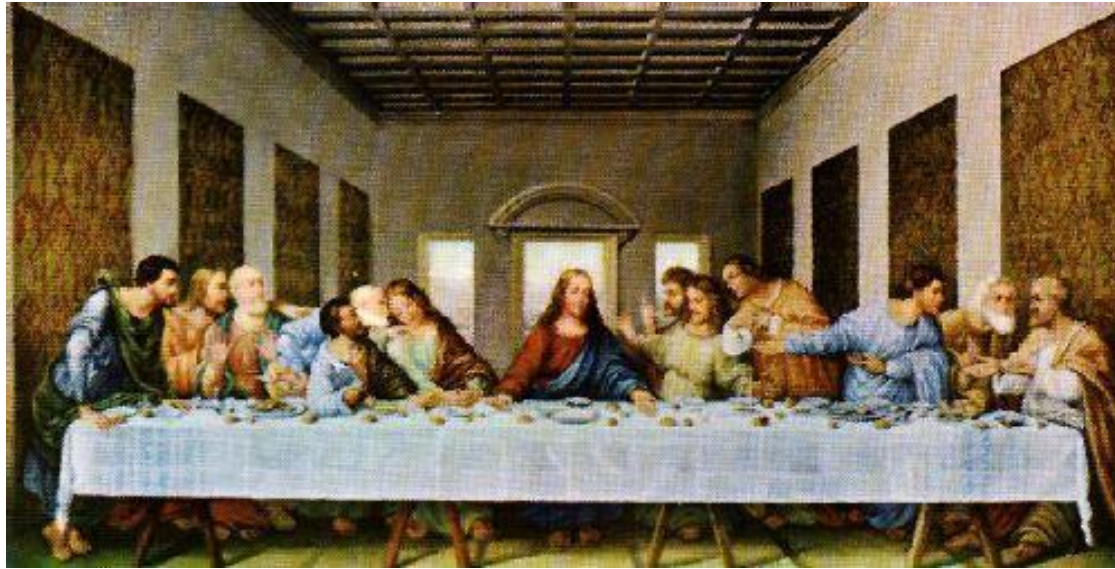


THE EUCHARIST:

The Body and Blood of Jesus Christ



The Eucharist: The Lord's Supper

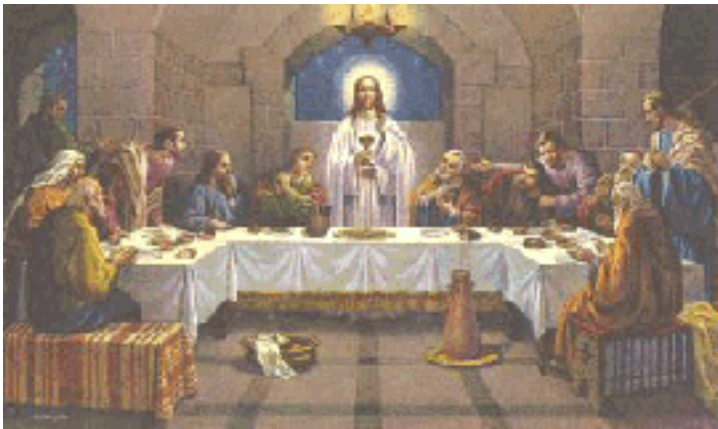


Catholic Christians share with most Christians the faith that Jesus Christ, on the night he was betrayed, ate a final or last supper with his Apostles.

This final meal was also the celebration of the **Jewish Passover** or **Feast of the Unleavened Bread** which commemorated the passing over of the Jews from the death in slavery to the Egyptians to life in the Promised Land.

Christians differ in the meaning this Last Supper has to them and the Church today. Catholic Christians together with other historical Christian Churches (e.g., Eastern Orthodox and Byzantine Christians, Lutherans, Anglicans and some Episcopalians, etc.) believe **the literal words of Jesus** - that the bread and wine are truly his body and blood.

Other later Christian Churches profess **a mere symbolic or mystical meaning** to the words of Jesus.



The faith of the Catholic Church is based on both a fundamental **principle of hermeneutics** and the constant faith of the Church from Apostolic times.

The Catholic Church teaches that the first principle of hermeneutics--the science of the translation and interpretation of the Bible--is the literal meaning of the text.

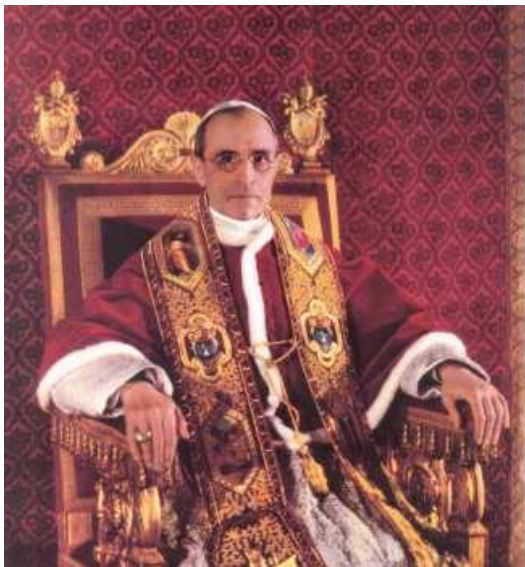
***Spiritus Paraclitus* Benedict XV, September 15, 1920**

As Jerome insisted, **all biblical interpretation rests upon the literal sense ...**



Divino Afflante Spiritus, Pius XII, September 30, 1943

... discern and define that **sense of the biblical words which is called literal** ... so that the mind of the author may be made clear. ... the exegete must be principally **concerned with the literal sense** of the Scriptures.



The definition of **the literal sense**:

The sense which the human author directly intended and which his words convey.

The first writer of the New Testament was **the apostle Paul**. His **Letter to the Corinthians** was written as early as **56 AD**, earlier than the first Gospel, Mark's, written about 65 AD.

Paul was also not an eyewitness to what he wrote but testifies to his source.



Paul's
Letter to the Corinthians

Mark's
Gospel

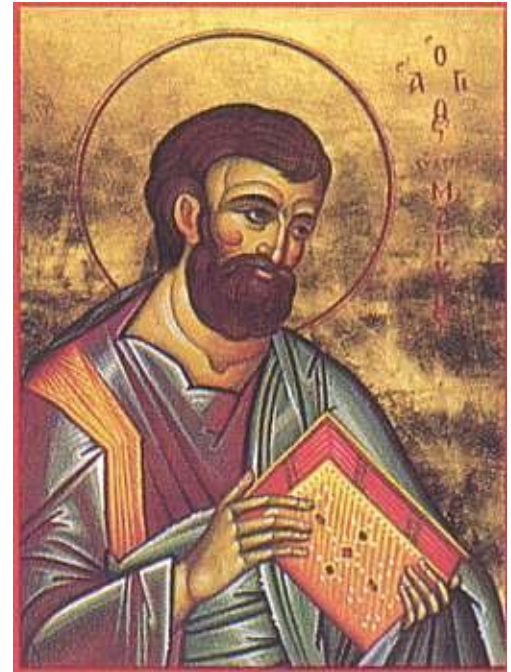
BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

1 Corinthians 11:23-29

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "**This is my body** that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "**This cup is the new covenant in my blood**. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

The next New Testament text in chronological order would have been **Mark's Gospel**. Written about **65 AD**, in Rome, Mark, not an eyewitness, probably heard the account of the Last Supper he recorded from the Apostle Peter.

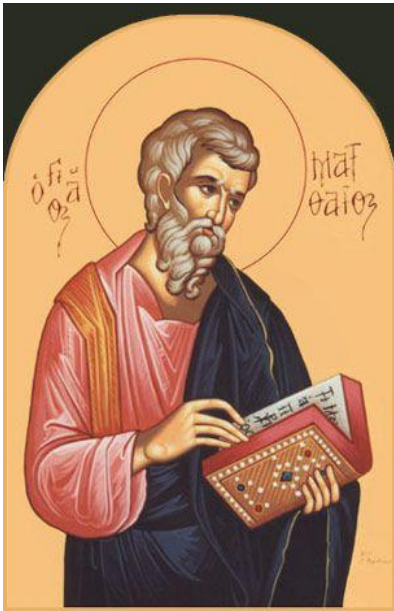


Mark 14:22-24

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. He said to them, "**This is my blood of the covenant**, which will be shed for many."

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100



The third account of the Last Supper could be **Matthew's**. Matthew, the tax collector Levi, was an eyewitness to the meal. He was one of the twelve Apostles. Matthew probably wrote his Gospel in **the 70s**.

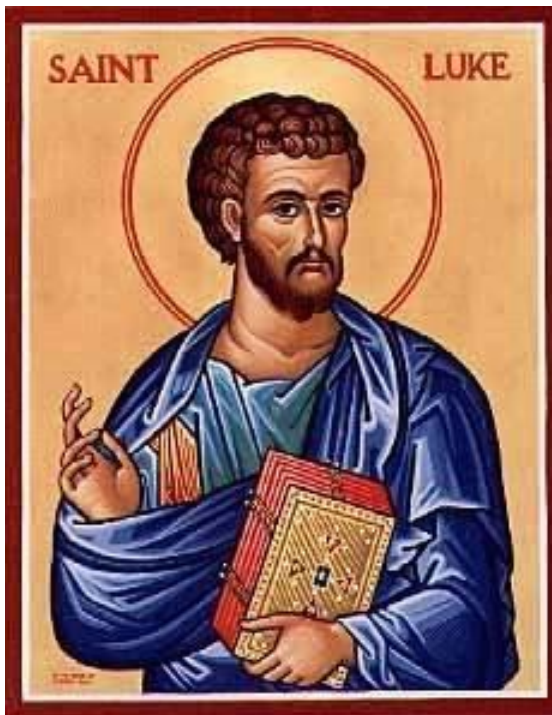
Matthew 26:26-28

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; **this is my body**." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for **this is my blood** of the covenant, which will be shed on behalf of many for the forgiveness of sins."

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

Luke's account of the Last Supper, written from the standpoint of a Gentile convert and a non-eyewitness, probably heard the details of the Last Supper from Paul. Luke was a traveling companion of Paul. Luke also wrote in **the 70s**.



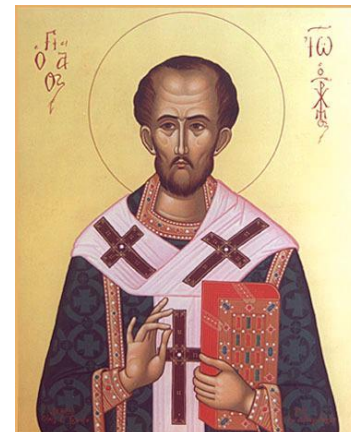
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Luke 22:15-20

He (Jesus) said to them, "I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it (again) until there is fulfillment in the kingdom of God." Then he took a cup, gave thanks, and said, "Take this and share it among yourselves; for I tell you (that) from this time on I shall not drink of the fruit of the vine until the kingdom of God comes." Then he took the bread, said the blessing, broke it, and gave it to them, saying, "**This is my body**, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "**This cup is the new covenant in my blood**, which will be shed for you."

The beloved disciple, **John**, the last of the New Testament writers, wrote his Gospel in **the 90s**. John was an eyewitness to the events of the Last Supper (John 6:30-68).



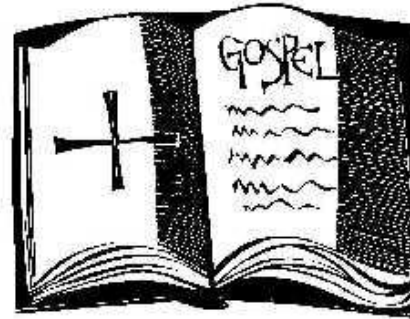
John 6:53-56

Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For **my flesh is true food**, and **my blood is true drink**. Whoever eats my flesh and drinks my blood remains in me and I in him."

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

Hence Catholic Christian belief in the real presence of Jesus Christ in the Eucharist rests upon the literal meaning of the words of the Last Supper as recorded by the Evangelists and Paul.



The **uniformity of expression** across the first four authors affirms the literalness. Belief in the real presence demands faith--the basis of new life as called for by Christ throughout scripture. But faith in signs conferring what they signify is the basis also for the Incarnation--appearances belying true meaning. The true significance of the real presence is sealed in John's gospel. Five times in different expressions, Jesus confirmed the reality of what he means.

John 6:51



I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.

John 6:53



Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.

John 6:54



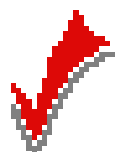
Whoever eats my flesh and drinks my blood has eternal life.

John 6:55



For my flesh is true food, and my blood is true drink.

John 6:56



Whoever eats my flesh and drinks my blood remains in me and I in him.

The best way a person can **make a clear literal point** is **repetition of the same message in different ways**. Jesus did this. Those around him clearly understood what he was saying--**cannibalism and the drinking of blood**--both forbidden by Mosaic Law.

John 6:60,66

Then many of his disciples who were listening said, "This saying is hard; who can accept it?" ... As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him.

Had these disciples mistaken the meaning of Jesus' words, Jesus would surely have known and corrected them. He didn't. They had clearly understood his meaning--Jesus' flesh was to be really eaten; his blood to be really drunk.

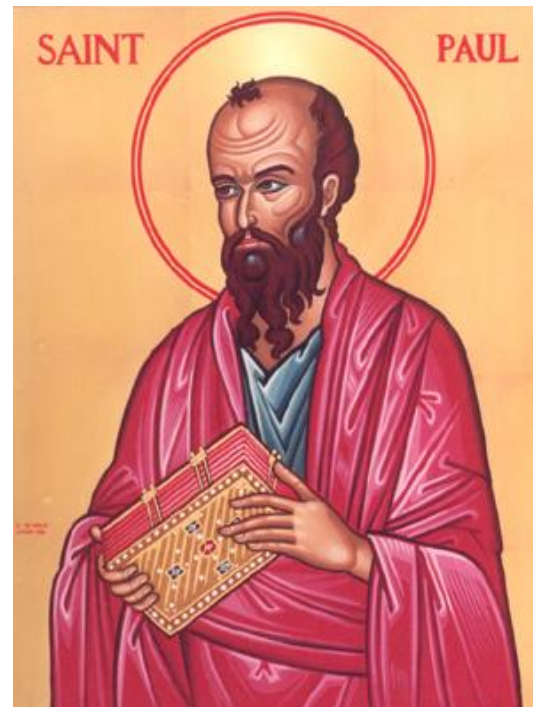
Non believers often respond that even at the Last Supper, the apostles did not sense that they had flesh in their hands and blood in their cup. But Jesus is God. The creative literalness of the words: "This is my body; this is my blood" must be believed. God cannot lie. And God can turn bread into flesh and wine into blood without the appearances of bread and wine changing.

Medieval philosophers and theologians called this expression of Divine Truth and Creative Power "transubstantiation". Yes, God can change the substance of any created matter while the appearances remain unchanged. And this demands faith.

Paul confirms elsewhere in his letters the reality of the real presence.

1 Corinthians 10:16

The cup of blessing that we bless, is it not **a participation in the blood of Christ**? The bread that we break, is it not **a participation in the body of Christ**?



The persuasion of the Church from Apostolic times about the objective reality of these words of Christ is clear from many documents.

St. Ignatius of Antioch,
Epistle to the Romans, c. 105

"I have no taste for corruptible food nor for the pleasures of this life. I desire **the bread of God**, which is **the flesh of Jesus Christ**, who was of the seed of David; and for drink I desire **His blood**, which is love incorruptible."



Irenaeus (Asia Minor, 140 - 202), **Tertullian** (Rome, 160 - 220), **Cyprian** (Carthage, 200 - 258) are just a few of the earliest who attest to the objective reality of the words of Christ.

In the Church in Alexandria, **Athanasius** (293 - 373) and **Cyril** (376 - 444) equally attest to the literal meaning of the words of Christ at the Last Supper.

In the Church in Palestine, **Cyril** (Jerusalem, 315 - 387) and **Epiphanius** (Salamis, 367 - 403) also affirm in their teaching the same reality.



Unanimity is found across the universal church until the 11th century. Berengar (Tours, France, 1000 - 1088) was one of the first to **deny the real presence** by arguing that Christ is not physically present, but only symbolically.

The Council of Rome (a local council), 1079, taught against Berengar that the Eucharist is truly the body and blood of Christ.

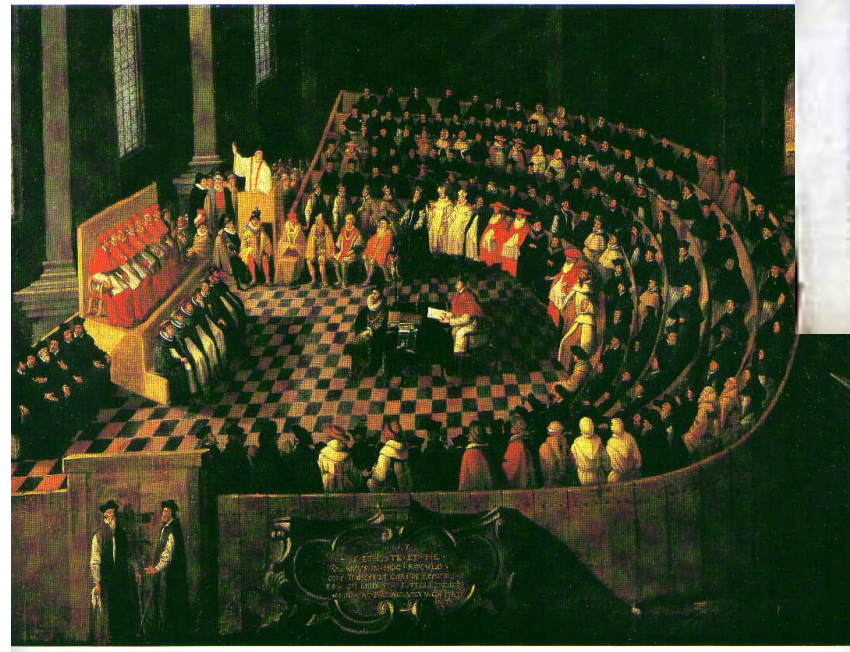
By the 16th century, some Reformers (excluding Luther) also taught that Christ's presence in the Eucharist was only **figurative or metaphorical**. Since there were other opinions being taught as truth (figurative presence and metaphorical presence) a teaching authority had to be appealed to discern error from the truth. The way of the Church was to follow the model of Acts 15.

Berenger Council of Rome Reformation



100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000

The **Council of Trent** (1545 - 1563) defined the real presence of Christ in the Eucharist, and the Eucharist as both the continuing sacrifice of Christ and a real sacrament. The institution of the Eucharist as sacrament was contained in the words "Do this in remembrance of me."



Council of Trent, opening, 1548

The Mass: Synagogue Service and Last Supper

Catholic Christians celebrate the Eucharist in the liturgical act called **the Mass**. The word Mass comes from the Latin *missa* ("sent"). It was taken from the formula for dismissing the congregation: ***Ite missa est*** ("Go, the Eucharist has been sent forth") referring to the ancient custom of sending consecrated bread from the bishop's Mass to the sick and to the other churches.



The Mass contains two parts: the liturgy of the Word and the Liturgy of the Eucharist.

The **Liturgy of the Word** is a copy of the **Jewish synagogue service** of the first century: readings from Scripture followed by responses from the congregation often from the Book of Psalms.



Ruins of the synagogue at Capernaum



The **Liturgy of the Eucharist** is a **reenactment of the Last Supper**. A celebrant does what Christ did: take bread and wine and say the same words Christ said and then share the now consecrated bread and wine with the congregation.

Catholics believe that the bread and wine become the real Body and Blood of Jesus Christ and remain such until the elements are entirely consumed. The Body and Blood not consumed at one Eucharist are reserved for the next celebration of the Eucharist and venerated as the Body and Blood of Jesus.



Blessed Sacrament Chapel

Eucharistic Benediction

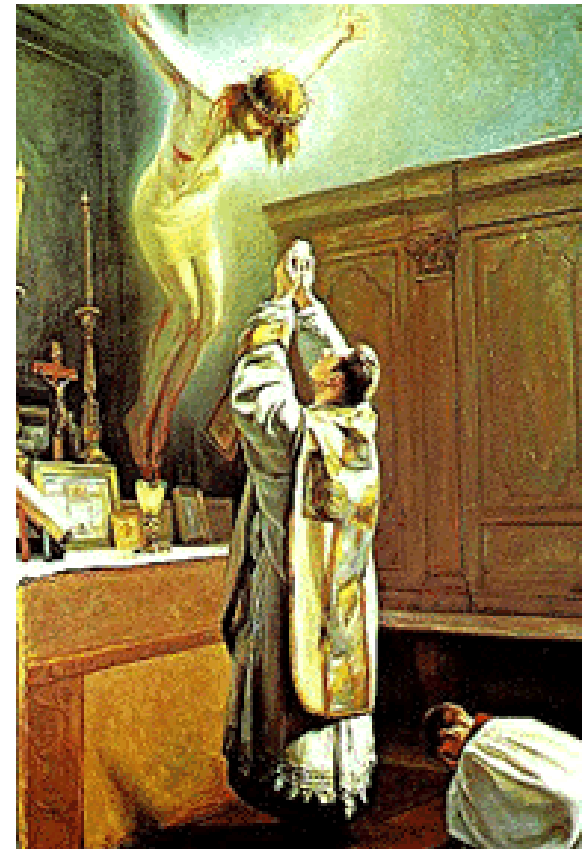


Remembrance: One Sacrifice--Calvary--Continued

Catholic Christians take the word of God seriously and seek to remember Christ in the Last Supper "as often as" possible. And in doing this proclaim the death of the Lord until he comes.

1 Corinthians 11:24-26

"This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, **as often as** you drink it, in remembrance of me." For **as often as** you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.



Luke 22:19

"This is my body, which will be given for you; **do this in memory of me.**"



Catholic Christians also believe that there is only one sacrifice, Jesus', but following the command "as often as" to proclaim the death of the Lord, **the sacrifice of Christ is made physically present to every Christian in all places in every age.**

The Eucharist makes the a-temporal a-physical actions of Christ's redeeming action truly present to us always and everywhere.

This is incarnational.

Following the word of God, Catholics also know that Christ is not and cannot be re-sacrificed. This has never been the teaching of the Catholic Church.

Hebrews 10:12

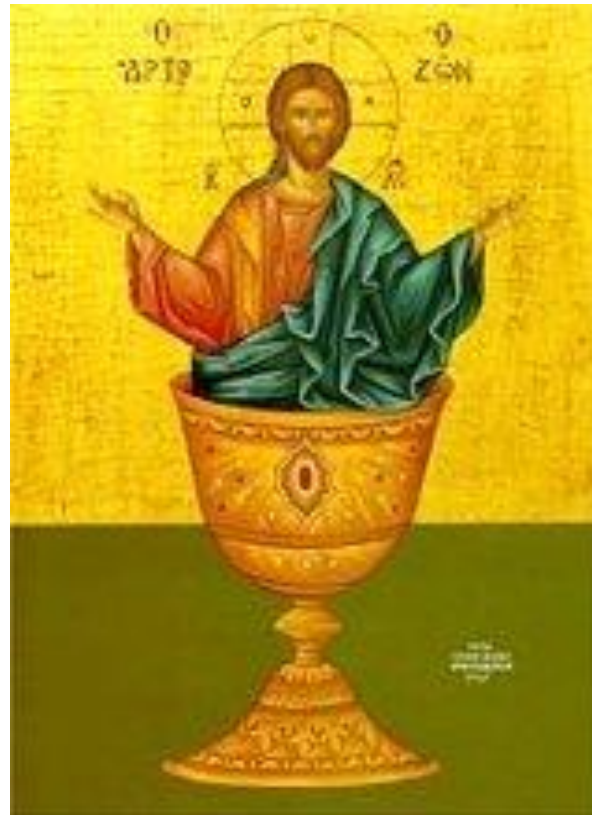
But this one (Jesus) offered **one sacrifice** for sins ...

Hebrews 7:27

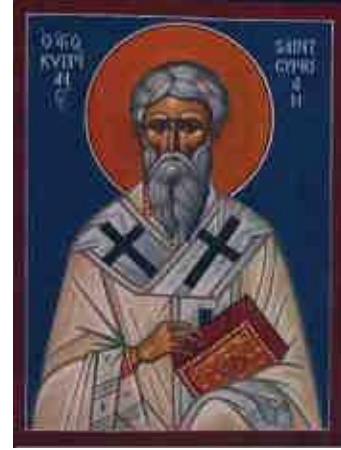
He has no need, as did the high priests, to offer sacrifice day after day, first for his own sins and then for those of the people; **he did that once for all** when he offered himself.

Hebrews 9:25-28

Not that he might offer himself repeatedly ... But now once for all he has appeared at the end of the ages to take away sin by his sacrifice. ... Christ, **offered once** to take away the sins of many ...



The constant faith of the Church from the Apostolic Fathers attests to the fact that the Mass was the one Sacrifice of Calvary made present to the faithful.



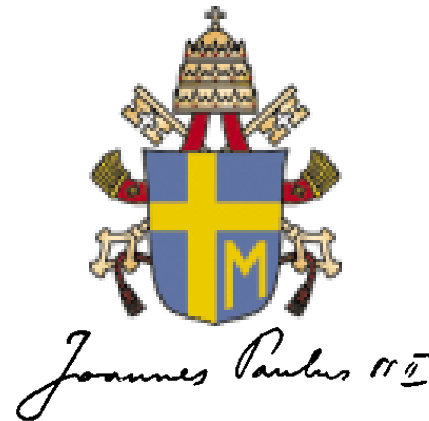
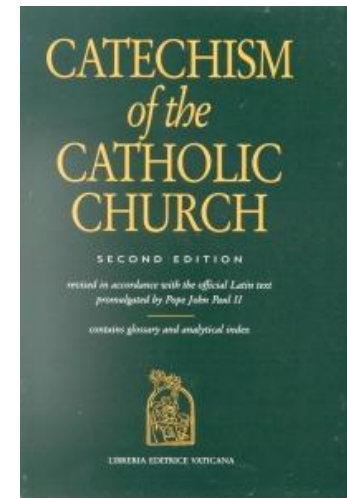
Cyprian (Carthage, 200-258), *Letters*, No 63:9 (To Caecilian)

In which portion we find that the cup which the Lord offered was mixed, and that that was wine He called His Blood. Whence it appears that the blood of Christ is not offered if there be no wine in the cup, nor the Lord's sacrifice celebrated with a legitimate consecration unless our oblation and sacrifice respond to His passion.

The 1994 ***Catechism of the Catholic Church*** makes this statement explicitly.

Catholic Catechism Section 1104

Christian liturgy not only recalls the events that saved us but actualizes them, makes them present. **The Paschal mystery of Christ is celebrated, not repeated.** It is the celebrations that are repeated, and in each celebration there is an outpouring of the Holy Spirit that makes the unique mystery present.



Catholic Catechism Section 1085

"In the Liturgy of the Church, **it is principally his own Paschal mystery that Christ signifies and makes present.** During his earthly life Jesus announced his Paschal mystery by his teachings and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the dead, and is seated at the right hand of the Father "once for all." His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is -- all that he did and suffered for all people -- participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life. "

Transubstantiation

The Catholic Church through history approached her faith life with the clarification of language. That is, she translated the essentials of revealed faith into the vocabulary of living language.

- ✓ To the revealed Word that there is "Father, Son and Holy Spirit" the Church labeled the belief "Trinity."
- ✓ To the revealed Word that the "Son of God became man" the Church labeled the belief "Incarnation."
- ✓ To the revealed Word that the "blood of Christ spilled on Calvary saved us" the Church labeled the belief "Redemption."
- ✓ To the revealed Word that "my flesh is true food, my blood is true drink" the Church labeled the belief "Transubstantiation."

Transubstantiation reflects Catholic faith in the literalness of the words of the Bible. Jesus (omnipotent God) said: "This *is* my body; this *is* my blood." And again Jesus said: "I am the bread of life;" "My flesh is true food; my blood is true drink;" "He who eats my flesh and drinks my blood ...;" etc.

Catholics take Jesus at His word: the bread *is* his body; the wine *is* his blood.

From the Apostles at the Last Supper until today, the bread and wine of Eucharist looks and feels and tastes like bread and wine in the eating and drinking.

Similar to all of God's Word, **faith is essential**. Faith in what? in the words of Jesus even though the bread does not look, feel, taste like flesh; even though the wine does not look, feel, taste like blood.

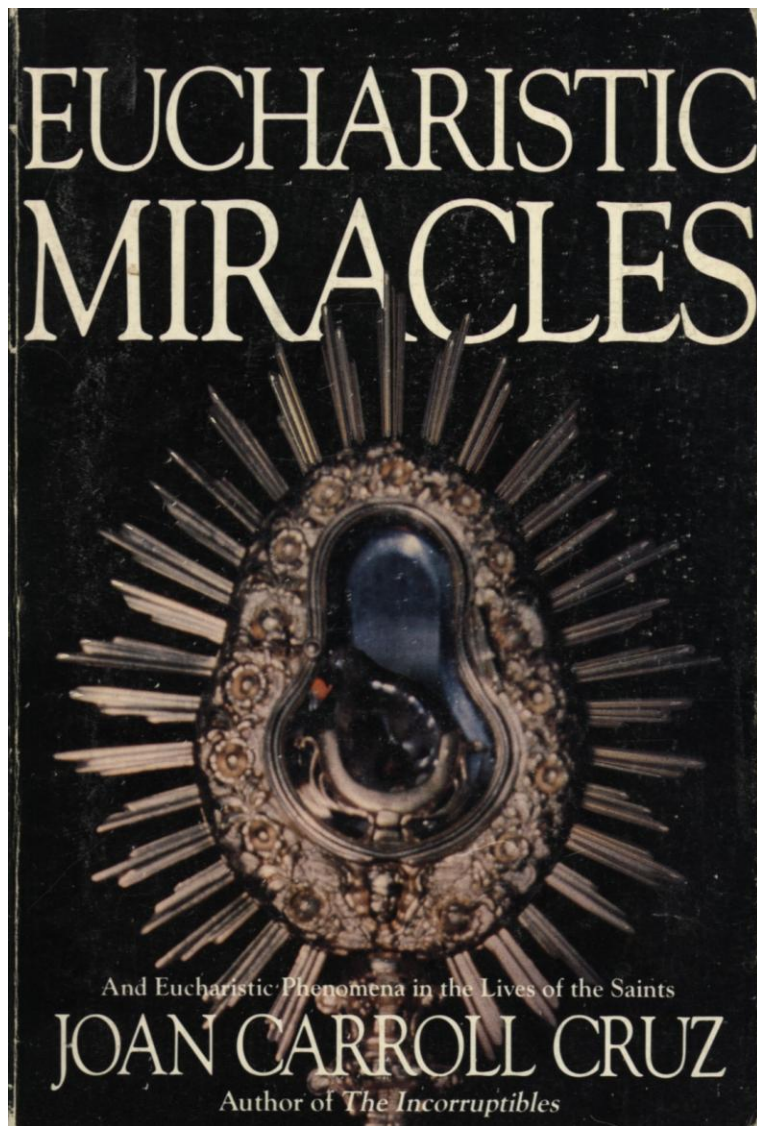
Medieval philosophers and theologians sought simply to label this simple biblical faith: Jesus said that bread is his body and wine is his blood even though it did not appear to change into visible flesh and blood.



Transubstantiation means that the **substance** part of the bread and wine elements changes; bread becomes Jesus' body and wine becomes Jesus' blood; but the **accidental** parts--sight, taste, smell, touch of bread and wine--do not.

Catholics believe that since Jesus said it and He is God, he can do it. They believe! "Transubstantiation" merely labels it.

In everyday life, it is not at all uncommon to believe in things people cannot perceive by the senses: wind, electricity, love, peace, etc. All the more when Jesus says it.



Not the reason
we believe;

but our faith is affirmed.



Lanciano, Italy, 8th Century

A priest has doubts about the Real Presence; however, when he consecrated the Host it transformed into flesh and blood.

This miracle has undergone extensive scientific examination and can only be explained as a miracle. The flesh is actually cardiac tissue which contains arterioles, veins, and nerve fibers.

The blood type as in all other approved Eucharistic miracles is type AB.



Santarem, Portugal, 1246

A host brought to a sorceress started to bleed... Fear overcame her and she went home and put the Host in a trunk, wrapped in her handkerchief and covered with clean linen. During the night she and her husband were awakened by a bright light coming from the trunk which illuminated the room. The wife told her husband of the incident and that the trunk contained a Consecrated Host. Both spent the night on their knees in adoration. A priest was called and took the Host back to the church and sealed it in melted beeswax.

Bagno, Italy 1412 AD

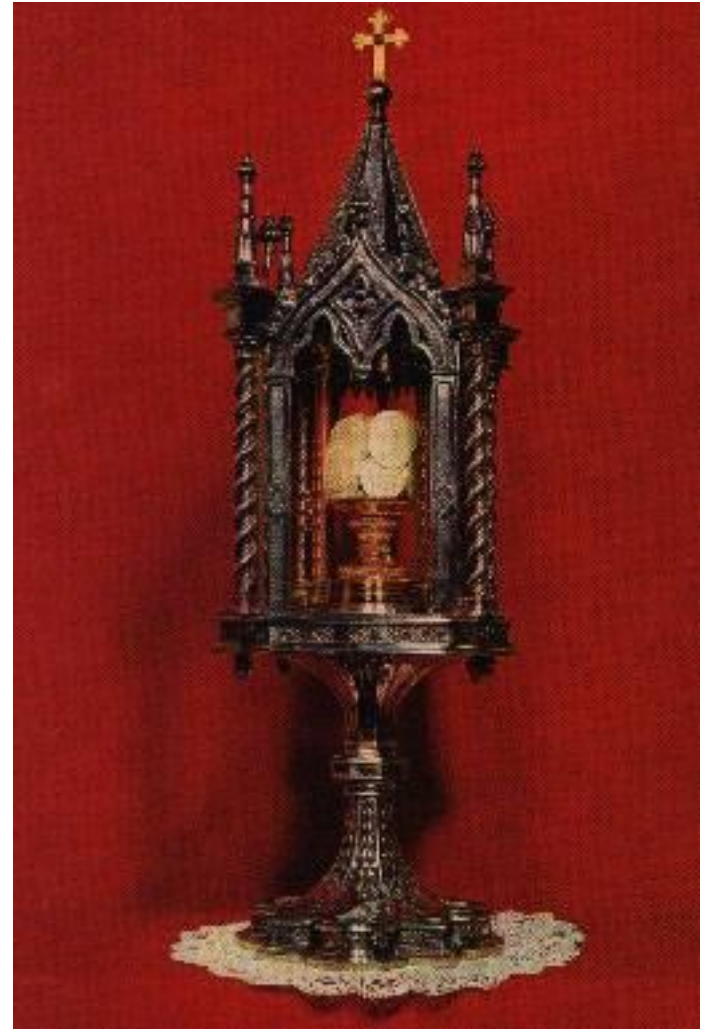
This Eucharistic miracle occurred in the small Italian town of Bagno di Romagna as a priest was celebrating Mass and having great doubts about the True Presence of Our Lord in the Eucharist. After consecrating the wine, he looked into the chalice and was shocked to see wine turned to blood. It began to bubble out of the chalice and onto the corporal. Shaken by the event, the priest prayed for forgiveness.

He eventually was given the title Venerable because of the pious life he led after the miracle. In 1958 an investigation confirmed the corporal contained human blood and still retained properties of blood nearly 600 years later.



Sienna, Italy, August 17, 1730

Consecrated Hosts remain perfectly preserved for over 250 years. Rigorous scientific experiments have not been able to explain this phenomena.



Betania, Venezuela 1991



This miracle occurred during Mass in Betania, Venezuela, on the feast of the Immaculate Conception in 1991. A Consecrated Host, truly the flesh of Our Lord, began to bleed. A subsequent medical team concluded that the material extruded from the Host was blood of human origin. The local bishop declared it a sign of transubstantiation saying, "God is trying to manifest to us that our faith in the consecrated Host is authentic."

Mercy Sunday, April 10, 1994, Yardville, New Jersey

Father Robert J. Rooney was celebrating morning Mass. As he elevated the Host and spoke the words of consecration, red substance flowed out of the Eucharist; this anomaly is easily seen in three of the four quadrants of the consecrated Eucharist. The altar boys and the reader also saw this event and commented on the "strange" color of the Host.



Pentecost, June 11, 2000, Rome Italy

While Bishop Claudio Gatti was celebrating Mass in the Church of the Mother of the Eucharist, blood began to come out from the host. During the breaking of the bread, the blood kept on dropping before the eyes of the present people. The bishop had to consume the blood-stained Host. He had the sweet taste of Jesus blood and felt a strong heat and an intense scent that invaded his stomach.



700, Lanciano, Italy.
1153, Blaine, France.
1171, March 28, Ferraro, Italy.
1194, Augsburg, Germany.
1200s early, St Anthony of Padua
1225-1247, Santarem, Portugal.
1228, Altari, Italy.
1230, December 30, Florence, Italy.
1239, Daroca, Spain.
1252, Assisi, Italy, St Clare.
1263, Bolsena and Orvieto, Italy. Peter of Prague.
1273, Offida, Italy.
1280, Slavonice, Czechoslovakia.
1290, Paris, France.
1294, Venice, Italy.
1300, Cebrero, Spain.

1300, Aninon, Spain.
1300s, Cascia, Italy.
1317, Viversel, Belgium.
1330, Walldurn, Germany.
1331, March 31, Blanot, France.
1333, Feast of Ascension, Bologna, Italy, 12 year old
Bl. Imelda Lambertini.
1345, March 15, Amsterdam, Netherlands.
1345, Krakow, Poland.
1356, April 25, Macereta, Italy.
1369, October 4, Brussels, Belgium.
1372, Siena, Italy, St Catherine.
1374, Middleburg, Netherlands.
1379, Boxtel, Holland.
1384, Holy Thursday, Seefeld, Austria.
1405, Ittre, Belgium, Bois Seigneur Isaac.
1412, Bagno Di Romagna, Italy.
1417, Regensburg-Deggendorf-Erding, Germany.

1427, Zaragoza, Spain.

1433, Dijon, France.

1433, Avignon, France.

1447, Ettiswill, Switzerland.

1450s? Langenwiese, Poland-Czechoslovakia area.

1453, Turin, Italy.

1472, Volterra, Italy.

1601, La Viluena, Spain.

1730, Siena, Italy.

HEALING / ANOINTING OF THE SICK



Healing/Anointing of the Sick

Catholic Christians have always believed in and practiced the anointing/healing of the sick. Before Vatican Council II the rite was called "extreme unction" or last anointing and referred principally to the anointing which took place when a believer was close to death. The sacrament has been restored to the role it had in the Apostolic Church.



Jesus healed people according to the Gospels.

Mark 1:41

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

Mark 8:23

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



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

James 5:14-15

Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and **anoint (him) with oil** in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven.

James 2:14

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?

The constant faith of the Church and the teaching Magisterium attest to the existence of the sacrament from the early Church.

In the first two centuries, there are no commentaries extant on the Epistle of James. Indeed, the canon of the New Testament to include the Epistle was not firm until the local Councils of Hippo and Carthage (393 and 397).

The early Fathers of the Church did not systematically comment on all aspects of the life of the Church. It must be noted that in the early Church, emphasis was not given to the need of anointing/healing. It was a practice of Christians to be baptized at the end of life.

Many allusions are found in later Fathers of the Church both in the use of the rite of anointing for the sick, and for obtaining healing of both soul and body:

Origen (Alexandria, 185 - 254),
Tertullian (Rome, 160 - 220),
Athanasius (Alexandria, Egypt, 293 - 373),
Gregory (Nazianzus, 329 - 389),
John Chrysostom (Antioch, 349 - 407),
Ambrose (Tier, 340 - 397),
Augustine (Numidia, 354 - 430),
etc.

The **Council of Trent** defined that the sacrament of extreme unction/anointing of the sick was listed among the seven sacraments.

MATRIMONY: **The Mystery of the Union of** **Christ and His Church**

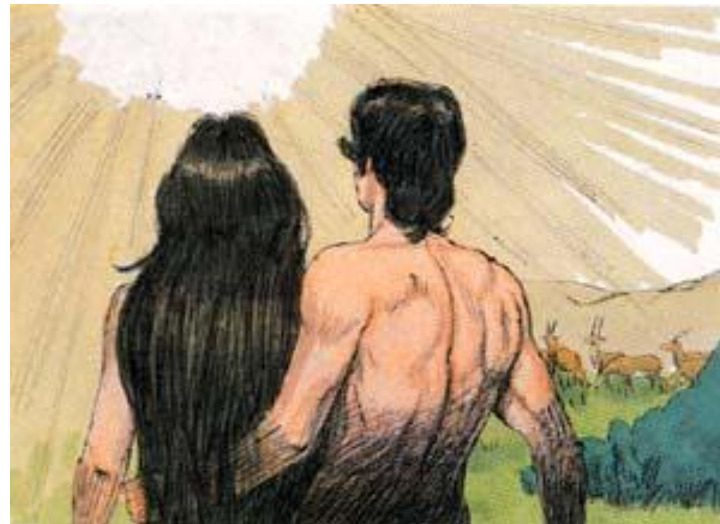


Matrimony

Catholic Christians believe that marriage was instituted by God in the Hebrew Scriptures.

Genesis 1:27-28

God created man in his image; in the divine image he created him; male and female he created them. God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it."



In the simplicity of his words, the author of Genesis described the institution of human society.

Genesis 2:18-24

The Lord God said: "It is not good for the man to be alone. I will make a suitable partner for him." ... So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: "This one, at last, is bone of my bones and flesh of my flesh; This one shall be called 'woman,' for out of 'her man' this one has been taken." That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.

In the New Testament, Jesus reestablished the indissolubility and unity of marriage.

Matthew 19:3-9

Some Pharisees approached him, and tested him, saying, "Is it lawful for a man to divorce his wife for any cause whatever?" He said in reply, "Have you not read that from the beginning the Creator 'made them male and female' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate." ...

They said to him,
"Then why did Moses command that the man give the woman a bill of divorce and dismiss (her)?" He said to them, "Because of the hardness of your hearts Moses allowed you to divorce your wives, but from the beginning it was not so. I say to you, whoever divorces his wife (unless the marriage is unlawful) and marries another commits adultery."

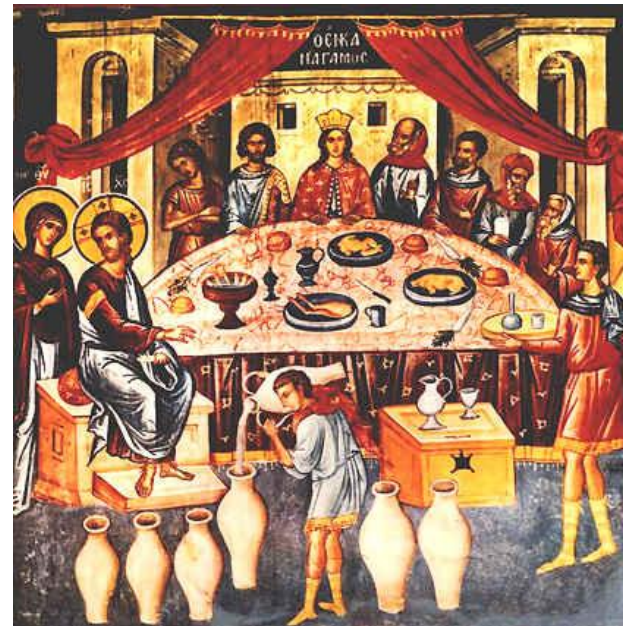


Jesus extolled the sanctity of marriage by his presence at the wedding feast at Cana and the occasion of his first public miracle.

John 2:1-11

On the third day there was a **wedding in Cana in Galilee**, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." (And) Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter."

So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.



Finally, it is Paul who writes of marriage as a true sacrament the sign of the conjugal union of Christ and his Bride, the Church.

Ephesians 5:21-32

Be **subordinate to one another** out of reverence for Christ. **Wives** should be subordinate to their husbands as to the Lord. For the husband is head of his wife just **as Christ is head of the church**, he himself the savior of the body. As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. **Husbands**, love your wives, even as Christ loved the church and handed himself over for her to sanctify her, cleansing her by the bath of water with the word, that he might present to himself the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

So (also) husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one hates his own flesh but rather nourishes and cherishes it, even **as Christ does the church**, because we are members of his body. "For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak **in reference to Christ and the church.**



The Fathers of the Church, from the evangelist John and Paul attest to the reinstatement and sanctification of matrimony by Christ and its elevation to a mystical signification.

Ignatius (Antioch, d. 110), *Letter to Polycarp*, MG 5, 724

Tell my sisters to love the Lord and to be satisfied with their husbands in flesh and spirit. In the same way tell my brothers in the name of Jesus Christ to love their wives as the Lord does the Church. If anyone is able to persevere in chastity to the honor of the flesh of the Lord, let him do so in all humility. If he is boastful about it, he is lost; if he should marry, the union should be made with the consent of the bishop, so that marriages may be according to the Lord and not merely out of lust. Let all be done to the glory of God.

Tertullian (Rome, 160 - 220), *To His Wife*, Bk. 2:7, ML 1, 1299

If, then, a marriage of this kind (faithful with unfaithful) is approved by God, why will it not also be a successful marriage, in spite of difficulties and anxieties and obstacles and defilements, since it already enjoys the patronage of Divine grace, at least in part?



Tertullian, a 16th-century representation

The teaching Magisterium of the Church in Ecumenical Councils also affirms the sacramental state of matrimony.

Lateran Council II (1139)

First defined as infallibly true that matrimony is as true a sacrament as Eucharist and baptism.

The Council of Lyons II (1274) Also infallibly included matrimony among the list of seven sacraments.

The Council of Florence (1438 - 1445)

The seventh is the sacrament of matrimony which is a sign of the close union of Christ and the Church according to the words of the Apostle: "This is a great mystery - I mean in reference to Christ and to the Church" (Ephesians 5:32).

The Council of Trent (1545 - 1563), Session 24

Therefore, since matrimony under the law of the gospel is, because of the grace given through Christ, superior to the marriage unions of earlier times, our holy Fathers, the councils, and the tradition of the universal Church have always rightly taught that matrimony should be included among the sacraments of the New Law.



Annulment: There Never Was A Marriage

The Catholic Church professes the absolute indissolubility of marriage based on the Bible. The Church has also taken on herself to decide if and when marriage occurs. This process is called annulment.

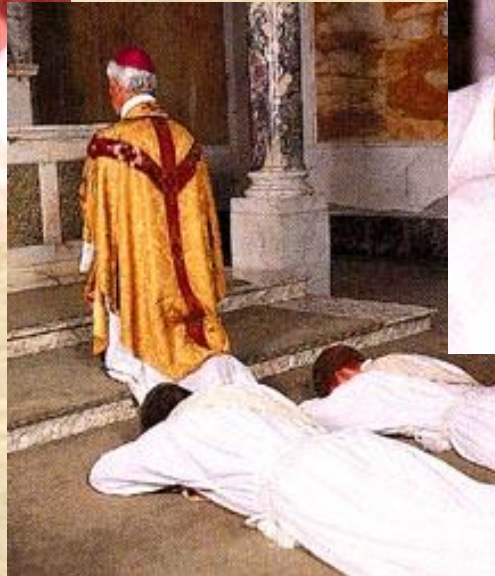
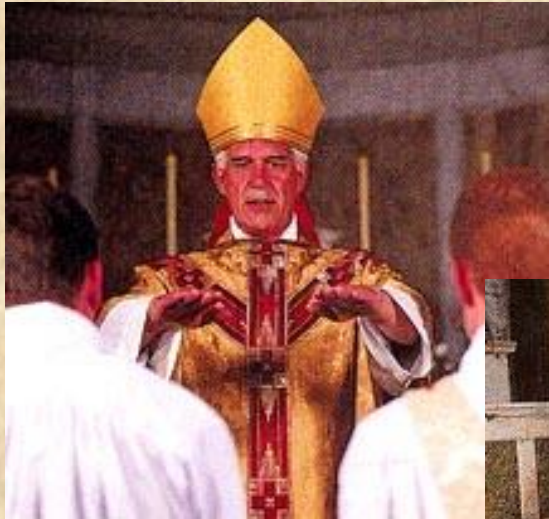
There are, as human experience teaches, many obstacles to a valid marriage. For instance, if a young woman were forced into marriage under fear of death, she would be incapable of entering into a valid marriage. Or, a person may attempt marriage while still married to a third party. These reasons and others, if proven to have existed, invalidate marriage.

The Church in her wisdom, her history and the presence of the Holy Spirit takes it upon herself to judge the validity of marriages presented to her for judgment. If the presence of some obstacle--called an impediment--is judged to have been there at the time of a wedding ceremony, the Church issues an annulment. She judges that while there may have been a wedding ceremony there was no marriage in the eyes of God.

A wedding does not a marriage make. The parties are then free to contract a valid marriage.



HOLY ORDERS: Deacon, Priest, Bishop



Orders

Catholic Christians, and some other Christians, believe that the New Testament reveals an order or hierarchy to the organization of the Church. Catholic Christians also believe that these orders within the Church constitute a sacrament. Paul defines the New Testament people chosen to constitute the order of the leadership of the Church.

2 Timothy 2:2

And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well.



Paul describes the "faithful people" who are to hand on God's Revelation and carry on principal Church functions.

The first category of "faithful people" is *episcopoi*, bishops.

1 Timothy 3:1-2

This saying is trustworthy: whoever aspires to the office of bishop (*episcopos*) desires a noble task. Therefore, a bishop (*episcopos*) must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach

Titus 1:7,9

For a bishop (*episcopos*) as God's steward must be blameless, ... holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents.



The second category of "faithful people" is *presbyteroi*, the presbyters, priests, elders.

Titus 1:5-6

Appoint presbyters (*presbyterois*) in every town, as I directed you, on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious.

1 Timothy 5:17

Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching.



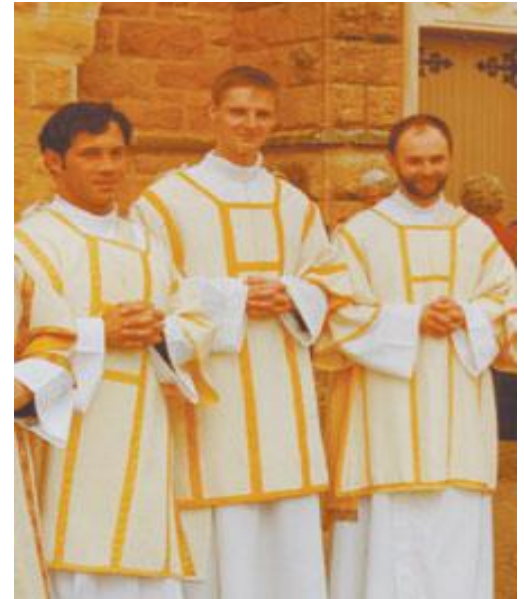
The third category of "faithful people" is *diaconoi*, deacons.

1 Timothy 4:6,13,16

If you will give these instructions to the brothers, you will be a good minister (*diakonos*) of Christ Jesus, nourished on the words of the faith and of the sound teaching you have followed. ... Until I arrive, attend to the reading, exhortation, and teaching. Attend to yourself and to your teaching.

1 Timothy 3:8-9

Similarly, deacons (*diaconos*) must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, holding fast to the mystery of the faith with a clear conscience.



It is clear from Paul's writings that he and the Apostolic Church were aware that order in the Church was conferred by the imposition of hands.

2 Timothy 1:6

For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands.

1 Timothy 4:14

Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate.



Paul reminds Timothy that the imposition of hands on another is not to be taken lightly.

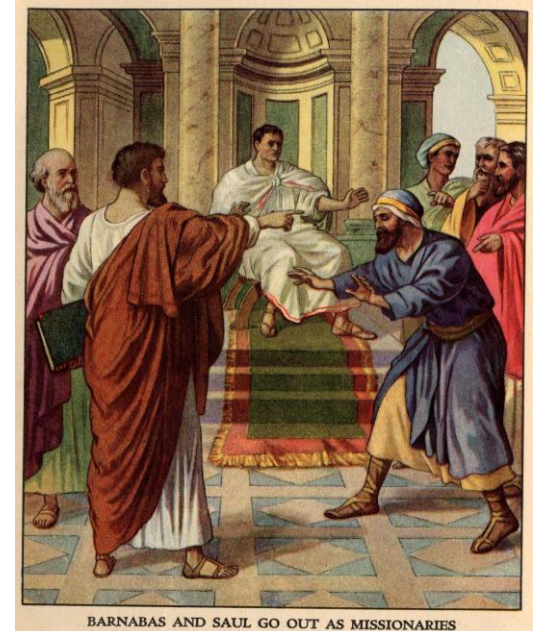
1 Timothy 5:22

Do not lay hands too readily on anyone, and do not share in another's sins.

Paul himself was ordered or ordained by the leaders of the Church at Antioch.

Acts 13:2-3

While they were worshipping the Lord and fasting, the holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." Then, completing their fasting and prayer, **they laid hands on them** and sent them off.



The Acts of the Apostles testifies to the belief and practice of creating orders in the early Church.

Acts 14:23

They **appointed presbyters** for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith.

Acts 6:6

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

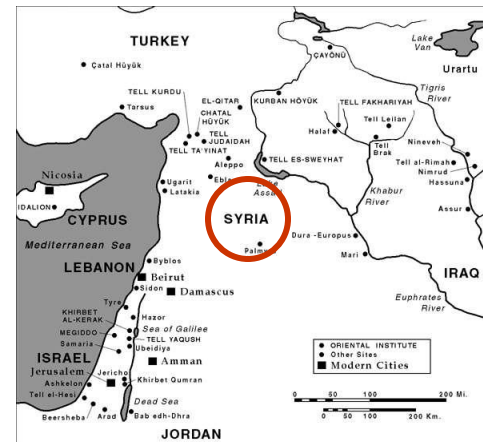
Acts 8:17

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

The constant teaching of the Fathers of the Church affirm the role of Orders or Ordination in the sacramental system and in the life of the Church.

Didache, Ch 5, Syria, 70-110

Elect therefore for yourselves bishops and deacons worthy of the Lord, humble men and not covetous, and faithful and well tested; for they also serve you in the ministry of the prophets and teachers. Do not therefore despise them, for they are the honored men among you along with the prophets and teachers.



**Clement (Rome, 92-101), *Letter to the Corinthians*, Ch 47,
MG 1, 308**

It is disgraceful, beloved, very disgraceful, and unworthy of your training in Christ, to hear that the stable and ancient Church of the Corinthians ... should revolt against its presbyters.

**Ignatius (Antioch, d. 110), *Letter to the Trallians*, Ch 7;
MG 5, 680**

Anyone who is within the sanctuary is pure and anyone who is outside is impure, that is to say, no one who acts apart from the bishop and the priests and the deacons has a clear conscience.

The Magisterium of the Church in Ecumenical Councils has always affirmed the role of Orders.

Lateran Council II (1139).

Listed "priesthood and the other ecclesiastical orders" along with baptism, Eucharist and matrimony.

Council of Lyons II (1274).

Taught that there were seven sacraments, including baptism along with orders.



Council of Florence (1438-1445)

The sixth sacrament is holy orders.

Council of Trent (1545-1563), *Session 23*

"In conformity with God's decree, sacrifice and priesthood are so related that both exist in every law. Therefore, in the New Testament, since the Catholic Church has received the holy and visible sacrifice of the Eucharist according to the institution of the Lord, it is likewise necessary to acknowledge that there is in the Church a new, visible, and external priesthood, into which the old priesthood was changed. Moreover, Sacred Scripture makes it clear that this priesthood was instituted by the same Lord our Savior, and that the power of consecrating, offering, and administering his body and blood, and likewise the power of remitting and of retaining sins, was given to the apostles and their successors in the priesthood."

Clerical Celibacy

The Catholic Church demands celibacy--no voluntary sexual pleasure, hence, no marriage--as a prerequisite to the order of presbyter and bishop.

The primary basis for the requirement of celibacy is clearly the **lifestyle example of Jesus himself**.

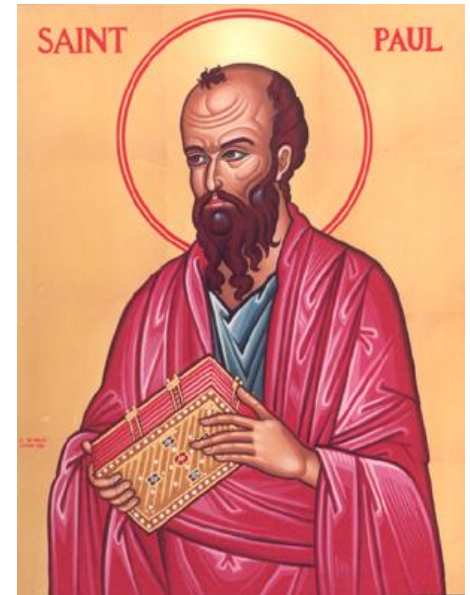
The Church notes that the practice is sanctioned by the New Testament.

Matthew 19:12

Some are incapable of marriage because they were born so; some, because they were made so by others; some, because **they have renounced marriage for the sake of the kingdom of heaven**. Whoever can accept this ought to accept it.

1 Corinthians 7:6-7

This I say by way of concession, however, not as a command. Indeed, I wish everyone to be as I am (single? widowed?), but **each has a particular gift from God**, one of one kind and one of another.



1 Corinthians 7:25-26

Now in regard to virgins, I have no commandment from the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. So this is what I think best because of the present distress: that **it is a good thing for a person to remain as he is.**

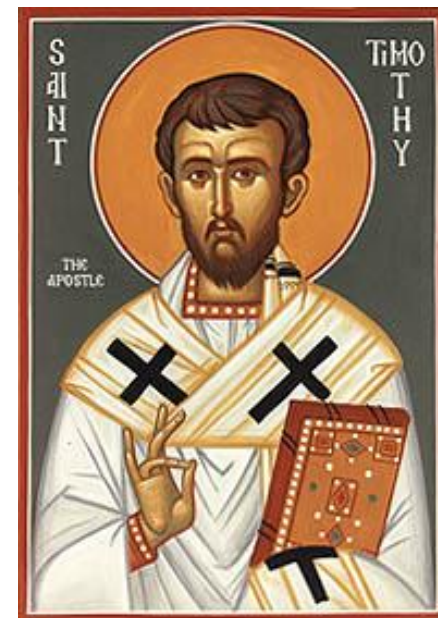
1 Corinthians 7:32-34

I should like you to be free of anxieties. An unmarried man is anxious about the things of the Lord, how he may please the Lord. But **a married man is anxious about the things of the world, how he may please his wife, and he is divided.** An unmarried woman or a virgin is anxious about the things of the Lord, so that she may be holy in both body and spirit. **A married woman, on the other hand, is anxious about the things of the world, how she may please her husband.**

There are Scriptures that on their surface appear to contradict current practice of the Church regarding priestly celibacy.

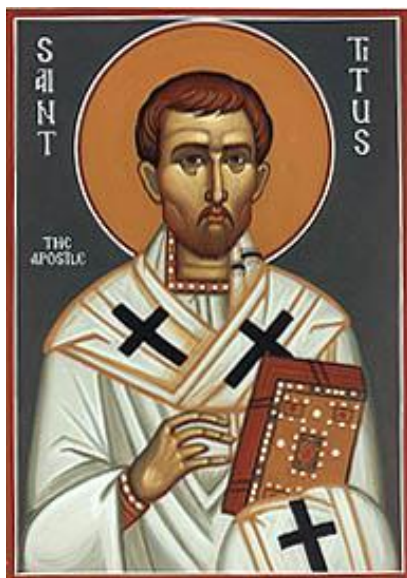
1 Timothy 3:1-2

This saying is trustworthy: whoever aspires to the office of bishop desires a noble task. Therefore, a **bishop** must be irreproachable, **married only once**, temperate, self-controlled, decent, hospitable, able to teach . . .



Titus 1:5-6

Appoint **presbyters** in every town, as I directed you, on condition that a man be blameless, **married only once**, with **believing children** who are not accused of licentiousness or rebellious.



It must be noted that neither verse requires nor encourages marriage to those in holy orders; they simply reflect the state of those in orders in the apostolic Church. It offers **no mandate nor counsel for the universal Church** either then or now. It was the state of the early Church and available clergy.

The law of celibacy has no doctrinal bearing in the Catholic Church--it is a mere disciplinary law.

Even today, **there are married Catholic priests** in the United States. Each is a former Episcopalian priest who joined the Catholic Church. There are Uniate Churches, churches in union with Rome, e.g., the Greek Byzantine Church, that have a married clergy.

Priestly **celibacy** became law in the Roman Church in the **6th century**.

Priests as "Father"

Catholic Christians have a long custom--tradition--to address their priests as "father." Many Christians feel that this practice is in disagreement with the word of God.

Matthew 23:8-10

As for you, do not be called 'Rabbi.' You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called 'Master'; you have but one master, the Messiah.

If this passage was meant to be taken literally, then we all offend the Scripture. We all have used "father" to designate our birth father; and "teacher," our instructors at school. On the other hand, the meaning of the scripture is that no person should be given the respect and honor due ultimately to God the Father.

Catholic Christians call the priests "father" with the sense understood by Paul.

1 Corinthians 4:14-16

I am writing you this not to shame you, but to admonish you as **my beloved children**. Even if you should have countless guides to Christ, yet you do not have many fathers, for **I became your father in Christ Jesus** through the gospel. Therefore, I urge you, be imitators of me.

1 Thessalonians 2:11-12

As you know, we treated each one of you **as a father treats his children**, exhorting and encouraging you and insisting that you conduct yourselves as worthy of the God who calls you into his kingdom and glory.



- Questions or comments?
 - Email
 - [Paul Flanagan \(pdflan@catholicapologetics.org\)](mailto:pdflan@catholicapologetics.org)
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