a. “Jesus cried out with a loud voice and yielded up his Spirit” (Matt 27:50)
  - b. “He thus breathed/spirited (Gk *exepneusen*) his last” (Mark 15:39)
  - c. “Father into thy hands I commend my Spirit” (Luke 23:46)
  - d. “He bowed his head and gave up his Spirit” (John 19:30)
3. The Blood and Water/*Spirit* flow forth from his Side (cf. John 7:37-39; Gen 2)

### **Confirmation in the New Testament**

1. Confirmation in the Early Church (CCC 1288)
  - a. The Laying on of Hands: origin of Confirmation
  - b. “Perpetuates *the Grace of Pentecost*” (Paul VI)
2. Pentecost and Baptism in the Holy Spirit
  - a. “Baptism with the Holy Spirit” (Acts 1:5)
  - b. Reception of “Power” to be “My Witnesses” (Gk *martyres*) (Acts 2:8)
  - c. Descent of the Holy Spirit (Acts 2:1-21)
3. The Laying on of Hands
  - a. Distinction between Baptism and Confirmation (Acts 8:17; 19:5-6)
  - b. Practice of “Laying on Hands” (Heb 6:2)

### **The Effects of Confirmation**

1. Special Outpouring of the Spirit: perpetuates the grace of Pentecost (CCC 1302)
2. List of Effects (CCC 1303)
  - a. Increases and deepens baptismal grace
  - b. Increases “gifts of the Spirit”
  - c. Sacrament of Martyrdom and Evangelization
  - d. Leaves an Indelible Spiritual Mark (“Seal”)
3. Purpose of the Sealing:
  - a. Clothes “with power from on high” (cf. Luke 24:48-49)
  - b. Power to be his *witnesses*, e.g., in the Great Tribulation (cf. CCC 1296)
4. The Baptismal Priesthood: *quasi ex officio* power to proclaim the Truth (CCC 1305)

### **Who Can Receive and Administer this Sacrament?**

1. Ministers (CCC 1312-14)
  - a. Ordinary Minister: Bishop
  - b. Extraordinary Minister: Priest
2. Recipients: unconfirmed baptized persons (CCC 1306)
3. The “Age of Discretion”: Latin Churches (CCC 1307)
  - a. Note: Confirmation and “Christian maturity” (CCC 1308)
4. Preparation for Confirmation (CCC 1309)
5. Reception of Confirmation (CCC 1310)
  - a. State of Grace
  - b. Penance
  - d. Intense Prayer

## The Eucharist

### Introduction

1. Completion of Christian Initiation (CCC 1322)
2. Perpetuation of the Sacrifice of the Cross (CCC 1323)
3. “Source and Summit of the Christian Life” (CCC 1324)
4. “Communion in the Divine Life”: Sign and Cause (CCC 1325; cf. CCC 260)
5. Twofold Participation (CCC 1326)
  - a. In the Heavenly Liturgy (Anagogy “to lead upward”)
  - b. In Eternal Life/Resurrection (Eschatology “the end times”)
6. Names of the Eucharist:
  - a. Eucharist: “thanksgiving” for creation, redemption, sanctification (CCC 1328)
  - b. “Medicine of Immortality” (CCC 1331)
  - c. Holy Mass: “sending forth” (Lat *missio*)

### The Eucharist in the Old Testament

1. The Fruit of the Tree of Life (Gen 2-3)
2. The Bread and Wine of Melchizedek (Gen 14:18)
3. The Sacrifice of Isaac and “the Lamb of God” (Gen 22:1-18)
4. The Passover Sacrifice (Exodus 12)
5. The Bread from Heaven (Exodus 16)
  - a. The Manna (Bread from Heaven)
  - b. The Quail (“Flesh” from Heaven)
6. The Tabernacle of Moses (Exodus 25)
  - a. The “Bread of the Presence” (Heb *lehem ha panim*)

### The Wedding at Cana

1. Mary’s Request and Jesus’ Response: “My hour has not yet come”
2. What is Jesus’ “Hour”?
  - a. The Hour of his Crucifixion and Death (John 13:1; 12:22-23)
  - b. The Hour of Eucharistic Worship (John 4)
3. Two Levels of Meaning:
  - a. A Sign of the Messianic Banquet of Wine (Isa 25:6-8)
  - b. Jesus the True Bridegroom (John 3:28-29; Mark 2:18-22)

### **The Bread of Life Sermon**

1. The Context: Passover (John 6:1; see Exodus 12)
2. The Feeding of the 5000:
  - a. Prefigures “the *superabundance*” of the Eucharist (CCC 1335)
  - b. “He blessed, he broke, he gave” (Matt 14:19; cf. Luke 22:19)
  - c. When he had “given thanks” (*eucharistesas*) (John 6:11)
  - d. Response of the Crowd: the New Moses (cf. Deut 18:15-19)
3. The Demand for a Sign: Moses and the Manna (John 6:30-33; Exodus 16)
4. The Bread of Life Discourse: Two Interpretations
  - a. Metaphorical Interpretation: Eating Bread of Life a metaphor for believing
  - b. Sacramental Interpretation: Eating Bread of Life refers to the Eucharist
6. Part One: The Necessity of Faith (John 6:35-47)
  - a. Importance of Belief in the Son (John 6:39-40, 47)
  - b. Faith is a Gift from the Father (John 6:44, 65)
7. Part Two: The Necessity of the Eucharist (John 6:48-58)
  - a. The New Manna: “comes down from heaven,” gives “eternal life”
  - b. The New Bread “*is my flesh*” (John 6:51)
  - c. The Jews recognize that he is speaking *literally*: Jesus does not correct them
  - d. The Necessity of Eating His Flesh and Drinking His Blood (cf. Deut 32:42)
  - e. “My flesh is real food, and my blood is real drink” (John 6:55; cf. NIV!)
  - f. The Disciples’ Response: a “hard saying,” all leave except the 12 (John 6:66)
  - g. The Key: Resurrection and Ascension—Jesus’ *risen* flesh! (CCC 1392)
  - h. The “Flesh” is Useless? (John 6:63; cf. John 8:15)

### **The Last Supper: The Institution of the Eucharist (Luke 22)**

1. The Background of the Last Supper: the Jewish Passover (Gk *Pascha*) (Exodus 12)
  - a. Kill the lamb: not a bone to be broken (Exod 12:6, 46)
  - b. Dip a Hyssop Branch in the Blood of the Lamb (Exod 12:21)
  - c. Sprinkle the Blood on the Doorposts and Lintel (Exod 12:7, 22)
  - d. Eat the “flesh” of the Lamb (Exod 12:7-10); but no bone broken
  - e. “Sign” of the Covenant: Blood of the Lamb (Exod 21:13; cf. Ezek 9; Rev 7)
  - f. Passover: A Day of “Remembering” to be observed forever (Exod 12:14, 24)
  - g. “A Night of Watching” (Exod 12:40-42)
2. The New Passover: “Behold, I make all things New” (Rev 21:5)
  - a. The New Lamb: Jesus himself
  - b. The New Sacrifice: Bread and Wine
  - c. The New Temple: Jesus’ Body (cf. John 2)
  - d. The New Priesthood: Jesus and the 12 Apostles
  - e. The New Covenant: the family of God restored (Jeremiah 31:31-33)
  - f. The New Israel: the 12 Tribes Restored (Luke 22:28-30)
  - g. The New Creation: Bread and Wine transformed into Jesus’ Body and Blood
  - h. The Messianic Banquet: Drinking New Wine in the “Kingdom”

### **The Fourth Cup, the Crucifixion, and the Eucharist**

1. Jewish Passover Liturgy: The Four Cups (Mishnah, *Pesahim*; cf. Luke 22:14-22)
  - a. 3<sup>rd</sup> Cup: “The Cup of Blessing” (cf. 1 Cor 10:16-17)
  - b. Singing of the Final Hallel Psalm (Psalm 116)
  - c. 4<sup>th</sup> Cup: “The Cup of Consummation”
2. Jesus does not complete the Passover!
  - a. He Vows *Not* to Drink of the Fruit of the Vine Again (Matt 26:29)
  - f. They sing “the hymn,” but leave! (Matt 26:30)
3. Jesus’ Prayer in Gethsemane: “Take this *Cup* from me” (Matt 26:36-46)
4. Jesus does not Drink on the Road to the Cross (Matt 27:34)
5. The Crucifixion (John 19:25-30)
  - a. Jesus now says: “I thirst”
  - b. They give him “common wine” (a.k.a. “vinegar”)
  - c. He Drinks: “It is consummated” (Latin *consummatum est*)
6. The New Passover Lamb: His Legs are Not Broken (John 19:36; Exod 12:46)



## The Eucharist (cont'd)

### The Eucharist as a “Thanksgiving” to the Father

1. Threefold Dimension of the Eucharist (CCC 1358)
2. The Eucharist: First of all, “A Sacrifice of Praise in Thanksgiving”
  - a. The “Whole of Creation loved by God is presented to the Father” (CCC 1359)
  - b. Offered to the Father through Christ, with Christ, and in Christ (CCC 1361)

### The Eucharist as a Sacrifice and Memorial

1. The Eucharist is the Sacrifice of Christ:
  - a. It is a memorial (Gk *anamnesis*) of Christ’s Passover (CCC 1362-66)
  - b. The Eucharist *re-presents* (makes present) the Sacrifice of the Cross (CCC 1366)
  - c. The Eucharist and Christ’s Sacrifice are *one single sacrifice* (CCC 1367)
2. The Eucharist is also the Sacrifice of the whole Church:
  - a. The Church *participates* in the Sacrifice of Christ (CCC 1368)
  - b. Offered in *communion* with the Church Triumphant (CCC 1370)
  - c. Offered *for* the Church Suffering (CCC 1371)
  - d. St. Augustine: complete *participation* in Christ’s Sacrifice (CCC 1372)

### The Doctrines of the Real Presence and Transubstantiation

1. What does the Church Teach? Two Doctrines (cf. O’Connor, 222)
2. The Real Presence: *Who* and *What* is Present (CCC 1373-74)
  - a. Christ’s Presence in the Eucharist is Unique
  - b. The Whole Christ is present: “Body, Blood, Soul, Divinity” (CCC 1374)
  - c. A Substantial Presence: “Truly, Really, Substantially Contained”
3. Transubstantiation: *How* this Presence comes about (CCC 1375-77)
  - a. The “conversion” of Bread and Wine into Christ’s Body and Blood (CCC 1375)
  - b. Transubstantiation: No More Bread and Wine (CCC 1376)
  - c. A Permanent Change: as long as the Eucharistic Species Subsist (CCC 1377)

### 3 Heretical Theories of Eucharistic Presence

1. Symbolic Presence: the Eucharist is nothing but a *memorial*, purely symbolic
  - a. Ulrich Zwingli: father of Reformation
  - b. Baptists, many non-denominational Protestants
2. Spiritual Presence: Christ’s *spirit* (not body) is present in the Eucharist
  - a. John Calvin:)
  - b. Anglican Church:
  - c. Many non-denominational Protestants
  - d. Modernist Catholics
3. Consubstantiation: Christ’s Body and Blood exist *alongside* the bread and wine
  - a. Martin Luther and Lutherans
  - b. Some Anglicans

**The Worship of the Eucharist**

1. Enduring Presence of Christ (CCC 1377)
2. Worship of the Eucharist flows from truth of Real Presence (✠CCC 1378)
  - a. Genuflection or Bowing Deeply
  - b. Worship due to God alone: “the cult of adoration” (Lat *latria*)
  - c. Reservation and Veneration of the Eucharist outside Mass
3. The Tabernacle: sign of the Real Presence and place of adoration (CCC 1379)
4. Why the Real Presence? To remain with us forever (CCC 1380)
5. Pope John Paul II: Perpetual Eucharistic Worship and Adoration (CCC 1380)

**Our Response: Reception and Communion (CCC 1382-1390)**

1. Preparation and Examination of Conscience (CCC 1385; 1 Cor 11:27-29)
2. Refraining from Communion if “conscious of a grave sin” (CCC 1385)
3. Admitting our unworthiness: “Lord I am not worthy to receive you...” (CCC 1386)
4. Observing the required (1 hour) fast (CCC 1387)
5. Bodily demeanor, gestures, and clothing (CCC 1387)
6. Reception of Communion at Mass (cf. Jansenism) (CCC 1388)
7. Sunday Obligation and Holy Days of Obligation (CCC 1389)
8. Reception of Eucharist at least once a year (CCC 1389; cf. 2042 3<sup>rd</sup> precept)
9. Daily Communion: strongly encouraged (CCC 1389)
10. Communion under one species: legitimate, but both recommended (CCC 1390)

**The Fruits of Holy Communion (CCC 1391-1401)**

1. Augments our union with Christ (CCC 1391-92)
2. Separates us from sin (CCC 1393-96)
  - a. “Wipes away *venial* sins”: breaks our disordered attachments (CCC 1394)
  - b. “Preserves us from future *mortal* sins” (CCC 1395)
3. The Eucharist Brings Unity of the Church (CCC 1396)
4. The Eucharist Commits us to the Poor (CCC 1397)
5. The Unity of all Christians (CCC 1398-1401)

**The Eucharist, the Resurrection, and the New Creation**

1. “The Eucharist is also an anticipation of the heavenly glory” (CCC 1402)
2. The Last Supper and the Messianic Banquet (CCC 1403)
3. The Present *Parousia*: Jesus’ Comes in every Mass (CCC 1404; cf. CCC 2816)
4. “No surer pledge or clearer sign” of New Creation than the Eucharist (CCC 1405)

## Penance

### Sin and Its Effects

1. The Definition of Sin (CCC 1849-51)
  - a. An offense against reason, truth, and right conscience
  - b. A failure in genuine love for God and neighbor
  - c. An act of disobedience: revolt against God; proud self-exaltation
2. The Different Kinds of Sins (CCC 1852; 1 Cor 6:9-10; Gal 5:19-21)
3. Mortal vs. Venial Sin (CCC 1854-56)
  - a. Mortal Sin: a grave violation of divine law that destroys charity in the soul
  - b. Venial Sin: a lesser violation that offends and wounds charity
4. Three Conditions of Mortal Sin (CCC 1857-1860)
  - a. Grave Matter: specified by the 10 Commandments
  - b. Full Knowledge: knowledge of the sinful character of the act
  - c. Deliberate Consent: must be a personal choice
  - d. Unintentional Ignorance: an diminish or even remove imputability of sin
5. Effects of Sin (CCC 1861-63)
  - a. Mortal Sin: exclusion from the kingdom; “eternal death of hell”
  - b. Venial Sin: weakens charity; merits temporal punishment, inclines to mortal sin

### The Sacraments of Healing

1. Two Sacraments of Healing: (1) Penance and (2) Anointing of the Sick
2. Christological Nature of the Sacraments of Healing:
  - a. Christ: “*The physician of our souls and bodies*” (CCC 1421)
  - b. It is Christ who speaks in Confession (CCC 1484)
3. The Parable of the Prodigal Son (Luke 15; CCC 1439)

### Conversion and Penance

1. Importance of Appreciating the Sacraments (CCC 1425)
2. Confession as the “Second Conversion” (CCC 1428)
3. Interior Penance: the Conversion of the Heart (CCC 1430-32)
4. Exterior Penance: many different forms
  - a. Penitential Practices (CCC 1434-35)
  - b. Daily Eucharist (CCC 1436)
  - c. Lectio Divina and Prayer (CCC 1437)
  - d. Days and Seasons of Penance (CCC 1438)

### The Sacrament of Penance (Confession)

1. Sin damages both God and the Church (CCC 1440)
2. “*Why do I need to go to a Priest to be forgiven?*”
  - a. God alone forgives Sin (CCC 1441)
  - b. Christ gives authority to the Apostles to Forgive Sins (John 20; CCC 1442)
  - c. Power to “Bind and Loose”: reconciliation *with the Church* (CCC 1445)
3. The History and Development of the Sacrament (CCC 1447)
4. The Two Essential Elements of the Sacrament (CCC 1448)
5. Note: the confessor *does penance* with the penitent (St. John Vianney)

### **Contrition, Confession, Satisfaction**

1. Contrition: sorrow of soul, detestation of sin, resolution not to sin again (CCC 1451)
  - a. Perfect Contrition
  - b. Imperfect Contrition (or “Attrition”)
  - c. An Examination of Conscience: preparation for Confession (CCC 1454)
2. Confession (CCC 1455-58)
  - a. Importance of Confession
  - b. Confession of Mortal Sins: required
  - c. Annual Confession and First Confession
  - d. Confession of Venial Sins: strongly recommended
3. Satisfaction (CCC 1459-60)
  - a. Justice of Reparation
  - b. What Absolution does and does *not* do (CCC 1459)
  - b. Purpose of the Penance: expiation and making amends for sin

### **The Ministers of Penance**

1. Bishops and Priests (CCC 1461-62)
2. Excommunication and Reconciliation (CCC 1463)
3. Availability of Priests for Confession (CCC 1464)
4. Role of the Priest in Confession (CCC 1466)
5. The Sacramental Seal of Secrecy (CCC 1467)

### **The Effects of the Sacrament**

1. Reconciliation with God: followed by “peace and serenity” (CCC 1468)
2. Reconciliation with the Church (CCC 1469)
3. *Eschatological* Dimension: anticipates the particular judgment at death (CCC 1470)

### **Celebration of the Sacrament**

1. Basic liturgical elements (CCC 1480)
2. Eastern rites (CCC 1481)
3. Communal Confession (CCC 1482-83)

## The Doctrine of Indulgences

### Sin Brings Punishment

*The truth has been divinely revealed that sins are followed by punishments. God's holiness and justice inflict them. Sins must be expiated. This may be done on this earth through the sorrows, miseries, and trials of this life and, above all, through death. Otherwise the expiation must be made in the next life through fire and torments or purifying punishments...*

*The punishments with which we are concerned here are imposed by God's judgment, which is just and merciful. The reasons for their imposition are that our souls need to be purified, the holiness of the moral order needs to be strengthened and God's glory must be restored to its full majesty. In fact, every sin upsets the universal order God, in his indescribable wisdom and limitless love, has established. Further, every sin does immense harm to the sinner himself and to the community of men. (Paul VI, *Indulgentiarum Doctrina* 2)*

### Reparation for Sin (“Expiation” or “Satisfaction”)

*The full taking away and, as it is called reparation, of sin requires two things. Firstly, friendship with God must be restored. Amends must be made for offending his wisdom and goodness. This is done by a sincere conversion of mind. Secondly, all the personal and social values, as well as those that are universal, which sin has lessened or destroyed must be fully made good. This is done in two ways. The first is freely making reparation, which involves punishment. The second is by accepting the punishments God's just and most holy wisdom has appointed. From this the holiness and splendor of his glory shine out through the world. The very facts that punishment for sin exists and that it is so severe make it possible for us to understand how foolish and malicious sin is and how harmful its consequences are.*

The doctrine of purgatory clearly demonstrates that even when the *guilt* of sin has been taken away, *punishment* for it or the consequences of it may remain to be expiated or cleansed. They often are. In fact, in purgatory the souls of those “who died in the charity of God and truly repentant, but who had not made satisfaction with adequate penance for their sins and omissions” are cleansed after death with punishments designed to purge away their debt. (*Indulgentiarum Doctrina* 3)

### Supernatural Union and the Communion of Saints

By the hidden and kindly mystery of God's will a *supernatural solidarity* reigns among men. A consequence of this is that the sin of one person harms other people just as one person's holiness helps others. In this way Christian believers help each other to reach their supernatural destiny. We can see evidence of this solidarity in the fact that Adam's sin is passed on through propagation to all men. *But the greatest and most perfect source, foundation and example of this supernatural solidarity is Christ himself.* God has called us to communion with him. (*Indulgentiarum Doctrina* 4).

### The Treasury of the Church

“The treasury of the Church is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy.” (CCC 1476; *ID* 5)

**What Is an Indulgence?**

“The taking away of the temporal punishment due to sins when their guilt has already been forgiven has been called specifically “indulgence.” (*Indulgentiarum Doctrina* 8)

**Plenary Indulgences**

1. Plenary: removes all the temporal punishment due to sin
2. Indulged Work: examples (see *Enchiridion Indulgentiarum*)
  - a. Visiting the Blessed Sacrament for Half an Hour
  - b. Reading the Bible for Half an Hour
  - c. Stations of the Cross
  - d. Praying the Rosary (Family Rosary or in a Church)
  - e. Receiving the Apostolic Blessing at the hour of Death
  - f. Prayer in a Church on Feast of Church’s titular
  - g. Special Plenary Indulgences (Prayer for the Dead on Nov 2 or Aug 2)
  - h. Divine Mercy Sunday (pious practices in honor of Divine Mercy)
3. Conditions
  - a. Sacrament of Confession
  - b. Holy Communion
  - c. Prayer for the Pope’s Intentions (1 Our Father and 1 Hail Mary)
  - d. Freedom from all attachment to any sin, even venial sin
  - e. Conditions must be met within several days before or after the work
4. Restrictions:
  - a. Can be gained only once a day
  - b. Except for those who are on the point of death
  - c. If any conditions not met, the indulgence gained is only partial

**Partial Indulgences**

1. Partial: removes some of the temporal punishment due to sin
2. Indulged Work:
  - a. Devoutly Use a Blessed Object of Piety (Crucifix, Rosary, Scapular or Medal)
  - b. Prayer to God during trials with some pious invocation
  - c. Almsgiving
  - d. Penances (depriving oneself of things pleasurable)
3. Conditions: Must be at least inwardly contrite.
4. Restrictions: can be gained more than once a day

**Who Can Indulgences Be Offered For?**

“The faithful can gain indulgences for themselves or apply them to the dead.” (CCC 1471)

**Has the Church Done Away with Indulgences?**

“Unfortunately, the practice of indulgences has on occasion been improperly applied...sometimes through the collection of ‘unlawful profits’ which blasphemously took away the good name of indulgences. The Church deplored and corrected these improper uses. It “teaches and commands that the usage of indulgences—a usage most beneficial to Christians and approved by the authority of the Sacred Councils—should be kept in the Church; and it condemns with anathema those who say that indulgences are useless or that the Church does not have the power to grant them.” (Paul VI, *ID* 8)

## Anointing of the Sick

### The Anointing of the Sick

1. Commendation of the Sick to the Suffering and Glorified Christ
2. Twofold Goal
  - a. Salvation of the Soul
  - b. Resurrection of the Body
3. The Sick “*freely unite themselves to the Passion and Death of Christ*” (CCC 1499)

### Illness in Human Life

1. The Problem Illness and Suffering (CCC 1500)
  - a. Powerlessness
  - b. Limitations
  - c. Finitude
  - d. “A Glimpse of Death”
2. Positive and Negative Effects of Illness (CCC 1501)
  - a. Negative: anguish, self-absorption, despair, revolt against God
  - b. Positive: maturity, turn toward essential, search for God

### Sin and Suffering in Scripture

1. The Origin of Suffering: the Fall (Genesis 3)
2. The LORD is “Our Healer” (Exod 15:22-27)
  - a. The Waters of Bitterness (Heb *Marah*)
  - b. Made Sweet by the Wood of “the Tree”
  - c. Promise of Deliverance from Plagues of Egypt (12 Springs, 70 Palms)
3. The Mystery of Naaman’s Healing (2 Kings 5)
  - a. Leprosy: a mysterious skin disease
  - b. God and the power of Healing
  - b. Wash in the Jordan River 7 Times
4. The Messiah and Suffering (Isaiah 35)
 

a. The Blind shall see	c. The Lame shall walk
b. The Deaf shall hear	d. The Mute shall sing for joy

### Christ the Physician

1. Jesus’ Acts of Healing
  - a. Healer of Bodies: the Leper and the Woman with a Hemorrhage (Mark 1, 5)
  - b. Healer of Souls: the Paralytic (Mark 2)
  - c. Lord of Life: Jairus’ Daughter and the Widow of Nain (Mark 5; Luke 7)
2. Christ the Physician (CCC 1503-1505)
  - a. Healer of the “Whole Man”: Body and Soul
  - b. Identification with the Sick: “I was sick and you visited me” (Matt 25)
  - c. The Sacramental *Touch* of Christ (CCC 1504)
  - d. Christ *Assumed* Our Sufferings: He is the Suffering Servant (Isaiah 53)
  - e. The Cross and Human Suffering
  - f. The “New Meaning” of Suffering in Christ (CCC 1505)

### **The Healing Ministry of the Church**

1. The Healing Mission of the Disciples (CCC 1506)
  - a. Carrying their Cross
  - b. Anointing of the Sick: *with Oil* (Mark 6)
2. The Gift of Healing (CCC 1508)
3. Our Role as *Co-Sufferers* with Christ (Col 1:24)
4. The Healing Mission of the Church (CCC 1509)

### **The Sacrament of the Anointing of the Sick**

1. The Anointing of the Sick in the Early Church (CCC 1510; James 5)
  - a. Context: calling of “elders” or “priests” (Gk *presbyteroi*)
  - b. Prayer for Salvation of Soul and Healing of Body
2. Purpose: “*to strengthen the sick who are being tried by illness*” (CCC 1511)
3. Extreme Unction and the Restoration of the Rite (CCC 1512-13)
  - a. “Last Rites” vs. “Anointing of the Sick”
  - b. Pope Paul VI: *Sacram unctioem infirmiorum* (1972)

### **Who Receives and Administers This Sacrament?**

1. Who Can Receive? (CCC 1514-15)
  - a. Persons on the brink of Death
  - b. Anyone with a “grave illness”
  - c. Just prior to a “serious operation”
2. Who Can Administer? Bishops and Priests (CCC 1516)

### **How Is This Sacrament Celebrated?**

1. Liturgy of the Word (CCC 1518)
2. Principal Elements of Celebration (CCC 1519)
  - a. Laying on of Hands by the Priest
  - b. Prayer over the Sick Person
  - c. Blessing of the Sick Person with Holy Oil

### **The Effects of Anointing**

1. Special Gift of the Holy Spirit (CCC 1520)
  - a. Gift of Strength, Peace, and Courage
  - b. Strength to Face “the temptations of the evil one” (The Devil)
  - c. Healing of Soul,
  - d. Restoration of Body (if conducive to salvation of soul, CCC 1532)
  - d. Forgiveness of Sins (if not able to obtain it through Penance, CCC 1532)
2. Union with the Passion of Christ (CCC 1521)
3. Sanctification of the Church (CCC 1522)
4. The *Sacrament of Departure*: completes conformity to Christ in Baptism (CCC 1523)
5. “Sacraments that Prepare For Our Heavenly Homeland” (CCC 1525)
  - a. Penance
  - b. Anointing of the Sick
  - c. The Eucharist as Viaticum: “food for the journey” (CCC 1524)



## Holy Orders

### Sacraments at the Service of Communion

1. Sacraments of Service (Sacrifice):
  - a. Holy Orders
  - b. Matrimony
2. Ordered toward “*the salvation of others*” (CCC 1534)
3. Sacraments of Consecration (being “set apart”) (CCC 1535)
  - a. Priesthood: “set apart” to feed God’s people
  - b. Marriage: “set apart” to serve one another and family
  - c. Consecration: the key to understanding these misunderstood sacraments!
4. Three Degrees of Holy Orders (CCC 1536)
5. Ordination: incorporation into an *ordo* or “governing body” (CCC 1537-38)

### The Priesthood in the Old Covenant

1. Ministerial in Old Testament: Purposes (CCC 1539-40)
  - a. Teacher: To proclaim the Word of God
  - b. Mediator: To restore communion with God by sacrifices and prayer
2. Three Degrees (cf. CCC 1541-43)

#### Levitical Priesthood

Aaron: High Priest  
Sons of Aaron: Ministerial Priests  
Levites: priestly Assistants

#### New Covenant Priesthood

Bishops  
Priests  
Deacons

3. The Priestly Rite of Ordination (Exodus 29; cf. Lev 8)
  - a. Sacrifice
  - b. Washing with Water
  - c. Vesting
  - d. Anointing with Oil
  - e. Laying of Hands on the Sacrifice
  - f. Anointing of Priestly Vestments with Oil
  - g. Communion Meal: eating flesh and bread of atonement sacrifice!
4. The Two Priesthoods of the Old Testament:
  - a. The Adamic/Melchizedekian Priesthood (Gen 2, 8, 14, 22)
  - b. The Levitical Priesthood (Exod 32; Num 3)
  - c. The Priesthood of David and Solomon: Which is it? (Psalm 110)
5. The Priestly Messiah
  - a. Joshua, the High Priest (Zech 3)
  - b. The Day of Forgiveness of Sins (Zech 12)

### **The Priesthood of the New Covenant**

1. Christ, the True High Priest (CCC 1544-55)
2. Something Greater than the Temple (Matthew 12)
  - a. David and the Bread of the Presence (1 Sam 21)
  - b. Priesthood of David: the order of Melchizedek (Ps 110; Gen 14)
  - c. Jesus: the New David
  - d. 12 Apostles: the New Priests
  - e. The New Bread of the Presence (Exod 25; Lev 24:1-8)
3. The Footwashing and Holy Orders (John 13; Jacob Michael)
  - a. High Priest takes off his garments (Lev 16:23-24)
  - b. Footwashing and Nuptial Union (2 Sam 11:8-11; Song 5:3)
  - c. Having a “part” in Jesus’ Priesthood (John 13:8; Acts 8:18-21)
4. The New Melchizedek (Heb 7-9)
  - a. Jesus, the New Priest: not a Levite (Heb 7:11-14)
  - b. Priest over the *Heavenly* Tabernacle (Heb 8:1-17)
  - c. Ascension into the Heavenly Temple (Heb 9:1-14)
  - d. Christ’s Sacrifice: once for all (Heb 10:1-8)

### **Participation in the Priesthood of Christ**

1. Two Levels of Participation (CCC 1546-47)
  - a. Baptismal (Common) Priesthood
  - b. Ministerial (Hierarchical) Priesthood
2. Ministerial Priesthood (CCC 1548-51)
  - a. *In persona Christi*: priest acts “in the person of Christ”
  - b. Sacrament does not protect from Sin
  - c. A Sacrament of *service*

## Holy Orders (cont'd)

### Participation in the Priesthood of Christ

1. Two Levels of Participation (CCC 1546-47)
  - a. Baptismal Priesthood: the “common” or “*internal*” priesthood (CCTrent)
  - b. Ministerial Priesthood: the “hierarchical” or “*external*” priesthood (CCTrent)
2. Ministerial Priesthood (CCC 1548-51)
  - a. *In persona Christi*: priest acts “in the person of Christ”
  - b. This does *not* protect the priest from Sin (CCC 1550)
  - c. A Sacrament of *service*

### The Three Degrees of Holy Orders

1. Three Degrees (CCC 1554)
  - a. Bishops: “overseers” (*Gk episkopos*)
  - b. Priests: “elders” (*Gk presbyteros*)
  - c. Deacons: “servants” (*Gk diakonos*)
2. *Sacerdos* (“Priest”) only applies to two of these: bishops and priests
3. “Ordination” applies to all three.

### The Episcopacy: Bishops

1. Successors to the Apostles: through laying on of hands (CCC 1555)
2. High Priesthood: “*the fullness of the sacrament of Holy Orders*” (CCC 1557)
3. Threefold Office (CCC 1558)
  - a. Teach (Prophet)
  - b. Rule (King)
  - c. Sanctify (Priest)
5. Member of the Apostolic “College”

### The Presbytery: Priests

1. Co-workers with the Bishops (CCC 1562)
2. Configured to Christ through ordination
3. Sacerdotal Dignity: “*true priests of the New Testament*” (CCC 1564)
4. Mission: to preach the Gospel everywhere
5. Eucharistic Sacrifice: source and summit of all priestly ministry (CCC 1566)
6. Dependent on obedience to the Bishop (CCC 1567)

### The Diaconate: Deacons

1. Laying on of Hands: “not unto the *priesthood*, but unto the *ministry*” (CCC 1569)
2. Configured to Christ “the *servant*” (*Gk diakonos*; Mark 10:45)
3. Tasks of the Deacon: assisting the bishop and priests (CCC 1570)
  - a. Distribution of Holy Communion (Ordinary Minister)
  - b. Assisting and Blessing Marriages
  - c. Proclamation of the Gospel and Preaching
  - d. Presiding over Funerals
  - e. Various Ministries of Charity
5. Restoration of Permanent Diaconate (CCC 1571)

### **The Rite of Ordination**

1. The Essential Rite (CCC 1573-74)
  - a. Laying on of Hands by the Bishop
  - b. Prayer for the Outpouring of the Holy Spirit
  - c. *Symbols* Given to Ordinand
2. Meaning of Symbols (CCC 1574)
  - a. Bishop: book of the Gospels, the ring, the miter, and the crosier
  - b. Priest: paten and chalice
  - c. Deacon: book of the Gospels
3. It is Christ who ordains through a validly ordained Bishop (CCC 1575-76).

### **Priesthood, Women, and Celibacy**

1. Only Baptized Men (Lat *viri*) can receive Holy Orders (CCC 1577)
  - a. Jesus chose only men
  - b. The Apostles chose only men
  - c. Ordination of Women “*is not possible*” (cf. JPII 1994, *Ordinatio Sacerdotalis*)
2. No one has a “right” to Holy Orders: one is “called” (CCC 1578; Heb 5:4)
3. Celibacy and Priesthood (CCC 1579)
  - a. Based on Scripture (Matt 19:12; 1 Cor 7)
  - b. Married Priests in Eastern Rites
  - c. “Priests can marry” is false; once ordained, marriage not possible (CCC 1580)

### **Effects of Holy Orders**

1. An “Indelible Spiritual Character” (CCC 1581-82)
2. “Laicization” and Holy Orders (CCC 1583)
3. Bishop: grace to shepherd, guide, govern (CCC 1585-86)
4. Priest: grace to proclaim Gospel and offer sacrifice (CCC 1587)
5. Deacon: grace to serve the liturgy, the Gospel, and charity (CCC 1588)
6. St. Gregory Nazianzus: the splendor of the priesthood (CCC 1589).
7. St. John Vianney: “we would die not of fright but of love...” (CCC 1589)

## Will There Ever Be Women Priests?

### **Pope John Paul II (*Ordinatio Sacerdotalis*, 1994)**

4 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 are not to be admitted to ordination is considered to have a merely disciplinary force.*

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.* Invoking an abundance of divine assistance upon you, venerable brothers, and upon all the faithful, I impart my apostolic blessing.

### **Congregation for the Doctrine of the Faith (1995)**

#### **Response to Questions on *Ordinatio Sacerdotalis***

In response to this precise act of the Magisterium of the Roman Pontiff, explicitly addressed to the entire Catholic Church, all members of the faithful are required to give their assent to the teaching stated therein. *To this end, the Congregation for the Doctrine of the Faith, with the approval of the Holy Father, has given an official Reply on the nature of this assent: it is a matter of full definitive assent, that is to say, irrevocable, to a doctrine taught infallibly by the Church.* In fact, as the Reply explains, the definitive nature of this assent derives from the truth of the doctrine itself, since, founded on the written Word of God, and constantly held and applied in the Tradition of the Church, *it has been set forth infallibly by the ordinary universal Magisterium (cf. Lumen gentium, n. 25).* Thus, the Reply specifies *that this doctrine belongs to the deposit of the faith of the Church. It should be emphasized that the definitive and infallible nature of this teaching of the Church did not arise with the publication of the Letter Ordinatio Sacerdotalis.* In the Letter, as the Reply of the Congregation for the Doctrine of the Faith also explains, the Roman Pontiff, having taken account of present circumstances, has confirmed the same teaching by a formal declaration, giving expression once again to *quod semper, quod ubique et quod ab omnibus tenendum est, utpote ad fidei depositum pertinens.* In this case, an act of the ordinary papal Magisterium, in itself not infallible, witnesses to the infallibility of the teaching of a doctrine already possessed by the Church.

Joseph Cardinal Ratzinger  
Prefect

## Holy Matrimony

### Introduction

1. The Marital Covenant: a permanent, sacred family bond (CCC 1601)
2. The *Nuptial* Shape of Salvation History: the “Divine Comedy” (CCC 1602)
  - a. Bible begins with a marriage (Adam and Eve)
  - b. Bible ends with a wedding (Christ and Church)
3. God is the author of marriage (CCC 1603)
4. Love: “*the fundamental and innate vocation of every human being*” (CCC 1604)

### Marriage in the Old Testament

1. Creation: man and woman created for one another (CCC 1605)
2. The Fall: marriage is disordered after sin (CCC 1606-07)
3. The “Curses” of Marriage and the Remedy for Sin (CCC 1609)
  - a. Pain in Childbearing
  - b. Toil in Labor
4. Marital Concessions in the Old Testament (CCC 1610)
5. Foreshadows of a Future Indissoluble Nuptial Covenant (CCC 1611)

### Marriage in the New Testament

1. The Wedding at Cana (CCC 1613)
2. Jesus on the Indissolubility of Marriage (CCC 1614)
3. The Cross of the Marriage Bed: “*a fruit of Christ’s Cross*” (CCC 1615)
4. Christ and the Church: “the great mystery” (*Lat magnum sacramentum*) (CCC 1616)
5. Baptism: the “*nuptial bath*” preceding the wedding feast (CCC 1617)

### Virginity for the Sake of the Kingdom

1. Why in the Marriage Section? Why not in Holy Orders?
2. Supremacy of the Bond with Christ (CCC 1618; Matt 19:12)
3. Marriage: a sign of the Resurrection (Mark 12:25; CCC 1619)
4. Consecrated Virginity = *Eschatological* Marriage to Christ
5. Esteem for Virginity → Esteem for Marriage (St. John Chrysostom)

### The Celebration of Marriage

1. Marriage, the Eucharist, and the Paschal Mystery (CCC 1621)
2. Ordinary Ministers of Marriage (CCC 1623)
  - a. Husband and Wife alone (West)
  - b. Husband and Wife plus Priestly Blessing (East)
3. The Epiclesis of the Holy Spirit (CCC 1624)

### Matrimonial Consent

1. Who is free to Marry? (CCC 1625)
2. The Exchange of Consent: what makes the marriage (CCC 1626-28)
3. Annulments: declaration that “a marriage never existed” (CCC 1629)
4. Marriage Preparation (CCC 1632)
5. Mixed Marriage: a Catholic and a baptized non-Catholic (CCC 1634-1637)
6. Disparity of Cult: a Catholic and a non-baptized person

### **The Effects of Matrimony**

1. A Sacred Covenant:
  - a. Perpetual, Exclusive, Indissoluble (CCC 1638-40)
  - b. Consent + Consummation of the Marriage (CCC 1640)
2. Entry into the Life of the Trinity (CCC 1639)
3. Special Graces of Matrimony (CCC 1642)
  - a. To Take up the Cross
  - b. To Rise after Falling
  - c. To Forgive
  - d. To Suffer
  - e. To Submit
  - f. To Love Supernaturally
  - g. A Foretaste of Heaven

### **The Indissolubility and Openness of Matrimony**

1. Marriage: a total gift of self (CCC 1643)
  - a. Unity
  - b. Indissolubility
  - c. Faithfulness
  - d. Openness to Fertility
2. Why is Marriage Unbreakable? (CCC 1646-48)
  - a. Love is *definitive*, not “until further notice”
  - b. Good of the Children and Spouses (Natural)
  - c. Witnesses” to *God’s “definitive and irrevocable love”* (Supernatural)
3. Physical Separation Permissible (not “Divorce”) (CCC 1649; cf. 1 Cor 7)
4. Civil Divorce and new Civil Unions (CCC 1650)
  - a. Exclusion from Communion
  - b. Confession and Resolution to live in Continence
5. Openness to Fertility (CCC 1652-54)
  - a. Marriage: ordered toward procreation
  - b. Children: “*the crowning glory*” of marriage!
  - c. The Family: “*at the service of life*”
  - d. Contraception: always intrinsically evil (CCC 2370; cf. Onan, Gen 38)

### **The Domestic Church**

1. The Dignity of the Family (CCC 1655; cf. 533)
2. The Church: “*nothing other than the family of God*” (CCC 1655)
3. Families: “*islands of Christian living in an unbelieving world*” (CCC 1655)
4. The Domestic Church (Lat *ecclesia domestica*) (CCC 1656)
  - a. Baptismal Priesthood
  - b. First School of Christian Life
5. Single Persons and the Church (CCC 1658)