

Adult Catechism March 13 , 2017

Christ Our Pascha: Prayer in the Ukrainian Catholic Tradition: The Sacraments

Part 1: What is a Sacrament?

A "sacrament," is "an outward sign, instituted by Christ, to give grace." The Sacraments have the power of giving grace from the merits of Jesus Christ. Some of the Sacraments give sanctifying grace, and others increase it in our souls. Baptism and Reconciliation give sanctifying grace because they take away the stain of sin on our souls. Holy Communion, Confirmation (Chrismation), Matrimony, Holy Orders, and the Anointing of the Sick increase sanctifying grace because those who receive them worthily are already living the life of grace. The Sacraments always give grace, if we receive them with the right dispositions.

Part 3: Sacraments of the Catholic Church

SACRAMENTS OF CHRISTIAN INITIATION: The sacraments of initiation—Baptism, Confirmation (Chrismation), and Holy Communion—are the three primary sacraments, on which the rest of our life as a Christian depends. Originally tied very closely together, the three sacraments are now, in the Western Church, celebrated at different milestones in our spiritual lives. (In the Eastern Church, both Catholic and Orthodox, all three sacraments are still administered to infants at the same time.)

1. Baptism: Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven. Through Baptism, we receive sanctifying grace, the life of God within our souls. That grace prepares us for the reception of the other sacraments and helps us to live our lives as Christians—in other words, to rise about the cardinal virtues, which can be practiced by anyone, to the theological virtues of faith, hope, and charity, which can only be practiced through the grace of God. The priest is the ordinary minister of Baptism; but in case of necessity anyone who has the use of reason may baptize. Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. There are three kinds of Baptism: Baptism of water, of desire, and of blood. Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time: I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation. Baptism of blood is the shedding of one's blood for the faith of Christ, such as in the cases of martyrdom. Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

2. Confirmation: Traditionally, the Sacrament of Confirmation (Chrismation) is the second of the sacraments of initiation, and the Eastern Church continues to confirm (or chrismate) infants immediately after Baptism. Even in the West, where Confirmation is routinely delayed until a person's teen years, several years after his First Communion, the Church has stressed the

original order of the sacraments (most recently in Pope Benedict XVI's apostolic exhortation *Sacramentum caritatis*). Confirmation is the perfection of Baptism, and it gives us the grace to live our life as a Christian boldly and without shame. Confirmation is a Sacrament through which we receive the Holy Spirit to make us strong and perfect Christians and soldiers of Jesus Christ. Holy Chrism consists primarily of olive oil with the addition of a range of aromatic essences, patterned after the anointing oil described in Exodus 30:22-33 (Take the finest spices: of liquid myrrh five hundred shekels, and of sweet-smelling cinnamon half as much, that is, two hundred fifty, and two hundred fifty of aromatic cane, and five hundred of cassia—measured by the sanctuary shekel—and a hin of olive oil; and you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil.), consecrated by the Bishop and given out to the priests on Holy Thursday. The one baptized is anointed with the holy chrism, making a sign of the cross on the forehead, eyes, nostrils, lips, ears, breast, hands and feet saying: The seal + of the gift of the Holy Spirit. Amen.

The Catechism of the Catholic Church lists a number of characteristics of the people of God, that clearly distinguish them from all other religious, ethnic, political or cultural groups found in history: The People of God are not the property of any one people group. Membership comes from faith in Christ and Baptism, not from physical birth. This People has for its Head Jesus the Christ (the anointed, the Messiah). Because the same anointing, the Holy Spirit, flows from the head into the body, this is "the messianic people". Their dignity is to be children of God because God's Spirit dwells within. Their law is to love others as Christ loved them (John 13:34). Their mission is to be the "salt of the earth and light of the world", a most sure seed of unity, hope, and salvation for the whole human race. Their destiny is the Kingdom of God, in time and eternity.

The Church teaches that since Christ was anointed priest, prophet and king, every member has these three offices and carries their responsibilities. On entering the People of God through faith and Baptism, the Catechism states, "one receives a share in this people's unique, priestly vocation". They share in Christ's prophetic office by adhering unfailingly to the truths given to the saints. They share in Christ's royal office by serving the poor and the suffering. As Pope Leo the Great said: "The sign of the cross makes kings of all those reborn in Christ and the anointing of the Holy Spirit consecrates them as priests, so that, apart from the particular service of our ministry, all spiritual and rational Christians are recognised as members of this royal race and sharers in Christ's priestly office."

The Church teaches that from the beginning, Jesus associated his disciples with his own life, revealed the mystery of the Kingdom to them and gave them a share in his mission, joy and sufferings. Jesus spoke of a still more intimate communion between him and those who would follow him: "Abide in me and I in you. I am the vine, you are the branches" (Jn 15:4-5). He announced a real communion between his body and ours. "He who eats my flesh and drinks my blood abides in me and I in him" (Jn 6:56). When his visible presence was taken from them, the Church holds that Jesus did not leave his disciples orphans. He promised to remain with them until the end of time; he sent them his Spirit. As a result, communion with Jesus has become, in a way, more intense.

As the Second Vatican Council taught: "By communicating his Spirit, Christ mystically constitutes as his body those brothers of his who are called together from every nation." The comparison of the Church with the body casts light on the intimate bond between Christ and his Church. Not only is she gathered around him; she is united in him, in his body. Three aspects of the Church as the Body of Christ are to be more specifically noted: She is one body. She has Christ as her head. She is Christ's bride.

3. Holy Communion (Holy Eucharist): The final sacrament of initiation is the Sacrament of Holy Communion, and it is the only one of the three that we can (and should) receive repeatedly—even daily, if possible. In Holy Communion, we consume the Body and Blood of Christ, which unites us more closely to Him and helps us to grow in grace by living a more Christian life. In the East, Holy Communion is administered to infants, immediately after Baptism and Confirmation. In the words of St. John Chrysostom: "As a mother will not deny her children food until they understand what they eat, so too the Church will not deny the spiritual food of the Eucharist until a person understands." In the West, Holy Communion is delayed until the child reaches the age of reason (around seven years old). The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine. Christ instituted the Holy Eucharist at the Last Supper, the night before He died. When our Lord instituted the Holy Eucharist the twelve Apostles were present. Our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to His Apostles, saying: Take ye and eat. This is My body; and then by taking the cup of wine, blessing and giving it, saying to them: Drink ye all of this. This is My blood which shall be shed for the remission of Sins. Do this for a commemoration of Me. Transubstantiation is the daily miracle of the Holy Catholic Church, whereby ordinary bread and wine become the body and blood, soul, and divinity of Jesus Christ during the Divine Liturgy. Transubstantiation means the substance part of the bread and wine elements changes; but the accidental parts—sight, taste, smell, touch—do not. Some people erroneously believe that Catholics are sacrificing Jesus over and over again on the altar, which means that His one sacrifice wasn't quite good enough! But that is an error in their thinking. The Eucharistic sacrifice on every altar of every Catholic Church is done at the command of Jesus, in Luke 22:19 (Do this in remembrance of me), and it is the one and the same sacrifice RE-PRESENTED for us today through time and space.

4. Reconciliation (also known as Confession and Penance): Penance is a Sacrament in which the sins committed after Baptism are forgiven. Penance remits sins and restores the friendship of God to the soul by means of the absolution of the priest. We know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." Before confession one should attempt to recall all the sins which one has committed voluntarily or involuntarily. One must attentively re-examine one's life in order to recall not only those sins committed since the last confession, but also those which have not been confessed through forgetfulness or shame. Then, with compunction and a contrite heart, one should approach the priest and begin the confession of your sins. To receive the Sacrament of Penance worthily we must do five things: We must examine our conscience. We must have sorrow for our sins. We

must make a firm resolution never more to offend God. We must confess our sins to the priest. We must accept the penance which the priest gives us.

5. Matrimony: The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage. A Christian man and woman cannot be united in lawful marriage in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a Sacrament. The bond of Christian marriage cannot be dissolved by any human power. The effects of the Sacrament of Matrimony are: 1. To sanctify the love of husband and wife; 2. To give them grace to bear with each other's weaknesses; 3. To enable them to bring up their children in the fear and love of God. To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church. The Church alone has the right to make laws concerning the Sacrament of marriage, though the state also has the right to make laws concerning the civil effects of the marriage contract. Christians should prepare for a holy and happy marriage by receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

What does the Catholic Church teach about Divorce and Annulments?

The Church believes that God, the author of marriage, established it as a permanent union. When a man and a woman marry, they form an unbreakable bond. Jesus himself taught that marriage is permanent (Matthew 19:3-6), and St. Paul reinforced this teaching (see 1 Cor 7:10-11 and Eph 5:31-32). The Church does not recognize a civil divorce because the State cannot dissolve what is indissoluble. Divorced people are full members of the Church and are encouraged to participate in its activities. Divorced Catholics in good standing with the Church, who have not remarried or who have remarried following an annulment, may receive the sacraments. The Church understands the pain of those caught in this situation. When divorce is the only possible recourse, the Church offers her support to those involved and encourages them to remain close to the Lord through frequent reception of the Sacraments, especially the Holy Eucharist.

The Catholic Church respects all marriages and presumes that they are valid. Thus, for example, it considers the marriages of two Protestant, Jewish, or even nonbelieving persons to be binding. In short, the Catholic Church believes her teachings concerning the essence and the properties of marriage bind all people, regardless of whether they are Catholic, as part of God's natural law. Any question of dissolution must come before a Church court (tribunal). This teaching may be difficult to understand, especially if you come from a faith tradition that accepts divorce and remarriage.

Catholic Church law ordinarily requires baptized Catholics to marry before a priest. However, for many different reasons, many couples are not married in front of a priest. Later, those couples may seek to have their union officially recognized by the Church. In technical Church terms, this is known as convalidation of a marriage.

A Catholic annulment, also known as a declaration of nullity or invalidity, is a statement of fact by the Catholic Church. After carefully examining the couple's broken relationship, the Church states that a valid marriage, as the Church defines marriage, never existed. It is not "Catholic divorce," as some have called it, since divorce looks at the moment the relationship broke down

and says, "A marriage existed, and now we are ending it." The annulment process says, on the other hand, "From the very beginning, something was lacking that was necessary for this relationship to be called a marriage." Of course, the Church recognizes the couple's initial love for one another. It also realizes that this love led to some form of relationship. In addition, the Church acknowledges that there was a valid civil contract and recognizes that the spouses were lawfully married in the eyes of the state. Therefore, all children born of this valid civil contract are legitimate, according to the Catholic Church. All these civil and legal realities the Church recognizes. But the annulment process looks at an entirely different realm — the spiritual — which falls within the Catholic Church's domain of competence to judge. A valid Catholic marriage results from five elements: (1) the spouses are free to marry; (2) they freely exchange their consent; (3) in consenting to marry, they have the intention to marry for life, to be faithful to one another and be open to children; (4) they intend the good of each other; and (5) their consent is given in the presence of two witnesses and before a properly authorized Church minister. Exceptions to the last requirement must be approved by church authority. The Church presumes that marriages are valid and lifelong; therefore, unless the ex-spouse has died, the Church requires the divorced Catholic to obtain a declaration of nullity before re-marrying. The tribunal process seeks to determine if something essential was missing from the couple's relationship from the moment of consent, that is, the time of the wedding. If so, then the Church can declare that a valid marriage was never actually brought about on the wedding day.

6. Holy Orders: Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties. To receive Holy Orders worthily it is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office. Christians should look upon the priests of the Church as the messengers of God and the dispensers of His mysteries. Only bishops can confer the Sacrament of Holy Orders.

Apostolic succession is that aspect of the nature and life of the Church that shows the dependence of our present-day community on Christ through those whom he has sent. The apostolic ministry is, therefore, the sacrament of the effective presence of Christ and of his Spirit in the midst of the people of God, and this view in no way underestimates the immediate influence of Christ and his Spirit on each believer. The charism of apostolic succession is received in the visible community of the Church. It presupposes that someone who is to enter the ministry has the Faith of the Church. The gift of ministry is granted in an act that is the visible and efficacious symbol of the gift of the Spirit, and this act has as its instrument one or several of those ministers who have themselves entered the apostolic succession. Thus the transmission of the apostolic ministry is achieved through ordination, including a rite with a visible sign and the invocation of God (epiklesis) to grant to the ordinand the gift of his Holy Spirit and the powers that are needed for the accomplishment of his task. This visible sign, from the New Testament onward, is the imposition of hands. The rite of ordination expresses the truth that what happens to the ordinand does not come from human origin and that the Church cannot do what it likes with the gift of the Spirit.

The Church is fully aware that its nature is bound up with apostolicity and that the ministry handed on by ordination establishes the one who has been ordained in the apostolic confession

of the truth of the Father. The Church, therefore, has judged that ordination, given and received in the understanding she herself has of it, is necessary to apostolic succession in the strict sense of the word. The apostolic succession of the ministry concerns the whole Church, but it is not something that derives from the Church taken as a whole but rather from Christ to the apostles and from the apostles to all bishops to the end of time.

Why can only men be ordained as Priests in the Catholic Church? The Church does not have the authority to ordain women. In his apostolic letter *Ordinatio Sacerdotalis*, Pope John Paul II declared "that the Church has no authority whatsoever to confer priestly ordination on women" Some of the reasons cited include: 1.The example recorded in the Sacred Scriptures of Christ choosing his apostles only from among men 2.The constant practice of the Church, which has imitated Christ in choosing only men 3.The Church's living teaching authority has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for his Church. The presence and the role of women in the life and mission of the Church, although not linked to the ministerial priesthood, remain absolutely necessary and irreplaceable. As the Declaration *Inter Insigniores* points out, "the Church desires that Christian women should become fully aware of the greatness of their mission: today their role is of capital importance both for the renewal and humanization of society and for the rediscovery by believers of the true face of the Church."

Why can priests in the Eastern Catholic and Orthodox Churches be married before ordination? Married men may become Eastern Catholic deacons and priests. That said, Eastern Catholic deacons and priests may NOT get married once ordained. This is an important difference. Likewise, because it is only a discipline for Latin Catholics, exceptions can be made for converts from other denominations. For example, there are a *very* few married Latin branch priests in North America, mostly converts from Anglicanism and Lutheranism. The preference in the West of celibate priests came out of the monastic movement in the Church in the fourth century. The Latin Bishops preferred to call those who were experienced in the monastic disciplines because they made more effective priests. There has been such a need for the gift of celibacy for the Church that this preference has never abated. You will find that the issue of celibacy vs. married priests and the differences between the Roman and Eastern rites is a bit more complicated, and evolved slowly over time. In about the 4th century, both the Roman and Eastern churches began to restrict priests from marrying, or re-marrying AFTER ordination, but it wasn't until about the 11th century (after the split with the Eastern Church), that celibacy began to be both mandated, and enforced in the Roman Church with it being canonized in the second Lateran Council of 1139. NOT all Eastern priests are married! Some have chosen the monastic life, as well as being a priest, so obviously, they are celibate. Some who are parish priests (NOT monks) also chose to become a priest solely.

Catholic Church hierarchy The hierarchy within the body exercising authority in the Catholic church is stipulated in the Canon Law of the Catholic Church. The Catholic Church is led by the pope, who oversees the entire welfare of the church with the help of other leaders of the Church. The members of the administration of Catholic Church are the pope, cardinals, archbishops, bishops, priests and deacons. Every individual at each hierarchy level is assigned

with overseeing specific functions of the church and has to coordinate with other leaders of the church to lead the Catholic believers they are representing.

The Pope The Pope is the head of the Catholic Church and he is based at the Vatican. The pope is responsible for the general leadership of the church. However, as well as being the head of the Catholic Church, he is also the head of the Vatican; which is an independent state within the city of Rome, Italy. The pope also makes numerous appointments of persons who occupy various administrative and religious offices both in Vatican and representing the Church in different parts of the world.

The Cardinals The cardinals are appointed by the pope. They are situated in different parts of the world and they represent the pope and the Roman Catholic Church as a whole. The body encompassing all cardinals is the College of Cardinals, whose main responsibility involves advising the pope and electing a new pope in case the pope resigns or dies. When the position of the pope falls vacant, the cardinals assemble at the Vatican for the conclave elections which leads to electing a new pope. The successor of the outgoing pope comes from the cardinals. Cardinals are also referred to as the princes of the Church and not all cardinals are bishops.

Patriarchs: Before the Council of Nicaea, the bishops of Rome, Alexandria and Antioch had been exercising patriarchal authority over a large territory, and this right was confirmed in the Council of Nicaea in 325. Later in 451, the Ecumenical Council of Chalcedon extended the title of Patriarch to the titulars of the five great sees of Rome, Constantinople, Alexandria, Antioch and Jerusalem. In addition to being the Patriarch of the West, the Bishop of Rome also exercises jurisdiction over the whole Church. The heads of some dissident Churches separated from Rome during the first millennium and took also the title of Patriarch. When some of these returned to Catholic unity, the Holy See preserved their title and privileges, as well as jurisdiction over the faithful of their rite. In this way there exist today a Patriarchate of Alexandria for the Copts and three of Antioch (for the Melkites, the Syrians and the Maronites). In a similar way, the Armenians retained the patriarchal title of Cilicia and the Chaldees with the title of Babylon, but they would more properly be designated as Catholicos (i.e. delegated ad universalitatem causarum).

In the Latin Church, the title of Patriarch is given to the archbishops of some prominent sees, but only carries with it only a prerogative of honour but not of jurisdiction. This includes the Bishop of Aquileia, later of Grado (607), and transferred to Venice by Pope Nicholas V (1451); the Bishop of Bourges, France (1232), but only for a short period of time; the grand chaplain of the Spanish king as the Patriarch of the West Indies (under Leo X); the Patriarch of Lisbon (1716); and the Archbishop of Goa with the title of the Patriarch of the East Indies (1886).

Popes traditionally held the title of the Patriarch of the West. However, Pope Benedict XVI made the decision to drop the title, wishing to eliminate the notion that the Holy See represents the Church of "the West" only, and is therefore separate from the Eastern tradition. The Holy Father wishes to emphasize the service that the Bishop of Rome performs for the entire Christian community, as the focus of unity in the universal Church.

Archbishops An archbishop is simply a bishop of a main or metropolitan diocese or an archdiocese. A cardinal can also concurrently hold the title of an archbishop.

Metropolitans: In Christian churches with episcopal polity, the rank of metropolitan bishop, or simply metropolitan, pertains to the diocesan bishop or archbishop of a metropolis (then more precisely called metropolitan archbishop); that is, the chief city of a historical Roman province, ecclesiastical province, or regional capital. Before the establishment of patriarchs (beginning in AD 325), metropolitan was the highest episcopal rank in the Eastern rites of the Church. They presided over synods of bishops, and were granted special privileges by canon law and sacred tradition.

The Early Church structure generally followed the Roman imperial practice, with one bishop ruling each city and its territory. The bishop of the provincial capital, the metropolitan, enjoyed certain rights over other bishops in the province, later called suffragans.

Bishops A bishop is ordained to his station, just like a priest. The bishop is the teacher of church doctrine, a priest of sacred worship and a minister of church government. A typical role of a bishop is to provide pastoral governance for a diocese and represent the Church. The pope himself is a bishop and that is why he uses the title “Venerable Brother” when addressing formally another bishop.

Priests A priest is an ordained minister who is responsible for administering most of the sacraments, including the Eucharist, baptism and marriage. A priest can belong to a specific religious order or be committed to serving a certain congregation.

Deacons There are two types of deacons. A transitional deacon is a seminarian who is studying for the priesthood while a permanent deacon is a deacon who can get married and assists a priest by performing some of the sacraments.

The responsibility of every member of the hierarchy of the Catholic Church is stated in the Canon Law of the Catholic Church and the Church’s constitution.

7. Anointing of the Sick (formerly known as Extreme Unction or Last Rites): Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness. We should receive Extreme Unction when we are in danger of death from sickness, or from a wound or accident. We should not wait until we are in extreme danger before we receive Extreme Unction, but if possible we should receive it whilst we have the use of our senses. The effects of Extreme Unction are: 1. To comfort us in the pains of sickness and to strengthen us against temptation; 2. To remit venial sins and to cleanse our soul from the remains of sin; 3. To restore us to health, when God sees fit. By the remains of sin we mean the inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven. We should receive the Sacrament of Extreme Unction in the state of grace, and with lively faith and resignation to the will of God.

Since the Second Vatican Council, this sacrament is now called the Anointing of the Sick and has been broadened to offer healing and comfort in times of illness that may not lead to immediate

death. Speaking about a wider implementation of this sacrament, Pope Paul VI advocated for “a wider availability of the sacrament and to extend it—within reasonable limits—even beyond cases of mortal illness.” Unlike the traditional understanding of the Last Rites, the sacrament of the Anointing of the Sick is, ideally, to be administered in a communal celebration.

The Catechism of the Catholic Church states that when the sick are anointed they should be "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" (1516). "Like all the sacraments the Anointing of the Sick is a liturgical and communal celebration...It is very fitting to celebrate it within the Eucharist" (1517).

The healing that occurs in this sacrament of anointing is not necessarily physical healing. While we believe that physical healing can occur through the great power of God, the grace that is infused through this special sacrament is the reminder of the eternal presence of God in our human suffering.

When the priest blessing the oil of anointing, he asks God to "send the power of your Holy Spirit, the Consoler, into this precious oil. Make this oil a remedy for all who are anointed with it; heal them in body, in soul and in spirit, and deliver them from every affliction" (Pastoral Care of the Sick, #123).

"The celebration of the Anointing of the Sick consists essentially in the anointing of the forehead and hands of the sick person (in the Roman Rite) or of other parts of the body (in the Eastern rite), the anointing being accompanied by the liturgical prayer of the celebrant asking for the special grace of this sacrament" (CCC 1531).