

EXCERPTS FROM THE CCC	SPACE FOR NOTES & COMMENTARY
ICONS (CCC 1159)	
1159 The sacred image, the liturgical icon, principally represents <i>Christ</i>. It cannot represent the invisible and incomprehensible God, but the incarnation of the Son of God has ushered in a new "economy" of images: Previously God, who has neither a body nor a face, absolutely could not be represented by an image. But now that he has made himself visible in the flesh and has lived with men, I can make an image of what I have seen of God . . . and contemplate the glory of the Lord, his face unveiled. (St. John Damascene, <i>De imag.</i> 1,16:PG 96:1245-1248).	
SACRAMENTS IN GENERAL (CCC 1127-28, 1131, 1210-11)	
<i>Excursus: Basis of the Sacraments</i>	

1127 Celebrated worthily in faith, the sacraments confer the grace that they signify (Cf. Council of Trent (1547): DS 1605; DS 1606). 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. The Father always hears the prayer of his Son's Church which, in the epiclesis of each sacrament, expresses her faith in the power of the Spirit. As fire transforms into itself everything it touches, so the Holy Spirit transforms into the divine life whatever is subjected to his power.

1128 This is the meaning of the Church's affirmation (Cf. Council of Trent (1547): DS 1608) that the sacraments act *ex opere operato* (literally: "by the very fact of the action's being performed"), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God" (St. Thomas Aquinas, *STh* III, 68,8). From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them.

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. They bear fruit in those who receive them with the required dispositions.

1210 Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. The seven sacraments touch all the stages and all the important moments of Christian life (Cf. St. Thomas Aquinas, *STh* III,65,1): they give birth and increase, healing and mission to the Christian's life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life.

1211 Following this analogy, the <i>first chapter</i> will expound the three sacraments of Christian initiation; the <i>second</i>, the sacraments of healing; and the <i>third</i>, the sacraments at the service of communion and the mission of the faithful. This order, while not the only one possible, does allow one to see that the sacraments form an organic whole in which each particular sacrament has its own vital place. In this organic whole, the Eucharist occupies a unique place as the "Sacrament of sacraments": "all the other sacraments are ordered to it as to their end" (St. Thomas Aquinas, <i>STh</i> III,65,3).	
BAPTISM (CCC 1221, 1239, 1250, 1256-57, 1272)	
<i>Prefigurations of Baptism in the Old Covenant</i> 1221 But above all, the crossing of the Red Sea, literally the liberation of Israel from the slavery of Egypt, announces the liberation wrought by Baptism: You freed the children of Abraham from the slavery of Pharaoh, bringing them dry-shod through the waters of the Red Sea, to be an image of the people set free in Baptism.¹⁶ 1239 The <i>essential rite</i> of the sacrament follows: <i>Baptism</i> properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head. 1250 Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called.⁵⁰ The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the	

parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.⁵¹

Who can baptize?

1256 The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon.⁵⁷ In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize⁵⁸, by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation.⁵⁹

The Necessity of Baptism

1257 The Lord himself affirms that Baptism is necessary for salvation.⁶⁰ He also commands his disciples to proclaim the Gospel to all nations and to baptize them.⁶¹ Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament.⁶² The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." *God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.*

1272 Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (*character*) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation.⁸³ Given once for all, Baptism cannot be repeated.

Excursus on 'Infant Baptism'

THE EUCHARIST (CCC 1324-25, 1362, 1364-65, 1374, 1376-78, 1380, 1396-97, 1402)	
The Eucharist - Source and Summit of Ecclesial Life 1324 The Eucharist is "the source and summit of the Christian life."¹³⁶ "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."¹³⁷ 1325 "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit."¹³⁸ 1362 The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the Church which is his Body. In all the Eucharistic Prayers we find after the words of institution a prayer called the <i>anamnesis</i> or memorial. 1364 In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present the sacrifice Christ offered once for all on the cross remains ever present.¹⁸⁵ "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."¹⁸⁶ 1365 Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the New Covenant in my blood."¹⁸⁷ In the Eucharist Christ gives us the very body which he gave up	

for us on the cross, the very blood which he "poured out for many for the forgiveness of sins."¹⁸⁸

1374 The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend."²⁰¹ In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*."²⁰² "This presence is called 'real' - by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present."²⁰³

1376 The Council of Trent summarizes the Catholic faith by declaring: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."²⁰⁶

1377 The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.²⁰⁷

1378 *Worship of the Eucharist.* In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."²⁰⁸

1380 It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end,"²⁰⁹ even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us,²¹⁰ and he remains under signs that express and communicate this love:

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.²¹¹

1396 *The unity of the Mystical Body: the Eucharist makes the Church.*

Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body - the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called to form but one body.²³³ The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread."²³⁴

If you are the body and members of Christ, then it is your sacrament that is placed on the table of the Lord; it is your sacrament that you receive. To that which you are you respond "Amen" ("yes, it is true!") and by responding to it you assent to it. For you hear the words, "the Body of Christ" and respond "Amen." Be then a member of the Body of Christ that your *Amen* may be true.²³⁵

1397 *The Eucharist commits us to the poor.* To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren:

You have tasted the Blood of the Lord, yet you do not recognize your brother, . . . You dishonor this table when you do not judge worthy of sharing your food someone judged worthy to take part

in this meal. . . . God freed you from all your sins and invited you here, but you have not become more merciful.²³⁶ 1402 In an ancient prayer the Church acclaims the mystery of the Eucharist: "O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us." If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled "with every heavenly blessing and grace,"²⁴² then the Eucharist is also an anticipation of the heavenly glory.	
<i>Excursus on the Eucharistic Sacrifice</i>	

