

# Catechism of the Catholic Church: The Truths of Our Faith

(Numbers 1322 through 1690 – Sixth Class: July 26, 2021 (*Deacon Tom Kempf*))

## Part Two: The Celebration of the Christian Mystery (continued)

### Chapter One: The Sacraments of Christian Initiation (continued)

#### Article 3 – The Sacrament of the Eucharist (1322-1419)

- **1323** - "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"
- The Eucharist – Source and Summit of Ecclesial Life
  - **1324 - The Eucharist is "the source and summit of the Christian life."** "For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."
  - **1326** - Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.
- What is This Sacrament Called?
  - **1328** - It is called: **Eucharist**, because it is an action of thanksgiving to God. The Greek words eucharistein and eulogein recall the Jewish blessings that proclaim - especially during a meal - God's works: creation, redemption, and sanctification.
  - **1329 - The Lord's Supper**, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem. **The Breaking of Bread**, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper.
  - **1330 - The Holy Sacrifice**, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering.
  - **1331 - Holy Communion**, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body

- **1332 - Holy Mass** (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (missio) of the faithful, so that they may fulfill God's will in their daily lives.
- **The Eucharist in the Economy of Salvation**
  - **1333** - At the heart of the Eucharistic celebration are the **bread and wine** that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood.
  - **1335** - The miracles of the **multiplication of the loaves**, when the Lord says the blessing, breaks and distributes the loaves through his disciples to feed the multitude, prefigure the superabundance of this unique bread of his Eucharist.
  - **1336** - The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: "This is a hard saying; who can listen to it?" The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. "**Will you also go away?**"
  - **1337** - Jesus instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return; "thereby he constituted them priests of the New Testament."
  - **1342** - From the beginning the Church has been faithful to the Lord's command. Of the Church of Jerusalem it is written:  
They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.... Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.
  - **1343** - It was above all on "**the first day of the week,**" **Sunday**, the day of Jesus' resurrection, that the Christians met "to break bread." From that time on down to our own day the celebration of the Eucharist has been continued so that today we encounter it everywhere in the Church with the same fundamental structure. It remains the center of the Church's life.
- **The Liturgical Celebration of the Eucharist**
  - **1345** - As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

**On the day we call the day of the sun**, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers\* for ourselves . . .and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy

Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.

- **1346 - The liturgy of the Eucharist unfolds according to a fundamental structure** which has been preserved throughout the centuries down to our own day. It displays two great parts that form a fundamental unity:
  - the gathering, the liturgy of the Word, with readings, homily and general intercessions;
  - the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; The Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.
- **1355 -** Because this bread and wine have been made Eucharist ("eucharisted," according to an ancient expression), "we call this food Eucharist, and **no one may take part in it unless he believes that what we teach is true**, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught."
- **The Sacramental Sacrifice: Thanksgiving, Memorial, Presence**
  - **1356 -** "Do this in remembrance of me."
  - **1357 -** We carry out this command of the Lord by celebrating the memorial of his sacrifice. In so doing, we offer to the Father what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made present.
  - **1358 -** We must therefore consider the Eucharist as:
    - thanksgiving and praise to the Father;
    - the sacrificial memorial of Christ and his Body;
    - the presence of Christ by the power of his word and of his Spirit.
  - **1362 -** The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the Church which is his Body.
  - **1363 -** In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real.
  - **1364 -** In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present the sacrifice Christ offered once for all on the cross remains ever present. "As often as

- the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."
- **1366** - The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit.
  - **1367** - The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner."
  - **1368** - In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. the lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value.
  - **1370** - To the offering of Christ are united not only the members still here on earth, but also those already in the glory of heaven.
  - **1371** - The Eucharistic sacrifice is also offered for the faithful departed who "have died in Christ but are not yet wholly purified,"<sup>191</sup> so that they may be able to enter into the light and peace of Christ.
  - **1374** - The mode of Christ's presence under the Eucharistic species is unique. . . In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained."
  - **1375** - It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. the Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion.
  - **1377** - The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist.
  - **1378** - *Worship of the Eucharist*. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."
  - **1381** - "That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas, 'but only by faith, which relies on divine authority.' For this reason, in a commentary on Luke 22:19 ('This is my body which is given for you.'). St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'"

- **The Paschal Banquet**
  - **1382** - The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. **To receive communion is to receive Christ himself who has offered himself for us.**
  - **1383 - The altar**, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us.
  - **1384** - The Lord addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist: "Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you."
  - **1385** - To respond to this invitation we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.
  - **1387 - To prepare for worthy reception of this sacrament**, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.
  - **1391** - The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus.
  - **1392** - This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum.
  - **1394** - By giving himself to us Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him.
  - **1395** - The more we share the life of Christ and progress in his friendship, the more difficult it is to break away from him by mortal sin.
  - **1396** - Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism.
  - **1400** - Ecclesial communities derived from the Reformation and separated from the Catholic Church, "have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders." It is for this reason that Eucharistic intercommunion with these communities is not possible for the Catholic Church.

- The Eucharist – “Pledge of the Glory to Come”
  - **1403** - At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze "to him who is to come." In her prayer she calls for his coming: "Marana tha!" "Come, Lord Jesus!" "May your grace come and this world pass away!"
  - **1405** - There is no surer pledge or dearer sign of this great hope in the new heavens and new earth "in which righteousness dwells," than the Eucharist. Every time this mystery is celebrated, "the work of our redemption is carried on" and we "break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ."

## **Chapter Two: The Sacraments of Healing**

### **Article 4 – The Sacrament of Penance and Reconciliation (1420-1498)**

- **1420** - Through the sacraments of Christian initiation, man receives the new life of Christ. . . . This new life as a child of God can be weakened and even lost by sin.
- **1421** - The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health, has willed that his Church continue, in the power of the Holy Spirit, **his work of healing and salvation**, even among her own members. **This is the purpose of the two sacraments of healing:** the sacrament of Penance and the sacrament of Anointing of the Sick.
- **What is This Sacrament Called?**
  - **1423, 1424** – The sacrament of “conversion,” “Penance,” “confession,” “forgiveness.” “Reconciliation.”
- **Why a Sacrament of Reconciliation After Baptism?**
  - **1426** - Conversion to Christ, the new birth of Baptism, the gift of the Holy Spirit and the Body and Blood of Christ received as food have made us "holy and without blemish," just as the Church herself, the Bride of Christ, is "holy and without blemish." Nevertheless the new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls concupiscence, which remains in the baptized such that with the help of the grace of Christ they may prove themselves in the struggle of Christian life. This is the struggle of conversion directed toward holiness and eternal life to which the Lord never ceases to call us.
- **The Conversion of the Baptized**
  - **1427** - Jesus' calls to conversion is an essential part of the proclamation of the kingdom. . . . Baptism is the principal place for the first and fundamental conversion.

It is by faith in the Gospel and by Baptism that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life.

- **1428** - Christ's call to conversion continues to resound in the lives of Christians. This second conversion is an uninterrupted task for the whole Church who, "clasping sinners to her bosom, (is) at once holy and always in need of purification, (and) follows constantly the path of penance and renewal." This endeavor of conversion is not just a human work. It is the movement of a "contrite heart," drawn and moved by grace to respond to the merciful love of God who loved us first.
- **Interior Penance**
  - **1431** - Interior repentance is a radical reorientation of our whole life, a return, a conversion to God with all our heart, an end of sin, a turning away from evil, with repugnance toward the evil actions we have committed. At the same time it entails the desire and resolution to change one's life, with hope in God's mercy and trust in the help of his grace. This conversion of heart is accompanied by a salutary pain and sadness which the Fathers called *animi cruciatus* (affliction of spirit) and *compunctio cordis* (repentance of heart).
  - **1432** - The human heart is heavy and hardened. God must give man a new heart. Conversion is first of all a work of the grace of God who makes our hearts return to him: "Restore us to thyself, O LORD, that we may be restored!" God gives us the strength to begin anew. **It is in discovering the greatness of God's love** that our heart is shaken by the horror and weight of sin and begins to fear offending God by sin and being separated from him. the human heart is converted by looking upon him whom our sins have pierced:

**Let us fix our eyes on Christ's blood and understand how precious it is to his Father, for, poured out for our salvation it has brought to the whole world the grace of repentance.**

- **The Many Forms of Penance in Christian Life**
  - **1434** - The interior penance of the Christian can be expressed in many and various ways. Scripture and the Fathers insist above all on three forms, **fasting, prayer, and almsgiving**, which express conversion in relation to oneself, to God, and to others.
  - **1435** - Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right, by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. **Taking up one's cross each day and following Jesus is the surest way of penance.**
  - **1436 - Eucharist and Penance.** Daily conversion and penance find their source and nourishment in the Eucharist, for in it is made present the sacrifice of Christ which has reconciled us with God. Through the Eucharist those who live from the life of Christ are fed and strengthened. "It is a remedy to free us from our daily faults and to preserve us from mortal sins."

- **1437** - Reading Sacred Scripture, praying the Liturgy of the Hours and the Our Father - **every sincere act of worship or devotion revives the spirit of conversion and repentance** within us and contributes to the forgiveness of our sins.
- **The Sacrament of Penance and Reconciliation**
  - **1440** - Sin is before all else an offense against God, a rupture of communion with him.
  - **1441** - Only God forgives sins. . . . Further, by virtue of his [Jesus] divine authority he gives this power to men to exercise in his name.<sup>4</sup>
  - **1445** - The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God.
  - **1446** - Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus **lost their baptismal grace** and wounded ecclesial communion.
- **The Acts of the Penitent**
  - **1450** - "**Penance requires** . . . the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction."
  - **1454** - The reception of this sacrament ought to be prepared for by an examination of conscience made in the light of the Word of God.
  - **1456** - **Confession to a priest** is an essential part of the sacrament of Penance.
  - **1457** - According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." **Anyone who is aware of having committed a mortal sin must not receive Holy Communion**, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession. **Children must go to the sacrament of Penance before receiving Holy Communion for the first time.**
- **The Minister of This Sacrament**
  - **1461** - Bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins "in the name of the Father, and of the Son, and of the Holy Spirit."
  - **1463** - Certain particularly grave sins incur excommunication.
  - **1466** - **The confessor is not the master of God's forgiveness, but its servant.** The minister of this sacrament should unite himself to the intention and charity of Christ. He should have a proven knowledge of Christian behavior, experience of human affairs, respect and sensitivity toward the one who has fallen; he must love the truth, be faithful to the Magisterium of the Church, and lead the penitent with patience toward healing and full maturity. He must pray and do penance for his penitent, entrusting him to the Lord's mercy.
- **The Effects of this Sacrament**
  - **1468** - "The whole power of the sacrament of Penance consists in restoring us to God's grace and joining us with him in an intimate friendship."

- **1470** - It is now, in this life, that we are offered the choice between life and death, and it is only by the road of conversion that we can enter the Kingdom, from which one is excluded by grave sin. In converting to Christ through penance and faith, the sinner passes from death to life and "does not come into judgment."
- **Indulgences**
  - **1471** - An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."  
"An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin." Indulgences may be applied to the living or the dead.
  - **1472** - To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. **Grave sin deprives us of communion with God and therefore makes us incapable of eternal life**, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in **the state called Purgatory**. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.
- **The Celebration of the Sacrament of Penance**
  - **1480** - Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and blessing from the priest, reading the word of God to illuminate the conscience and elicit contrition, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving and praise and dismissal with the blessing of the priest.
  - **1483** - In case of grave necessity recourse may be had to a communal celebration of reconciliation with general confession and general absolution. . . . for the absolution to be valid the faithful must have the intention of individually confessing their sins in the time required.
  - **1484** - "Individual, integral confession and absolution remain **the only ordinary way** for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession."

## Article 5 – The Anointing of the Sick (1499-1532)

- Its Foundations in the Economy of Salvation
  - **1500, 1501** - Every illness can make us glimpse death. . . . Very often illness provokes a search for God and a return to him.
  - **1505** - By his passion and death on the cross Christ has given a new meaning to suffering: it can henceforth configure us to him and unite us with his redemptive Passion.
  - **1506** - "So they went out and preached that men should repent. and they cast out many demons, and anointed with oil many that were sick and healed them."
  - **1510** - "Is any among you sick? Let him call for the elders [presbyters] of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven." Tradition has recognized in this rite one of the seven sacraments.
- Who Receives and Who Administers This sacrament?
  - **1516** - Only priests (bishops and presbyters) are ministers of the Anointing of the Sick. It is the duty of pastors to instruct the faithful on the benefits of this sacrament. The faithful should encourage the sick to call for a priest to receive this sacrament. The sick should prepare themselves to receive it with good dispositions, assisted by their pastor and the whole ecclesial community, which is invited to surround the sick in a special way through their prayers and fraternal attention.
- How is This Sacrament Celebrated?
  - **1517** - Like all the sacraments the Anointing of the Sick is a liturgical and communal celebration, whether it takes place in the family home, a hospital or church, for a single sick person or a whole group of sick persons. It is very fitting to celebrate it within the Eucharist, the memorial of the Lord's Passover.
  - **1519** - The celebration of the sacrament includes the following principal elements: the "priests of the Church" - in silence - lay hands on the sick; they pray over them in the faith of the Church - this is the epiclesis proper to this sacrament; they then anoint them with oil blessed, if possible, by the bishop.
- The Effects of the Celebration of This Sacrament
  - **1520** - A particular gift of the Holy Spirit. the first grace of this sacrament is one of **strengthening, peace and courage** to overcome the difficulties that go with the condition of serious illness or the frailty of old age.
  - **1521 - Union with the passion of Christ.** . . . Suffering, a consequence of original sin, acquires a new meaning; it becomes a participation in the saving work of Jesus.
  - **1523** - A preparation for the final journey. . . . The Anointing of the Sick completes our conformity to the death and Resurrection of Christ, just as Baptism began it. . . . This last anointing fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father's house.

- Viaticum, the Last Sacrament of the Christian
  - **1524** - In addition to the Anointing of the Sick, the Church offers those who are about to leave this life the Eucharist as viaticum.
  - **1525** - Thus, just as the sacraments of Baptism, Confirmation, and the Eucharist form a unity called "the sacraments of Christian initiation," so too it can be said that Penance, the Anointing of the Sick and the Eucharist as viaticum constitute at the end of Christian life "the sacraments that prepare for our heavenly homeland" or the sacraments that complete the earthly pilgrimage.

## Chapter Three: The Sacraments at the Service of Communion

### Article 6 – The Sacrament of Holy Orders (1533-1600)

- **1536** - Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate.
- Why is this Sacrament Called “Orders”?
  - **1537** - The word order in Roman antiquity designated an established civil body, especially a governing body.
  - **1538** - Today the word "**ordination**" is reserved for the sacramental act which integrates a man into the order of bishops, presbyters, or deacons, and goes beyond a simple election, designation, delegation, or institution by the community, for it confers a gift of the Holy Spirit that permits the exercise of a "sacred power" which can come only from Christ himself through his Church.
- The Sacrament of Holy Orders in the Economy of Salvation
  - **1544** - Everything that the priesthood of the Old Covenant prefigured finds its fulfillment in Christ Jesus, the "one mediator between God and men."
  - **1545** - The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. The same is true of the one priesthood of Christ; it is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood: "Only Christ is the true priest, the others being only his ministers."
  - **1547** - The ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. The ministerial priesthood is a means by which Christ unceasingly builds up and leads his Church. For this reason it is transmitted by its own sacrament, the sacrament of Holy Orders.
  - **1548** - Christ is the source of all priesthood: the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ.
  - **1550** - This presence of Christ in the minister is not to be understood as if the latter were preserved from all human weaknesses, the spirit of domination, error, even sin.

- The power of the Holy Spirit does not guarantee all acts of ministers in the same way. While this guarantee extends to the sacraments, so that even the minister's sin cannot impede the fruit of grace, in many other acts the minister leaves human traces that are not always signs of fidelity to the Gospel and consequently can harm the apostolic fruitfulness of the Church.
- **1551** - The sacrament of Holy Orders communicates a "sacred power" which is none other than that of Christ.
  - **The Three Degrees of the Sacrament of Holy Orders**
    - **1554** - "The divinely instituted ecclesiastical ministry is exercised in different degrees by those who even from ancient times have been called **bishops, priests, and deacons.**"
    - **1558** - Bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative."
    - **1562** - "The function of the bishops' ministry was handed over in a subordinate degree to **priests** so that they might be appointed in the order of the priesthood and be co-workers of the episcopal order for the proper fulfillment of the apostolic mission that had been entrusted to it by Christ."
    - **1563** - Through that sacrament [Holy Orders] priests by the anointing of the Holy Spirit are signed with a special character and so are configured to Christ the priest in such a way that they are able to act in the person of Christ the head."
    - **1564** – They [priests] are consecrated in order to preach the Gospel and shepherd the faithful as well as to celebrate divine worship as true priests of the New Testament.
    - **1569** - "At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands 'not unto the priesthood, but unto the ministry.'" At an ordination to the diaconate only the bishop lays hands on the candidate, thus signifying the deacon's special attachment to the bishop in the tasks of his "diakonia."
    - **1570** - Deacons share in Christ's mission and grace in a special way. The sacrament of Holy Orders marks them with an imprint ("character") which cannot be removed and which configures them to Christ, who made himself the "deacon" or servant of all. Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity.
  - **Who Can Confer This Sacrament?**
    - **1576** - Since the sacrament of Holy Orders is the sacrament of the apostolic ministry, it is for the bishops as the successors of the apostles to hand on the "gift of the Spirit," The "apostolic line." Validly ordained bishops, i.e., those who are in the line of apostolic succession, validly confer the three degrees of the sacrament of Holy Orders.
  - **Who Can Receive This Sacrament?**
    - **1577** - "Only a baptized man validly receives sacred ordination." The Lord Jesus chose men to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry. The college of

- bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ's return. The Church recognizes herself to be bound by this choice made by the Lord himself. For this reason the ordination of women is not possible.
- **1578** - No one has a right to receive the sacrament of Holy Orders.
  - **The Effects of the Sacrament of Holy Orders**
    - **1584** - Since it is ultimately Christ who acts and effects salvation through the ordained minister, **the unworthiness of the latter** does not prevent Christ from acting. St. Augustine states this forcefully:

As for the proud minister, he is to be ranked with the devil. Christ's gift is not thereby profaned: what flows through him keeps its purity, and what passes through him remains dear and reaches the fertile earth.... the spiritual power of the sacrament is indeed comparable to light: those to be enlightened receive it in its purity, and if it should pass through defiled beings, it is not itself defiled.

## **Article 7 – The Sacrament of Matrimony (1601-1666)**

- **Marriage in God's Plan**
  - **1602** - Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding-feast of the Lamb." Scripture speaks throughout of marriage and its "mystery," its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal "in the Lord" in the New Covenant of Christ and the Church.
  - **1603** - "The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws.... God himself is the author of marriage."<sup>87</sup> The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. . . . "**The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life.**"
  - **1604** - God who created man out of love also calls him to love the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "and God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'"
  - **1605** - "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been "in the beginning": "So they are no longer two, but one flesh."

- **1608** - Nevertheless, the order of creation persists, though seriously disturbed. To heal the wounds of sin, man and woman need the help of the grace that God in his infinite mercy never refuses them. Without his help man and woman cannot achieve the union of their lives for which God created them "in the beginning."
- **1611** - Seeing God's covenant with Israel in the image of exclusive and faithful married love, the prophets prepared the Chosen People's conscience for a deepened understanding of the unity and indissolubility of marriage. The books of Ruth and Tobit bear moving witness to an elevated sense of marriage and to the fidelity and tenderness of spouses.
- **1615** - By coming to restore the original order of creation disturbed by sin, he himself gives the strength and grace to live marriage in the new dimension of the Reign of God. It is by following Christ, **renouncing themselves, and taking up their crosses** that spouses will be able to "receive" the original meaning of marriage and live it with the help of Christ. This grace of Christian marriage is a fruit of Christ's cross, the source of all Christian life.
- **The Celebration of Marriage**
  - **1622** - It is therefore appropriate for the bride and groom to prepare themselves for the celebration of their marriage **by receiving the sacrament of penance**.
  - **1623** - In the Latin Church, it is ordinarily understood that the spouses, as ministers of Christ's grace, mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church.
  - **1624** - In the epiclesis of this sacrament the spouses receive the Holy Spirit as the communion of love of Christ and the Church.<sup>124</sup> The Holy Spirit is the seal of their covenant, the ever available source of their love and the strength to renew their fidelity.
- **Matrimonial Consent**
  - **1625** - The parties to a marriage covenant are a baptized man and woman, free to contract marriage, who freely express their consent; "**to be free**" means:
    - not being under constraint;
    - not impeded by any natural or ecclesiastical law.
  - **1627** - The consent consists in a "human act by which the partners mutually give themselves to each other": "I take you to be my wife" - "I take you to be my husband." This consent that binds the spouses to each other finds its fulfillment in the two "becoming one flesh."
  - **1628** - If this freedom is lacking the marriage is invalid.
  - **1634 - Difference of confession** between the spouses does not constitute an insurmountable obstacle for marriage, when they succeed in placing in common what they have received from their respective communities, and learn from each other the way in which each lives in fidelity to Christ. **But the difficulties of mixed marriages must not be underestimated.** They arise from the fact that the separation of Christians has not yet been overcome. the spouses risk experiencing the tragedy of Christian disunity even in the heart of their own home. Disparity of cult can further aggravate these difficulties. Differences about faith and the very notion of marriage, but also different religious mentalities, can become **sources of tension** in marriage,

especially as regards the education of children. the **temptation to religious indifference** can then arise.

- **1635** - According to the law in force in the Latin Church, a mixed marriage needs for liceity the express permission of ecclesiastical authority. In case of disparity of cult an express dispensation from this impediment is required for the validity of the marriage. This permission or dispensation presupposes that both parties know and do not exclude the essential ends and properties of marriage and **the obligations assumed by the Catholic party concerning the baptism and education of the children in the Catholic Church.**
- The Effects of the Sacrament of Marriage
  - **1639** - "Authentic married love is caught up into divine love."
  - **1640** - Thus the marriage bond has been established by God himself in such a way that a marriage concluded and consummated between baptized persons can never be dissolved. . . . The Church does not have the power to contravene this disposition of divine wisdom.
  - **1641** - "By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God." This grace proper to the sacrament of Matrimony is intended to perfect the couple's love and to strengthen their indissoluble unity. By this grace they "help one another to attain holiness in their married life and in welcoming and educating their children.
- The Goods and Requirements of Conjugal Love
  - **1644** - The love of the spouses requires, of its very nature, the unity and indissolubility of the spouses' community of persons, which embraces their entire life: "so they are no longer two, but one flesh." They "are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving." This human communion is confirmed, purified, and completed by communion in Jesus Christ, given through the sacrament of Matrimony. It is deepened by lives of the common faith and by the Eucharist received together.
  - **1646** - Love seeks to be definitive; it cannot be an arrangement "until further notice."
  - **1649** - Yet there are some situations in which **living together becomes practically impossible** for a variety of reasons. In such cases the Church permits the physical separation of the couple and their living apart. the spouses do not cease to be husband and wife before God and so are not free to contract a new union.
  - **1650** - Today there are numerous Catholics in many countries who have recourse to civil divorce and contract new civil unions. In fidelity to the words of Jesus Christ - "Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery" The Church maintains that **a new union cannot be recognized as valid**, if the first marriage was.
  - **1652** - "By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory."
- The Domestic Church
  - **1655** - These families who became believers were islands of Christian life in an unbelieving world.

- **1656** - In our own time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason the Second Vatican Council, using an ancient expression, calls the family the **Ecclesia domestica**. It is in the bosom of the family that parents are "by word and example . . . the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation."
- **1657** - Thus **the home is the first school of Christian life** and "a school for human enrichment." Here one learns endurance and the joy of work, fraternal love, generous - even repeated - forgiveness, and above all divine worship in prayer and the offering of one's life.

## **Chapter Four: Other Liturgical Celebrations**

### **Article 1 – Sacramentals (1667-1679)**

- **1667** - "Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy."
- **1670** - Sacramentals do not confer the grace of the Holy Spirit in the way that the sacraments do, but by the Church's prayer, they prepare us to receive grace and dispose us to cooperate with it. . . . There is scarcely any proper use of material things which cannot be thus directed toward the sanctification of men and the praise of God."
- **1673** - "a major exorcism," can be performed only by a priest and with the permission of the bishop. . . . Exorcism is directed at the expulsion of demons or to the liberation from demonic possession through the spiritual authority which Jesus entrusted to his Church.

### **Article 2 – Christian Funerals (1680-1690)**

- All the sacraments, and principally those of Christian initiation, have as their goal the last Passover of the child of God which, through death, leads him into the life of the Kingdom. Then what he confessed in faith and hope will be fulfilled: "I look for the resurrection of the dead, and the life of the world to come."
- The Christian's Last Passover
  - **1682** - For the Christian the day of death inaugurates, at the end of his sacramental life, the fulfillment of his new birth begun at Baptism, the definitive "conformity" to "the image of the Son" conferred by the anointing of the Holy Spirit, and participation in the feast of the Kingdom which was anticipated in the Eucharist - even if final

- purifications are still necessary for him in order to be clothed with the nuptial garment.
- **1683** - The Church who, as Mother, has borne the Christian sacramentally in her womb during his earthly pilgrimage, accompanies him at his journey's end, in order to surrender him "into the Father's hands." She offers to the Father, in Christ, the child of his grace, and she commits to the earth, in hope, the seed of the body that will rise in glory. This offering is fully celebrated in the Eucharistic sacrifice; the blessings before and after Mass are sacramentals.
  - The Celebration of Funerals
    - **1684** - **The Christian funeral confers on the deceased neither a sacrament nor a sacramental since he has "passed" beyond the sacramental economy.** It is nonetheless a liturgical celebration of the Church. The ministry of the Church aims at expressing efficacious communion with the deceased, at the participation in that communion of the community gathered for the funeral and at the proclamation of eternal life to the community.
    - **1687** - The death of a member of the community (or the anniversary of a death, or the **seventh or fortieth** day after death) is an event that should lead beyond the perspectives of "this world" and should draw the faithful into the true perspective of faith in the risen Christ.
    - **1688** - The liturgy of the Word during funerals demands very careful preparation because the assembly present for **the funeral may include some faithful who rarely attend the liturgy**, and friends of the deceased who are **not Christians**.
    - **1689** - **The Eucharistic Sacrifice.** When the celebration takes place in church the Eucharist is the heart of the Paschal reality of Christian death. In the Eucharist, the Church expresses her efficacious communion with the departed: offering to the Father in the Holy Spirit the sacrifice of the death and resurrection of Christ, she asks to purify his child of his sins and their consequences, and to admit him to the Paschal fullness of the table of the Kingdom.
    - **1690** - A farewell to the deceased is his final "commendation to God" by the Church. It is "the last farewell by which the Christian community greets one of its members before his body is brought to its tomb."