

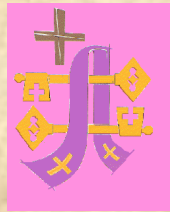
# THE SACRAMENTS: THE LIFE OF THE CHRISTIAN



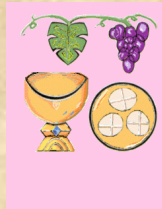
**Baptism**



**Confirmation**



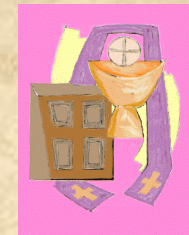
**Reconciliation**



**Eucharist**



**Anointing**



**Holy Orders**



**Matrimony**

# The Sacraments: Opportunities of Grace

Catholic Christians believe that the grace--the divine life--of Jesus Christ is present in the sacraments because the Bible, the activity of the Apostles, and the constant faith, the *paradosis*--the tradition--of the early church all testify to this belief.

The first and primary sacrament is Jesus Christ himself.

## **1 Peter 2:4**

Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God,

## 1 John 1:1-2

(We proclaim to you:)

what was from the beginning,

what we have **heard**,

what we have **seen** with our eyes,

what we **looked upon** and **touched** with our hands

concerns the Word of life--

for the **life was made visible**;

we have seen it and testify to it and

proclaim to you the eternal life that

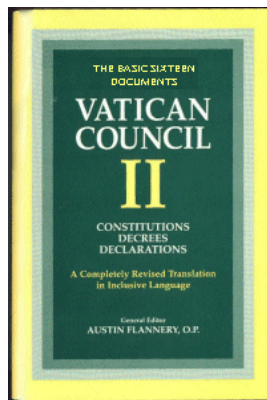
was with the Father and

was made visible to us

The Church of Jesus Christ rightly may be called a sacrament. Vatican Council II best described this reality.

## On the Church, 1

By her relationship with Christ, **the Church is a kind of sacrament**, an intimate union with God, and of the unity of all mankind, that is, she is a sign and instrument of such union and unity.



## On the Church, 48

Christ ... through his Spirit, has established his body,  
**the Church, as the universal sacrament of salvation.**



Jesus used specific acts and objects as visible signs of the life and blessings he came to give.

Jesus was **baptized with *water*** in the Jordan and the Holy Spirit descended upon him.

### **Mark 1:9-10**

It happened in those days that Jesus came from Nazareth of Galilee and was baptized in the Jordan by John. On **coming up out of the water** he saw the heavens being torn open and the Spirit, like a dove, descending upon him.

Jesus' first miracle was to **turn *water* into *wine***.

### **John 2:1-11**

... there was a wedding in Cana in Galilee ... Jesus told them, "Fill the jars with water." ... the headwaiter tasted **the water that had become wine** ... Jesus did this as the beginning of his signs in Cana in Galilee.

Jesus multiplied *bread and fish* to feed the crowd.

### Mark 6:41-44

Then, taking the five loaves and the two fish and looking up to heaven, he said the blessing, broke the loaves, and gave them to (his) disciples to set before the people; he also divided the two fish among them all. **They all ate and were satisfied.** And they picked up twelve wicker baskets full of fragments and what was left of the fish. Those who ate (of the loaves) were five thousand men.

Jesus *touched* people to heal them.

### Mark 1:41

Moved with pity, he stretched out his hand, **touched him**, and said to him, "I do will it. Be made clean."

Jesus used his *spit* to cure a blind man.

**Mark 8:23**

Putting **spittle on his eyes** he laid his hands on him and asked, "Do you see anything?"

Jesus *breathed on his apostles* to give them the Holy Spirit.

**John 20:22**

He **breathed on them** and said to them, "Receive the holy Spirit."

Jesus gave his apostles **his own body and blood in the form of bread and wine**.

**Mark 14:22-23**

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, "Take it; **this is my body**." Then he took a cup, gave thanks, and gave it to them, and they all drank from it.



The Apostles followed the example of Jesus and carried out his teaching.

The **apostles anointed the sick** for healing.

### **Mark 6:13**

They (the Twelve) drove out many demons, and they **anointed with oil many who were sick** and cured them.

The apostles **laid their hands on people** to receive the Holy Spirit.

### **Acts 8:17**

Then they (Peter and John) **laid hands** on them and they received the holy Spirit.

The apostles **laid their hands** on others to be set apart **for special ministry** or mission in the church.

### **Acts 6:6**

They presented these men (the seven deacons) to the apostles who prayed and **laid hands** on them.

The apostles **baptized**.

**Matthew 28:19**

Go, therefore, and make disciples of all nations,  
**baptizing them** in the name of the Father, and of the Son,  
and of the holy Spirit,

The apostles **forgave sins**.

**Matthew 18:18**

Amen, I say to you, whatever you bind on earth shall be  
bound in heaven, and whatever you **loose on earth** shall  
be **loosed in heaven**.

The apostles **understood marriage as a mystery** (Greek:  
*mysterion*; Latin: sacramentum).

**Ephesians 5:32**

This (marriage) is **a great mystery** but I speak in  
reference to Christ and the church.

The apostles **offered bread and wine** in thanksgiving (*eucharist*) for Jesus' death.

**Luke 22:19**

Do this **in memory of me.**



**Vatican Council II** expressed the purpose of the sacraments and the relationship between Christ acting and the reception of the sacraments.

### **Constitution On the Sacred Liturgy, 59**

"The purpose of the sacraments is to sanctify, to build up the Body of Christ and, finally, to worship God. Because they are signs, they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it."

### **Constitution On the Sacred Liturgy, 7**

"He (Jesus) is present in the sacraments by his power, in such a way that when someone baptizes, Jesus himself baptizes. "

The constant faith of the Church has been consistent in the teaching about the sacraments.

## 1st - 6th century

Church Fathers (from Christian antiquity until Clement of Alexandria (Athens, 150 - 215 AD) and Origen (Alexandria, 185 - 254 AD)) used the words *sacramentum* and *mysterion* to describe these hidden and holy things in the life of the church.

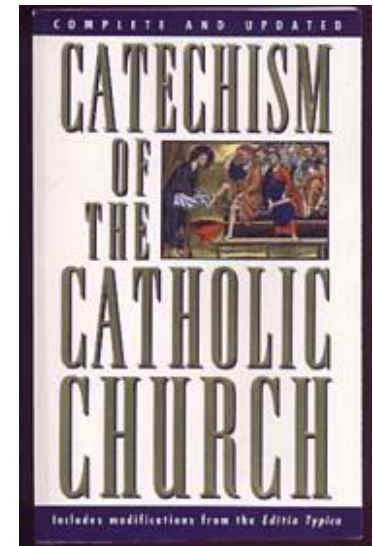
## 16th century

The Council of Trent (1545 - 1563) defined sacraments as symbols of holy and invisible graces in visible form. This definition is found in the works of Augustine (Numidia, now Algeria, 354 - 430 AD).

In the 1994 *Catechism of the Catholic Church*, the Sacraments are described as follows.

### **Catechism Section 1084**

"Seated at the right hand of the Father" and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. The sacraments are perceptible signs (words and actions) accessible to our human nature. By the actions of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify. "



## Catechism Section 1127

"Celebrated worthily in faith, the sacraments confer the grace that they signify. They are efficacious because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies. "



## **Catechism Section 1131**

"The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament."

Note that the Catholic Church does not state that the Sacraments are the only way that these graces are bestowed upon us.



The sacraments exist for both us individually and as part of the Church community.

### **Catechism Section 1134**

The fruit of sacramental life is both personal and ecclesial. For every one of the faithful on the one hand, this fruit is life for God in Christ Jesus; for the Church, on the other, it is an increase in charity and in her mission of witness.

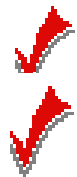
# THE SACRAMENT OF BAPTISM:

## INITIATION AND REGENERATION



# Baptism: Initiation and Regeneration

All Christians believe in the role of baptism in the life of the Christian. The differences which exist are differences of emphasis--of the necessity of baptism--and not of the call to be baptized. Catholic Christians believe that in the sacrament of baptism the individual is both



regenerated through water and the Holy Spirit, and truly incorporated into the Church of Jesus Christ.

## John 3:5

Jesus answered (Nicodemus), "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit."

## **Matthew 28:19**

Go, therefore, and make disciples of all nations, **baptizing them** in the name of the Father, and of the Son, and of the holy Spirit,

## **Matthew 3:11**

I am baptizing you with water, for repentance, but the one who is coming after me is mightier than I. I am not worthy to carry his sandals. **He will baptize you** with the holy Spirit and fire.

## **Galatians 3:25-27**

But now that faith has come, we are no longer under a disciplinarian. For through faith you are all children of God in Christ Jesus. For all of **you who were baptized** into Christ have clothed yourselves with Christ.

## 1 Corinthians 12:12-13

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit **we were all baptized** into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

## Acts 2:37-38

Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" Peter (said) to them, "Repent and **be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit."

## Acts 10:44-47

While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word. The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, for they could hear them speaking in tongues and glorifying God. Then Peter responded, "Can anyone withhold the water for **baptizing these people**, who have received the holy Spirit even as we have?"

## Titus 3:5

... not because of any righteous deeds we had done but because of his mercy, he saved us through **the bath of rebirth (baptism)** and renewal by the holy Spirit.

## **Acts 8:11-13**

They paid attention to him (Simon Magus) because he had astounded them by his magic for a long time, but once they began to believe Philip as he preached the good news about the kingdom of God and the name of Jesus Christ, **men and women alike were baptized**. Even Simon himself believed and, after being baptized, became devoted to Philip.

## **1 Peter 3:20-21**

God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were **saved through water**. This **prefigured baptism, which saves you now**.

## **Romans 6:3-4**

Or are you unaware that **we who were baptized** into Christ Jesus were baptized into his death? We were indeed buried with him **through baptism into death**, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

## **Colossians 2:12**

You were **buried with him in baptism**, in which you were also raised with him through faith in the power of God, who raised him from the dead.



The teaching authority of the Church, the Magisterium, has clearly stated the role of baptism in the life of the Christian.

### **Lateran Council IV, 1215**

Infallibly defined that baptism was a sacrament of the Church.

### **Council of Lyons II, 1274**

Infallibly redefined that baptism was one of the seven sacraments.

### **Council of Trent, 1545 - 1563**

Again infallibly defined the seven sacraments listing baptism as the opening gateway and foundation of the sacraments.

# Infant Baptism

Catholic Christians among other denominational Christians, e.g., Anglicans, Episcopalians, Lutherans, etc., believe in the efficacy and practice of baptizing infants.

## Acts 2:38-39

Peter (said) to them, "Repent and **be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit. For the promise is made **to you and to your children** and to all those far off, whomever the Lord our God will call."



The New Testament speaks of the baptism of "whole households" which in the normal Greek usage of the time included children.

### **1 Corinthians 1:16**

I (Paul) **baptized the household** of Stephanas also ...

### **Acts 11:13-14**

He related to us how he had seen (the) angel standing in his house, saying, 'Send someone to Joppa and summon Simon, who is called Peter, who will speak words to you by which **you and all your household will be saved.**'

### **Acts 16:15**

After **she** (Lydia of Thyatira) **and her household had been baptized**, she offered us an invitation...

## Acts 16:30-32

Then he (the jailer) brought them (Paul and Silas) out and said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus and **you and your household will be saved.**" So they spoke the word of the Lord to him and to everyone in his house.

## Acts 18:8

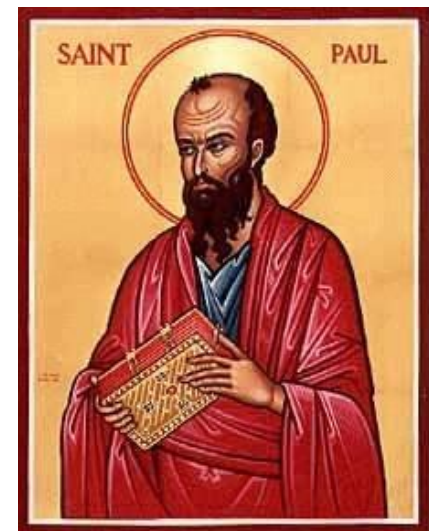
Crispus, the synagogue official, came to believe in the Lord **along with his entire household.**



To the Colossians, Paul paralleled baptism and circumcision. Circumcision was normally administered to children eight days after birth.

## Colossians 2:11-12

In him **you were also circumcised** with a circumcision not administered by hand, by stripping off the carnal body, with the circumcision of Christ. You were **buried with him in baptism**, in which you were also raised with him through faith in the power of God, who raised him from the dead.



To the Corinthians, Paul recalled that just as all the Jews of the Exodus (including children) were baptized into Moses by passing through the Red Sea, they were actually being blessed by Christ.

### **1 Corinthians 10:1-4**

I do not want you to be unaware, brothers, that our ancestors were all under the cloud and all passed through the sea, and **all of them were baptized into Moses in the cloud and in the sea**. All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ.

In Mark's Gospel, we have Jesus' own teaching on children.

## Mark 10:13-16

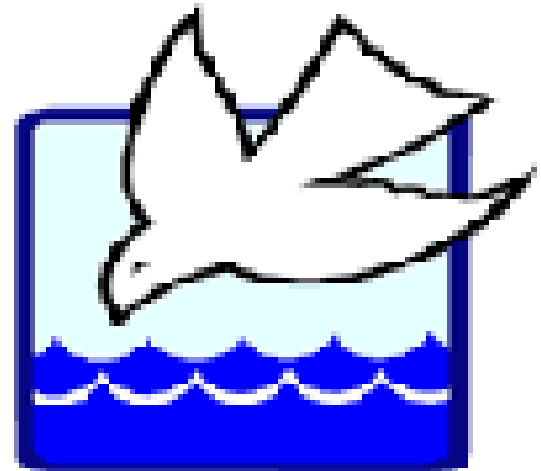
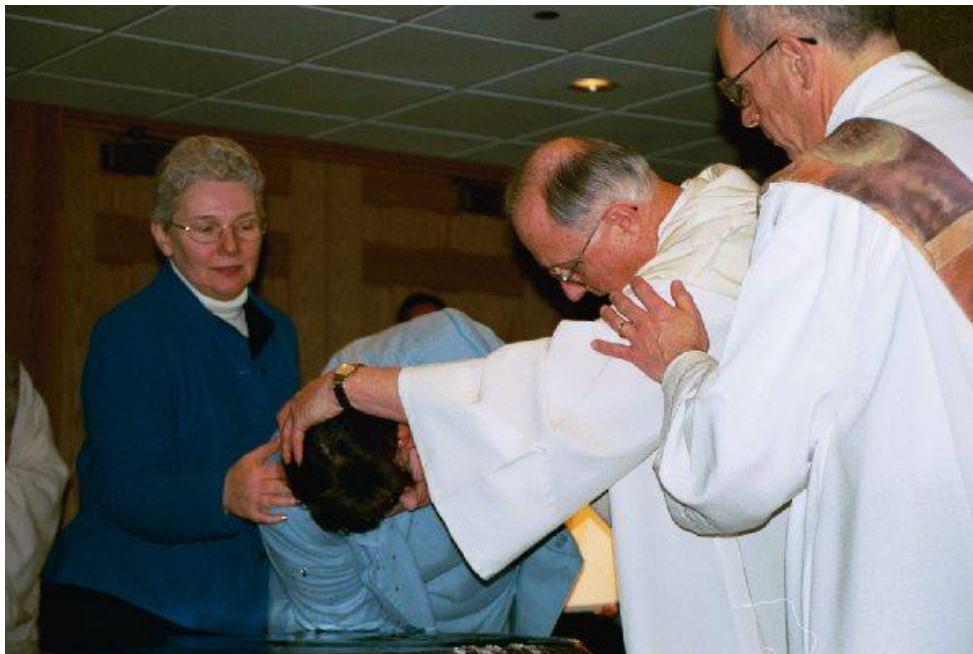
And people were bringing children to him that he might touch them, but the disciples rebuked them. When Jesus saw this he became indignant and said to them, "**Let the children come to me**; do not prevent them, for the kingdom of God belongs to such as these." ... Then he embraced them and blessed them, placing his hands on them.



The Catholic Church teaches that baptism is necessary for salvation after the promulgation of the Gospel *for everyone*, both children and adults.

## John 3:5

Jesus answered (Nicodemus), "Amen, amen, I say to you, **no one** can enter the kingdom of God without being **born of water and Spirit.**"





It is frequently asked by non-believers how an infant is capable of making an act of faith in order to receive baptism. The response of the Catholic Church is to follow the Biblical example of Christ. Jesus accepted the faith of others as an occasion of salvation, forgiveness and healing of another. The Church has always done likewise. In infant baptism, the faith of parents and sponsors is required.



## Mark 2:1-5

When Jesus returned to Capernaum ... They came bringing to him a paralytic carried by four men. Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. When **Jesus saw their faith**, he said to the paralytic, "*Child, your sins are forgiven.*"



## Matthew 8:5-13

When he entered Capernaum, a centurion approached him and appealed to him, saying, "Lord, my servant is lying at home paralyzed, suffering dreadfully." He said to him, "I will come and cure him." The centurion said in reply, "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed. " ... When Jesus heard this, he was amazed and said to those following him, "Amen, I say to you, in no one in Israel have I found *such faith*." ... And Jesus said to the centurion, "You may go; **as you have believed, let it be done for you.**" And at that very hour (his) servant was healed.

The constant teaching of the Church attests to the baptism of infants.

### **Pope Zosimus (417 - 418)**



Approved a teaching of a local council at Carthage which condemned those who denied baptism to newborn infants.

### **Pope Celestine I (422 - 432)**

Taught that both children and infants need the sacrament of regeneration.



## **Pope Innocent II (1130 - 1143) and the Council of Lateran IV**

Condemned those who denied the baptism of children.



## **Pope Innocent III (1198 - 1216)**

Condemned those who said that baptism of children was useless.



## **Pope Clement V (1305 - 1314) in the Council of Vienne**

Defended the necessity of baptism of children.



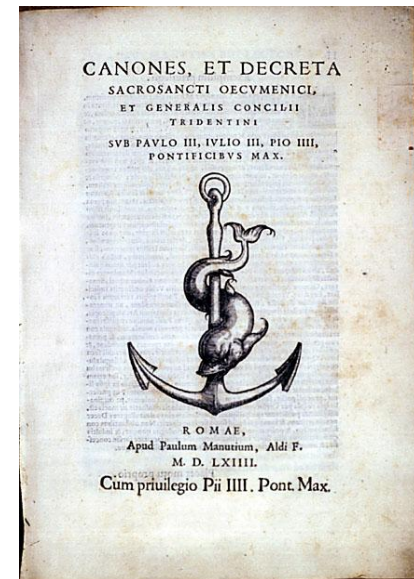
## **Pope Eugene IV (1431 - 1447) in the Council of Florence**

Defended the necessity of baptism of children.



## The Council of Trent (1545 - 1563)

In a number of related canons, defined the absolute necessity of baptism for both children and adults.



# Baptism by Water: Immersion, Pouring, Sprinkling

All Christians believe that baptism by water is essential to the administration of the sacrament.

## John 3:5

Jesus answered (Nicodemus), "Amen, amen, I say to you, no one can enter the kingdom of God without being born of **water** and Spirit."

The Catholic Church believes that a "washing of the body with natural water" is what is required for valid baptism.

## Matthew 28:19

... **baptizing them** in the name of the Father, and of the Son, and of the holy Spirit,



## **Mark 16:16**

Whoever believes and is **baptized** will be saved.

## **Acts 8:36,38**

As they traveled along the road they came to some water, and the eunuch said, "Look, there is water. What is to prevent my being baptized?" ... Then he ordered the chariot to stop, and Philip and the eunuch both went down into the water, and **he baptized him**.

## **Acts 10:47**

"Can anyone withhold the **water for baptizing** these people, who have received the holy Spirit even as we have?"

## **Titus 3:5**

He saved us through the **bath of rebirth** and renewal by the holy Spirit.

## Ephesians 5:26

... to sanctify her, **cleansing her by the bath of water** with the word,

## 1 Corinthians 10:2

... all of them were **baptized into Moses in the cloud and in the sea.**

## 1 Peter 3:21

This **prefigured baptism**, which saves you now.



Ancient Baptisteries



The Apostolic Fathers attested to the practice in the early church.

## The Didache (Syria, 70-110) (Ch 7)

"Regarding baptism, baptize thus. After giving the foregoing instructions, "Baptize in the name of the Father, and of the Son, and of the Holy Spirit" (Mt 28:19) in running water. But, if you have no running water, baptize in any other; and if you cannot in cold water, then in warm. But, if the one is lacking, pour the other three times on the head 'in the name of the Father, and Son, and Holy Spirit'."



## Justin (Martyr) (Rome, 100-165), First Apology, Ch. 61

"They (those to be baptized) then are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water ... The reason for this we have received from the Apostles."



From the earliest times in the Church, baptism was generally administered by immersion. The word *baptizain* means to immerse. The question of the mode of using water was addressed in the early Church.

### **Cyprian (Carthage, 200-258): *Letters*, No. 69:12**

"You have asked ... whether they are to be accounted legitimate Christians, for that they are not to be washed, but sprinkled, with the saving water. ... I think that the divine benefits can in no respect be mutilated and weakened; nor can anything less occur in that case where, with full and entire faith both of the giver and receiver, is accepted what is drawn from the divine gifts ... it ought not to trouble any one that sick people seem to be sprinkled or effused, when they obtain the Lord's grace. "



There are examples in the history of the Church of baptism being administered by sprinkling. It was probably the mode of baptizing that the Apostles used on Pentecost in order to baptize three thousand men.

**From the Apostolic period to the 4th century:**

baptism was administered through total immersion except in cases of necessity.

**From the 4th century to the 8th century:**

baptism by partial immersion in a "baptistery" began, used with a pouring of water.

**From the 6th century to the 11th century:**

baptism of children was effected by totally immersing them in a basin or sink; for adults, custom and use varied.

**From the 11th to the 13th century:**

baptism of children horizontally was the custom in the manner of bath-taking.

### **From the 13th century to the 14th century:**

baptism was effected both by total immersion and partial immersion, and pouring became the custom in some places.

### **From the 15th and 16th centuries:**

baptism was effected more frequently by pouring and immersion became rare.

### **From the 17th century on:**

baptism by immersion was hardly used except in some Uniate churches.

### **By the 19th century:**

pouring almost universally prevailed, even among the Uniate churches.

**Today:** as always, the Catholic Church insists on water for baptism, but the manner of using the water is not a problem: given circumstances and availability, Catholics can choose the manner of water baptism.

# THE SACRAMENT of CONFIRMATION: EMPOWERING





# Confirmation

## 2 Corinthians 1:21-22

But the one who gives us security (Vulgate, *confirmat*, confirms) with you in Christ and who anointed us is God; he has also **put his seal upon us and given the Spirit in our hearts** as a first installment.

In these words, the great Fathers and Doctors of the Church and believers from Apostolic times have seen that sacrament so designated by which the Holy Spirit is confirmed.

From this scripture the sacrament was variously known as "confirmation," "signing," "anointing."

## Acts 8:14-18

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. Then **they laid hands on them and they received the holy Spirit**. When Simon saw that **the Spirit was conferred by the laying on of the apostles' hands ...**



## Acts 19:1-6

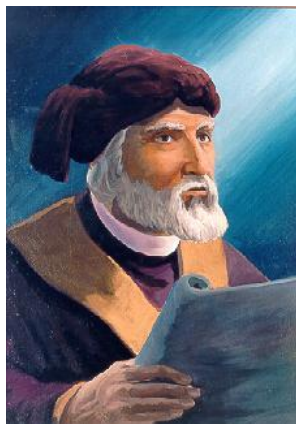
While Apollos was in Corinth, Paul traveled through the interior of the country and came (down) to Ephesus where he found some disciples. He said to them, "Did you receive the holy Spirit when you became believers?" They answered him, "We have never even heard that there is a holy Spirit." He said, "How were you baptized?" They replied, "With the baptism of John." Paul then said, "John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid (his) hands on them, **the holy Spirit came upon them**, and they spoke in tongues and prophesied.

The constant faith of the Church attests to the existence and practice of the conferring the Holy Spirit to believers.

**Pope Clement of Rome (92 - 101 )** in his Letter to the Corinthians listed among the graces given to the people of Corinth "the fullness of the Holy Spirit."



**The Apostolic Father of the Church, Hermas (Rome, 140?),** in his writing, *The Shepherd*, also elaborated this.

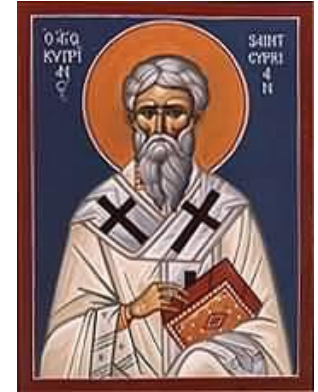


**Tertullian (Rome, 160 - 220)** spoke of confirmation at least seven times and most often listed confirmation between baptism and the Eucharist.



## Cyprian (Carthage, 200 - 258)

wrote of the necessity of the sacrament and distinguished it from baptism and spoke of it as a complement to baptism.



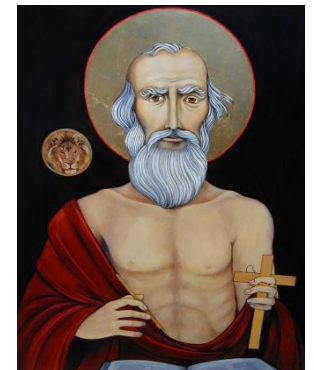
**A local church Council (at Illiberitanum, 300)** stated the rite of administration of confirmation.



**Pope Innocent I (401 - 417)** taught the same rite of confirmation.

## Jerome (Stridon, modern Slovenia, 345 - 419)

asserted the custom of the Church that priests and deacons baptize; that bishops confer the Holy Spirit.



## **Pope Innocent III (1198 - 1216)**

taught that through the imposition of hands on the head of the person being confirmed the Holy Spirit is conferred in abundance and strength.



## **The Council of Lyons II (1274)**

defined the seven sacraments ... and confirmation which is conferred through the hands of the bishop ...

## **The Council of Trent (1545 - 1563)**

condemned the errors of the Reformers about this sacrament. The council fathers defined that confirmation is a true and proper sacrament of the Church.

It is often objected that with the sacrament of Baptism the Christian already has the Holy Spirit. The Christian certainly receives the Holy Spirit in Baptism. But that presence of the Spirit is not in that perfect state or total empowering which Christ promised. The very practice of Christ Himself distinguishes the degrees with which the Holy Spirit is conferred.



Alabaster window in the apse  
of St. Peter's Basilica,  
Vatican City

On the **evening of Resurrection Sunday**, Jesus conferred the Holy Spirit upon the Apostles.

**John 20:22**

He breathed on them and said to them, "Receive the holy Spirit."



**Fifty days later, on the Jewish feast of Pentecost**, the Apostles received the presence of the Holy Spirit and a greater empowering as promised by Christ (John 15:26 and 16:7).

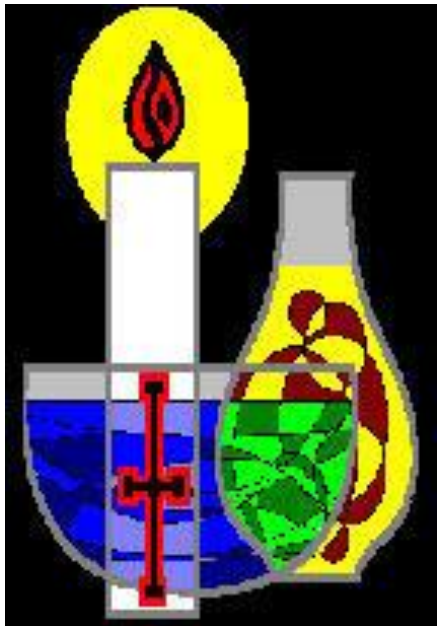
**Acts 2:4**

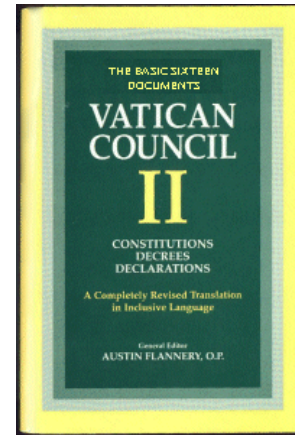
And they were all filled with the holy Spirit ...



# Baptism and Confirmation and the Baptism of the Holy Spirit

Catholic Christians look to the teaching authority of the Church as the sure guide to belief on matters of faith and morals. The latest teaching Council of the Church was Vatican Council II.





## **Vatican Council II *On the Church, 4***

"When the work which the Father had given the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might forever sanctify the Church. All believers have access to the Father through Christ in the one Spirit (Eph 2:18). He is the Spirit of life, a fountain of water springing up to life eternal (Jn 4:14; 7:38-39). Through him the Father gives life to men who are dead from sin, till at last he revives in Christ even their mortal bodies (Rom 8:10-11). The Spirit dwells in the Church and in the hearts of the faithful as in a temple (1 Cor 3:16; 6:19). In them he prays and bears witness to the fact that they are adopted sons (Gal 4:6; Rom 8:15-16, 26). "

"The Spirit guides the Church into the fullness of truth (Jn 16:13) and gives her a unity of fellowship and service. He furnishes and directs her with various gifts, both hierarchical and charismatic, and adorns her with the fruits of his grace (Eph 4:11-12; 1 Cor 12:4; Gal 5:22). By the power of the gospel, he makes the Church grow, perpetually renews her, and leads her to perfect union with her Spouse. The Spirit and the Bride both say to the Lord Jesus, "Come!" (Rev 22:17). Thus the Church shines forth as "a people made one with the unity of the Father, the Son and the Holy Spirit."



The Church emphasizes that a person becomes a Christian and first receives the Holy Spirit through faith and Baptism.

Paul's teaching implies that the Holy Spirit is normally first given or conferred to individuals through belief and water baptism.

### **Ephesians 1:13**

In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit

### **1 Corinthians 12:13**

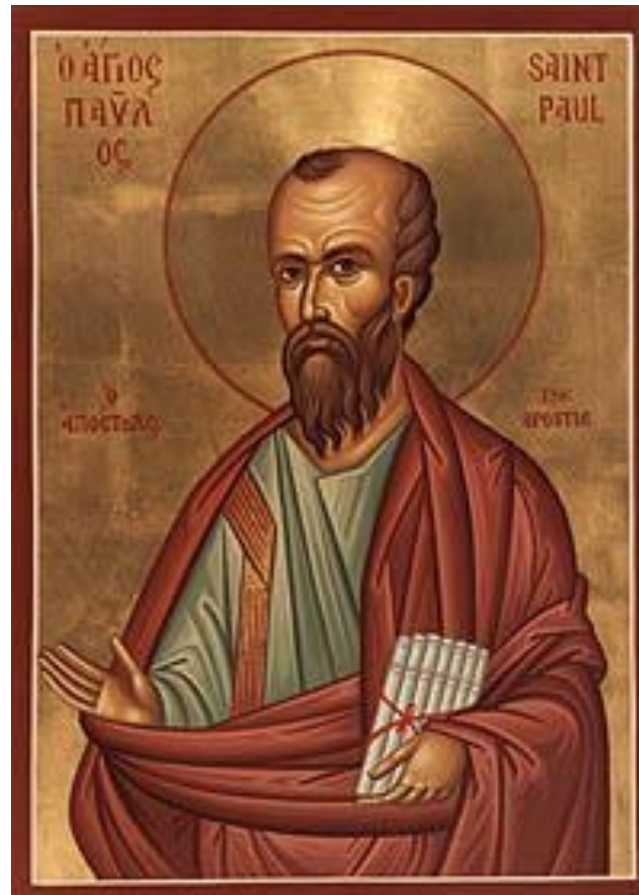
For in one Spirit we were all baptized into one body ...

### **Titus 3:5**

He saved us through the bath of rebirth and renewal by the holy Spirit

## Romans 8:9

Whoever does not have the Spirit of Christ does not belong to him.



The Apostles in the Acts of the Apostles appear to have understood the difference between the presence of the Holy Spirit in Baptism and in a later empowering. If a person were only baptized and did not receive the fullness of the Holy Spirit, the Apostles would pray and lay their hands on them, begging God to send his Holy Spirit in greater measure.

### **Acts 8:14-18**

Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the holy Spirit, for **it had not yet fallen upon any of them**; they had **only been baptized** in the name of the Lord Jesus. Then they laid hands on them and they received the holy Spirit. When Simon saw that **the Spirit was conferred by the laying on of the apostles' hands** ...

The Catholic Christian sacrament of Confirmation originates with this practice.

Water Baptism is not the only time or way that the Holy Spirit comes to live in a person; but the New Testament indicates the importance of being baptized into Christ and thus being sealed with the Holy Spirit.

### **Romans 6:3**

Or are you unaware that we who were **baptized into Christ Jesus** were baptized into his death?

### **Ephesians 1:13**

In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were **sealed with the promised holy Spirit**

## John 3:5

Jesus answered (Nicodemus), "Amen, amen, I say to you, no one can enter the kingdom of God without being born of **water and Spirit**."

Catholic Christians believe that they are first born again of water and the Holy Spirit when they receive the sacrament of Baptism. Catholic Christians also believe that Baptism only begins the work of mission of the Holy Spirit in the life of the believer.

The person who is truly "born again" and "Spirit-filled" is not necessarily the one who has had an extraordinary experience of the Holy Spirit at some point (though this is a blessing), but the person who lives and "walks" with the Holy Spirit; who has put to death the "works of the flesh" and manifests the "fruits of the Spirit." This is what it means to be a "new creation" in Christ Jesus - "the old things have passed away; behold, new things have come" (2 Corinthians 5:17)



Much today is heard of being "baptized in the Spirit." The expression comes from Sacred Scripture.

### **Matthew 3:11**

He (Jesus) will baptize you with the holy Spirit and fire.

### **Mark 1:8**

I (John) have baptized you with water; he (Jesus) will baptize you with the holy Spirit.

### **Luke 3:16**

He (Jesus) will baptize you with the holy Spirit and fire.

### **John 1:33**

On whomever you see the Spirit come down and remain, he is the one who will baptize with the holy Spirit.

The Catholic Church has never claimed that the work of the Holy Spirit is limited exclusively to Baptism.

Confirmation is the Catholic Church's official prayer for the Holy Spirit to empower a person to spread the gospel, to live a fervent Christian life, and share more fully in the mission and ministry of the Church.

Receiving the Holy Spirit in a new way, usually as the result of earnest, expectant prayer, is what many Christians today call being "baptized in the Holy Spirit."

Being "baptized in the Holy Spirit" is actually a "release" or a "coming to consciousness" of the power of the Holy Spirit who already has been given to the believer through the sacraments of the Church.

# THE SACRAMENT of RECONCILIATION



## Reconciliation

Catholic Christians believe, as do some other Christians, that Jesus gave to the Apostles and their successors the power to forgive sins, reconciling sinners to God for sins committed after Baptism.

On numerous occasions, Jesus exercised the power to forgive sin.

### **Mark 2:5**

When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven."

### **Luke 7:47**

So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little.

Jesus scandalized some Jews of his own time by claiming to have the authority to forgive sins.

### **Mark 2:7**

Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?

Jesus clearly stated that he had the authority to forgive sins.

### **Mark 2:10-12**

"But that you may know that the Son of Man has authority to forgive sins on earth"-- he said to the paralytic, "I say to you, rise, pick up your mat, and go home." He rose, picked up his mat at once, and went away in the sight of everyone.

Jesus gave the same authority to Peter.

## **Matthew 16:19**

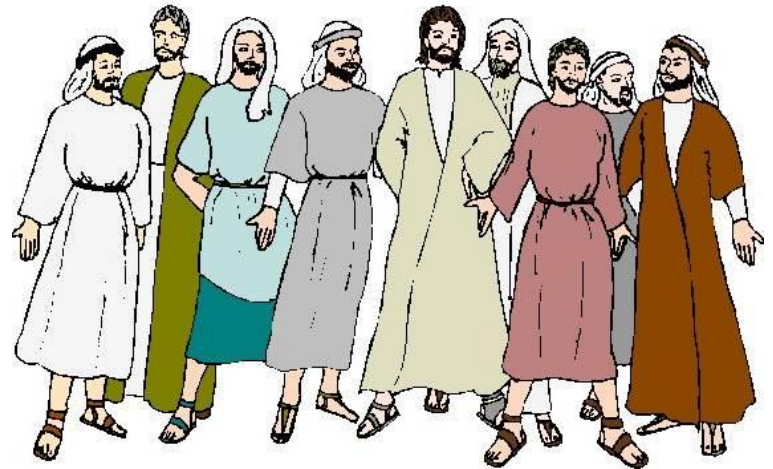
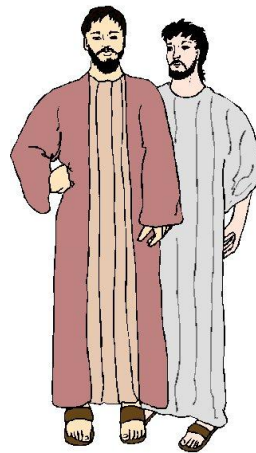
I will give you the keys to the kingdom of heaven.  
Whatever you bind on earth shall be bound in heaven;  
and whatever you loose on earth shall be loosed  
in heaven.



Jesus later gave the same authority to all the Apostles.

## Matthew 18:18

Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.



The Apostle John, an eyewitness, recorded more directly the words of Jesus giving the power to forgive sins to all the Apostles after the testimony of the Resurrection.

### **John 20:23**

Whose sins you forgive are forgiven them, and whose sins you retain are retained.

Many Christians ask why confession of sin is required for forgiveness. The Church responds that the need for personal confession of sin is required in order for forgiveness because that is the only way a confessor can judge whether to forgive or retain sins. A judgment cannot be made unless the sin in question is known and the disposition of the penitent is also known.



The New Testament speaks of confession of sin.

### **James 5:16**

Therefore, confess your sins to one another and pray for one another, that you may be healed.

### **1 John 1:9**

If we acknowledge (confess) our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.

Other New Testament scriptures bear witness that the Apostolic Church acknowledged the use of the power to forgive sins.

### **Acts 2:38**

Peter (said) to them, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit."

### **1 John 1:9**

If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.

### **1 John 2:12**

I am writing to you, children, because your sins have been forgiven for his name's sake.

The constant teaching of the Church and the Fathers of the Church in explicit words testify to the existence and use of the power to forgive sins in the Church.

***The Didache, (70-110), Ch.4:13***

"You shall confess your offenses in church, and shall not come forward to your prayer with a bold conscience. This is the way of life."

***Tertullian (Rome, 160-220), On Modesty, Ch 21, ML 2, 1024***

"But," you say, "the church has the power of forgiving sins."  
This I acknowledge and adjudge more [than you; I] who have the Paraclete Himself in the persons of the new prophets, saying, "The church has the power to forgive sins"



**Ambrose (Tier, 340-397), *On the Holy Spirit*, Bk. 3, Ch 18, ML 16, 808**

"See that sins are forgiven through the Holy Spirit. But men make use of their ministry for the forgiveness of sins, they do not exercise the right of any power of their own. For they forgive sins not in their own name but in that of the Father and of the Son and of the Holy Spirit. They ask, the Godhead gives, the service is of man, the gift is of the Power on high."

**Jerome (Stridon, 345-419), *Letters*, No. 14, ML 22, 352**

"Far be it to censure the successors of the apostles, who with holy words consecrate the body of Christ, and who make us Christians. Having the keys of the kingdom of heaven, they judge men to some extent before the day of judgment, and guard the chastity of the Bride of Christ."



The ecumenical councils of the Church, the official magisterium, also attest to the truth of this sacrament.

### **The Council of Constance (1414 - 1418)**

A Christian has the obligation, over and above heartfelt contrition, of confessing to a priest.

### **The Council of Florence (1438-1445)**

The fourth sacrament is penance.



## The Council of Trent (1545 - 1563)

"But our Lord instituted the sacrament of penance notably on the occasion when after his resurrection, he breathed upon his disciples saying: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22).

The universal agreement of the Father has always understood that by such a striking action and by clear words the power of remitting and of retaining sins, and of reconciling the faithful who have fallen after baptism was communicated to the apostles and to their legitimate successors; ... Therefore this holy council accepts and approves the true meaning of these words of our Lord and condemns the false interpretation of ... those words."

# A Biblical Portrait of Sin

To fully understand what God accomplishes in us when He forgives sin, it is important to look to the Bible for the meaning of sin.

Sin in man is, first, an **aversion or turning away from God.**

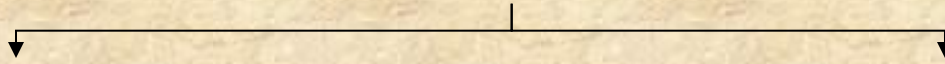
## **Job 34:27**

Because they (humankind) **turned away from him** (God) and heeded none of his ways ...

## **Isaiah 1:2-4**

Hear, O heavens, and listen, O earth, for the Lord speaks: Sons have I raised and reared, but they have disowned me! An ox knows its owner, and an ass, its master's manger; But Israel does not know, my people has not understood. Ah! sinful nation, people laden with wickedness, evil race, corrupt children! They have **forsaken the Lord, spurned the Holy One** of Israel, apostatized.

**SIN**



**Aversion from God**



## **Daniel 9:9-10**

But yours, O Lord, our God, are compassion and forgiveness! Yet we **rebelled against you** and paid no heed to your command, O Lord, our God, to live by the law you gave us through your servants the prophets.

## **Romans 1:19-24**

For what can be known about God is evident to them, because God made it evident to them. Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in what he has made. As a result, they have no excuse; for although they knew God **they did not accord him glory as God or give him thanks**. Instead, they became vain in their reasoning, and their senseless minds were darkened.

While claiming to be wise, they became fools and exchanged the glory of the immortal God for the likeness of an image of mortal man or of birds or of four-legged animals or of snakes. Therefore, God handed them over ...

### **Philippians 3:18-19**

For many, as I have often told you and now tell you even in tears, conduct themselves as enemies of the cross of Christ. Their end is destruction. Their God is their stomach; their glory is in their "shame." Their minds are occupied with earthly things.

### **John 12:43**

For they (the Pharisees) preferred human praise to the glory of God.

## **Matthew 6:24**

"No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."

## **James 4:4**

Adulterers! Do you not know that to be a lover of the world means enmity with God? Therefore, whoever wants to be a lover of the world makes himself an enemy of God.

Sin in man is also a **conversion or turning to created things.**

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**Aversion from God**

**Conversion to Created Things**

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## **Isaiah 22: 12-13**

On that day the Lord, the GOD of hosts, called on you to weep and mourn, to shave your head and put on sackcloth. But look! you feast and celebrate, you slaughter oxen and butcher sheep, You eat meat and drink wine: "**Eat and drink**, for tomorrow we die!"

## **Revelation 18:7**

To the **measure of her boasting and wantonness** repay her (Babylon) in torment and grief ...

Aversion from God leads to eternal death.

### **Romans 6:23**

For **the wages of sin is death** ...

### **Colossians 2:13**

And even when **you were dead (in) transgressions**  
and the uncircumcision of your flesh ...

### **Romans 7:13**

**Sin**, in order that it might be shown to be sin,  
**worked death in me** through the good.



# SIN

**Aversion from God**

**Conversion to Created Things**



**Offends God**



**Eternal Punishment Is Due**



**Death**

Turning to created things leads to punishment from God.

## **Numbers 14:20-23**

The Lord answered (Moses): "I pardon them as you have asked. Yet, by my life and the Lord's glory that fills the whole earth, of all the men who have seen my glory and the signs I worked in Egypt and in the desert, and who nevertheless have put me to the test ten times already and have failed to heed my voice, not one shall see the land which I promised on oath to their fathers. **None of these who have spurned me shall see it.**"

# SIN

**Aversion from God**

**Conversion to Created Things**



**Offends God**

**Personal / Social Values are  
Lessened / Destroyed**



**Eternal Punishment Is Due**

**Temporal Punishment Is Due**



**Death**

**Reparation**

## 2 Samuel 12:13-14

Then David said to Nathan, "I have sinned against the Lord." Nathan answered David: "The Lord on his part has forgiven your sin: you shall not die. But since **you have utterly spurned the Lord by this deed, the child born to you must surely die.**"

## 1 Corinthians 11:29-32

For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. **That is why many among you are ill and infirm, and a considerable number are dying.** If we discerned ourselves, we would not be under judgment; but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world.

## **Revelation 18:7**

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**repay her (Babylon) in torment and grief ...**

The saving power of the blood of Christ saves us from eternal death and washes us free of the guilt of sin.

### **Ephesians 1:7**

In him we have **redemption by his blood**, the forgiveness of transgressions, in accord with the riches of his grace.

### **Ephesians 2:5**

Even when we were dead in our transgressions, (God) **brought us to life** with Christ (by grace you have been saved).

### **Ephesians 2:13**

But now in Christ Jesus you who once were far off have **become near by the blood of Christ.**

## Romans 5:9

How much more then, since we are now **justified by his blood**, will we be saved through him.

# SIN

**Aversion from God**

**Conversion to Created Things**



**Offends God**



**Personal / Social Values are  
Lessened / Destroyed**



**Eternal Punishment Is Due**

**Temporal Punishment Is Due**



**Death**

**Reparation**

**OR**

**Friendship Restored at  
Calvary**



**Grace**



## Colossians 1:14

... in whom (Jesus) **we have redemption**, the forgiveness of sins.

## Hebrews 9:13-14

For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the **blood of Christ**, who through the eternal spirit offered himself unblemished to God, **cleanse our consciences** from dead works to worship the living God.

## Hebrews 13:12

Therefore, Jesus also suffered outside the gate, to **consecrate the people by his own blood**.

## 1 Peter 1:18-20

... realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the **precious blood of Christ** as of a spotless unblemished lamb.

## 1 John 1:7

But if we walk in the light as he is in the light, then we have fellowship with one another, and **the blood of his Son Jesus cleanses us from all sin.**

## Revelation 1:5

To him who loves us and has **freed us from our sins by his blood ...**

The Word of God provides a way for man to do reparation--to remove the temporal punishment due for sin--for the personal or social values lessened or destroyed when man turned to created things in sin.

### **Daniel 4:24**

Therefore, O king, take my advice; **atone for your sins by good deeds**, and for **your misdeeds by kindness to the poor**.

### **Joel 1:14**

**Proclaim a fast**, call an assembly; Gather the elders, all who dwell in the land, Into the house of the Lord, your God, and cry to the Lord!

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**Punishment from God**



**Grace**

**Power of the Keys**

## 1 Kings 21:26-29

He (Ahab) became completely abominable by following idols, just as the Amorites had done, whom the Lord drove out before the Israelites. When Ahab heard these words, he tore his garments and put on sackcloth over his bare flesh. **He fasted**, slept in the sackcloth, and went about subdued. Then the Lord said to Elijah the Tishbite, "Have you seen that Ahab has humbled himself before me? Since he has humbled himself before me, I will not bring the evil in his time. I will bring the evil upon his house during the reign of his son."

## Jonah 3:6-10

When the news reached the king of Nineveh, he rose from his throne, laid aside his robe, **covered himself with sackcloth, and sat in the ashes**. Then he had this proclaimed throughout Nineveh, by decree of the king and his nobles: "Neither man nor beast, neither cattle nor sheep, shall taste anything; they shall not eat, nor shall they drink water. Man and beast shall be covered with sackcloth and call loudly to God; every man shall turn from his evil way and from the violence he has in hand. Who knows, God may relent and forgive, and withhold his blazing wrath, so that we shall not perish." When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them; he did not carry it out.

## Proverbs 16:6

**By kindness and piety guilt is expiated**, and by the fear of the Lord man avoids evil.

## Matthew 6:16-18

When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But **when you fast, anoint your head and wash your face**, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you.

## Mark 9:28-29

When he entered the house, his disciples asked him in private, "Why could we not drive it (deaf/mute spirit) out?" He said to them, "**This kind can only come out through prayer.**"

## **Acts 10:4**

Your **prayers and almsgiving** have ascended as a memorial offering before God.

## **1 Peter 4:8**

Above all, let your love for one another be intense, because **love covers a multitude of sins.**



The constant faith, *paradosis*, of the Church attests to the two-fold effects of sin, aversion from God and conversion to created things, the two-fold punishments due to sin, eternal and temporal, and the satisfaction of one by the blood of Christ and the other by reparation.

**Tertullian (Rome, 160 -220 ),**

**Athanasius (Alexandria, Egypt, 293 - 373 ),**

**Ambrose (Tier, Germany, 340 - 397 ),**

**Jerome (Stridon, Slovenia, 345 - 419 ),**

etc.

The 1994 **Catechism of the Catholic Church** describes the double aspect of sin as follows in **section 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.

# SIN

**Aversion from God**

**Conversion to Created Things**



**Offends God**

**Personal / Social Values are  
Lessened / Destroyed**



**Eternal Punishment Is Due**

**Temporal Punishment Is Due**



**Death**

**Reparation**

**OR**

**OR**

**Friendship Restored at  
Calvary**

**Punishment from God**



**Grace**

**Power of the Keys**

Before death: Indulgences

After death: Purgatory

# The Existence of Sin

It is frequently said that what the Catholic Church taught about sin was not always biblical. Catholic Christianity has always used the Bible as its source for what is sinful. It is important to state that **all sin offends God**. With even the slightest sin in our eyes, we alienate God and are unholy in his sight.

## **Matthew 6:24**

No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon.

## James 4:4-10

Adulterers! Do you not know that to be a lover of the world means enmity with God? Therefore, whoever wants to be a lover of the world makes himself an enemy of God. Or do you suppose that the scripture speaks without meaning when it says, "The spirit that he has made to dwell in us tends toward jealousy"? But he bestows a greater grace; therefore, it says: "God resists the proud, but gives grace to the humble." So submit yourselves to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you of two minds. Begin to lament, to mourn, to weep. Let your laughter be turned into mourning and your joy into dejection. Humble yourselves before the Lord and he will exalt you.

It has been objected that the long standing teaching of the Church of a **distinction between "mortal" and "venial" sin** was an artificial distinction. But it was the Apostle John, Evangelist and author of three epistles as well as the Book of Revelation, from whom the church took that distinction among sins.

## 1 John 5:16-17

If anyone sees his brother sinning, if the sin is **not deadly** (*venial*), he should pray to God and he will give him life. This is only for those whose sin is not deadly. There is such a thing as **deadly sin** (*mortal*), about which I do not say that you should pray. All wrongdoing is sin, but there is sin that is not deadly.

The Church is also criticized for **teaching sin by lists**. But again it is from the Bible itself that the Church takes the lead in teaching the word of God about those behaviors which are sin.

### **Mark 7:20-23**

(Jesus said) "But what comes out of a person, that is what defiles. From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly. All these evils come from within and they defile."

## **Galatians 5:19-21**

Now the works of the flesh are obvious: immorality, impurity, licentiousness, idolatry, sorcery, hatreds, rivalry, jealousy, outbursts of fury, acts of selfishness, dissensions, factions, occasions of envy, drinking bouts, orgies, and the like. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

## **Ephesians 4:25-31**

... putting away falsehood ... Be angry but do not sin ... The thief must no longer steal ... No foul language should come out of your mouths ... All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice.



## **Ephesians 5:3-7**

Immorality or any impurity or greed must not even be mentioned among you, as is fitting among holy ones, no obscenity or silly or suggestive talk, which is out of place, but instead, thanksgiving. Be sure of this, that no immoral or impure or greedy person, that is, an idolater, has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty arguments, for because of these things the wrath of God is coming upon the disobedient. So do not be associated with them.

## **Ephesians 5:18**

And do not get drunk on wine, in which lies debauchery

## **Matthew 5:28**

But I say to you, everyone who looks at a woman with lust has already committed adultery with her in his heart.

## **Matthew 5:32**

But I say to you, whoever divorces his wife (unless the marriage is unlawful) causes her to commit adultery, and whoever marries a divorced woman commits adultery.

## **Matthew 5:34**

But I say to you, do not swear at all.

## **Revelation 21:8**

But as for cowards, the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshippers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur, which is the second death.

## **1 Corinthians 6:9-10**

Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived; neither fornicators nor idolaters nor adulterers nor boy prostitutes nor practicing homosexuals nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God.

# Indulgences

By definition, an indulgence is the remission in whole or in part of the temporal punishment due to personal sin, provided that the sin has already been forgiven. The power invested in the Church and her bishops and priests to grant indulgences is found in several scriptures.

To Peter alone Jesus granted the first power to bind and loose anything.

## **Matthew 16:19**

I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.

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**Conversion to Created Things**



**Offends God**

**Personal / Social Values are  
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**Eternal Punishment Is Due**

**Temporal Punishment Is Due**



**Death**

**Reparation**

**OR**

**OR**

**Friendship Restored at  
Calvary**

**Punishment from God**



**Grace**

**Power of the Keys**

Before death: Indulgences

After death: Purgatory

To all the disciples Jesus later granted the same power to bind and loose.

### **Matthew 18:18**

Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

To all the disciples Jesus gave the power to forgive sins.

### **John 20:21-23**

(Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."

As can be seen from the nature of personal sin, as man turns from God and towards created things, man incurs both guilt and punishment. Through the blood of Jesus, all guilt of sin--turning from God--is remitted through confession of sin. Punishment, limited temporal punishment due to sin--preferring created things to God--still remains.

### **Numbers 14:20-23**

The Lord answered (Moses): "I pardon them as you have asked. Yet, by my life and the Lord's glory that fills the whole earth, of all the men who have seen my glory and the signs I worked in Egypt and in the desert, and who nevertheless have put me to the test ten times already and have failed to heed my voice, not one shall see the land which I promised on oath to their fathers. None of these who have spurned me shall see it."

## **2 Samuel 12:13-14**

Then David said to Nathan, "I have sinned against the Lord." Nathan answered David: "The Lord on his part has forgiven your sin: you shall not die. But since you have utterly spurned the Lord by this deed, the child born to you must surely die."

## **1 Corinthians 11:29-32**

For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by (the) Lord, we are being disciplined so that we may not be condemned along with the world.



The three classic actions leading to indulgences are **prayer, good deeds and almsgiving.**

### **Proverbs 16:6**

By **kindness and piety** guilt is expiated, and by the fear of the Lord man avoids evil.

### **Daniel 4:24**

Therefore, O king, take my advice; atone for your sins by **good deeds**, and for your misdeeds by kindness to the poor; then your prosperity will be long.

## **Luke 19:8-9**

But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall **give to the poor**, and if I have extorted anything from anyone I shall repay it four times over." And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham."

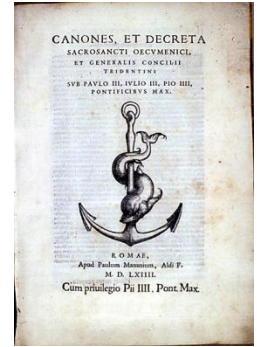
## **Acts 10:4**

Your **prayers and almsgiving** have ascended as a memorial offering before God.

The teaching Magisterium of the church in ecumenical council also affirms indulgences.

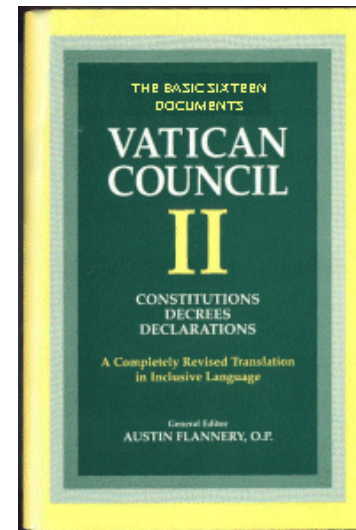
## Council of Trent (1545-1563), Decree on Indulgences, Session 25

"Christ gave the power of granting indulgences to the Church, and since the Church has, even in ancient times, made use of this divinely given power (Mt. 16:19; 18:18), the holy council teaches and commands that **the usage of indulgences--a usage most beneficial to Christians and approved by the authority of the holy councils--should be kept up in the Church**; and it anathematizes those who say that indulgences are useless, or that the Church does not have the power of granting them."



# Vatican Council II (1962-1965), *Constitution of the Revision of Indulgences, No. 1*

The doctrine of indulgences and their practice have been in force for many centuries in the Catholic Church. They would appear to be **solidly founded on Divine Revelation, handed down "from the apostles."**



## **Catechism Section 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.

## **Catechism Section 1473**

The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."

## Catechism Sections 1478-1479

An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.

Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.

To Go to Part 2 of  
The Sacraments: The Life of the Christian

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