

# STUDY MATERIALS: The Sacraments

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## Syllabus and Readings

### Course Description

This course explores the faith and life of the Church with regard to the sacraments and the entire liturgical life of the church. After discussing the biblical, historical, and dogmatic aspects of the Church's sacramental life, we will explore how we can deepen and enrich our participation in that life.

## Required Texts

1. *Catechism of the Catholic Church*. 2nd ed. Ignatius Press, Liguori, Daughters of St. Paul. (Henceforth abbr. CCC. Beware of the difference between paragraph nos. & page nos.)
2. McDonnell, Kilian and George T. Montague, eds. *Fanning the Flame*. Collegeville, MN: Liturgical Press [Michael Glazier], 1991. (short pamphlet)
3. Dupuis, Jacques, SJ, ed. *The Christian Faith: Doctrinal Documents of the Catholic Church*. New York: Alba. Latest edition (7th ed., 2000). 6th ed 1995 and 5th edition OK too. (Henceforth abbreviated CF)
4. Emminghaus, Johannes. *The Eucharist: Essence, Form, Celebration*. 2nd ed. Trans. Matthew O'Connell. Collegeville, MN: Liturgical Press, 1978. 0-8146-1010-2. (Abbr. EEFC)
5. Deiss, Lucien. *Springtime of the Liturgy*. Collegeville: Liturgical Press, 1979. 0-8146-1023-4. (Collection of ancient sources on the liturgy. Abbr. SL)

## Recommended Reading

The non-required sections of Deiss, *Springtime* make for excellent reading. Also see the course bibliography especially A. Bouley, ed., *Catholic Rites Today*, J. Daniélou's *The Bible and the Liturgy* (Univ. Notre Dame Press, 1956), and two books by Louis Bouyer, *Liturgical Piety* and *The Eucharist*. See also the collection of post-conciliar documents on liturgy in A. Flannery, ed., *Vatican Council II: Conciliar and Post-Conciliar Documents*, vol 1, revised ed (Collegeville: Liturgical Press, 1992). I find it important for students to have available the General Instruction on the Roman Missal, Eucharisticum Mysterium (Flannery pp. 100-136) and Eucharistiae Sacramentum (242-253). For exact, documented info on what is legally allowed in the Roman Mass, see James Akin, *Mass Confusion: The Do's and Dont's of Catholic Worship*, 2nd ed. (San Diego: Catholic Answers, 1999). A fine ecumenical consensus document is *Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111 (Geneva: World Council of Churches, 1982). ISBN for the latter is 2-8254-0709-7. Finally, buy and use an ed. of *The Liturgy of the Hours*!

## Schedule of Topics & Required Reading

Part 1:200 pp total: 60 in CCC; 50 in SL, 20 in FF, 70 in CF

#1 Liturgy: CCC #1066-1321

#2 Sacraments & Sacramentals: CCC # 1667-1690

#3 Baptism: Cyril of Jerusalem and Hippolytus in SL, 123-153 & 269-289; CF #1206-1207, 1214-1225, 1231-1236

#4 Confirmation: Fanning the Flame, 9-28

Part 2: 170 pp total: 120 in *EEFC*; 20 in *CCC*; 35 in *CF*

#5 The Eucharist, intro: *CCC* #1332-1419 (pp. 334-356); *EEFC* xiv -97

#6 Eucharist, the Essence: *EEFC* 101-216. *CF* #1512-1592; Recommended:  
Instruction on the Roman Missal in Flannery collection of Vat II documents

Part 3: total around 100 pp.

#7 Penance: *CCC* #1420-1498; *CF* #1615-1634

#8 Anointing of the Sick: *CCC* #1499-1532; *CF* #1635-1659; 1668-1676e

#9 Holy Orders, Intro: *CCC* #1533-1600

#10 Holy Orders, Development: *CF* #1701-1760

#11 Matrimony: *CF* #1761-1853

Part 4

#12 Matrimony Theology: *CCC* #1601-1666

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## Abbreviation Key for Course Materials

AT: St. Hippolytus, Apostolic Tradition, in Deiss, Springtime of the Liturgy.

*BEM*: *Baptism, Eucharist & Ministry*, WCC Faith & Order Paper #111, 1982 ("Lima Document")

CC: Pope Pius XI's Encyclical Letter on Christian Marriage entitled *Castii Conubii*

CCC: Catechism of the Catholic Church, 1994

CDF: Sacred Congregation for the Doctrine of the Faith (Roman Curia)

CF: The Christian Faith, 6th ed., Neuner

*CIC*: Code of Canon Law for the Latin Church (1983) [*Corpus Iuris Canonici*]

*CP*: General Instruction on the Roman Missal *Cenam Paschalem*, SCDW, 1970

*DC*: John Paul II, Encyclical Letter on the Lord's Supper *Dominicae Cena*

*DOL*: Documents on the Liturgy 1963-1979 (Liturgical Press, 1982)

e.g.: for example (from the Latin phrase "*exempli gratia*")

*EEFC*: J. Emminghaus, Eucharist: Essence, Form, & Celebration

*EM*: On the Worship of the Eucharistic Mystery *Eucharisticum mysterium* SCR, 1967.

*ES*: On Holy Communion and the Worship of the Eucharistic Mystery Outside of Mass, *Eucharistiae Sacramentum*, SCDW 1973

*FC*: John Paul II's Apostolic Exhortation on the Family (*Familiaris Consortio*)

*FF*: McDonnell & Montague, *Fanning the Flame*.

*GI*: The General Instruction provided by the Church on whatever sacrament we're studying

*GILH*: General Instruction on the Liturgy of the Hours

*GIPCS*: General Instruction on the Pastoral Care of the Sick (1972)

*GS*: Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*)

*HS*: Holy Spirit

*ID*: On Worship of the Eucharistic Mystery (*Inaestimabile Donum*) SCSDW. 1980.

*JC*: Jesus Christ

*LG*: Vatican II's Dogmatic Constitution on the Church (*Lumen Gentium*)

*MF*: Encyclical on the Eucharist *Mysterium Fidei*, Pope Paul VI, 1965

*MP*: Paul VI Motu Proprio *Mysterii Paschalis* (1969)

*MS*: Instruction on Music in the Liturgy (*Musicam Sacram*) 1967, SCR

*NAB*: New American Bible Translation

*NCCB*: National Conference of Catholic Bishops (USA)

*NT*: New Testament

OP: Paul VI, The Rite of Penance (Ordo Penitentiae), 1973.

OT: Old Testament

PAS: B. Poschmann, Penance and the Anointing of the Sick (NY: Herder, 1964)

RP: Apostolic Exhortation Reconciliation and Penance, John Paul II

RSV: Revised Standard Bible Translation

*SBB: Shorter Book of Blessings*, NY: Catholic Book Pub Co., 1990.

SC: Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) of Vatican II, 1963

SCDW: Vatican's Sacred Congregation for Divine Worship

SCR: Vatican's Sacred Congregation of Rites which split in 1969 into the Sacred Congregation for Divine Worship and Sacred Congregation for the Causes of Saints

SCSDW: Sacred Congregation for the Sacraments and Divine Worship which came into existence in 1975 when SCDW & Sacred Congregation for the Discipline of the Sacraments merged

SS: Sacred Scripture

*ST: Summa Theologiae* of St. Thomas Aquinas

UR: Decree on Ecumenism (Unitatis Redintegratio) of Vatican II

WOG: Word of God

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## **Baptism: Biblical Witness**

**Ezek 36: 25-28:** 25 "I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. 28 You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God." (RSV)

**Jer. 31:33f** "But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. 34 And no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more."

**Ps. 51:3,4,9** "Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense. 4Wash away all my guilt; from my sin cleanse me. 9 Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow. Let me hear sounds of joy and gladness; let the bones you have crushed rejoice." (NAB)

**Is 61:10** 10 "I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels." (RSV)

All four gospels present Jesus as the one who 'baptizes with the Holy Spirit' (*Mk* 1:8; *Matt* 3:11; *Lk* 3:16; *Jn*1:33). Jesus' own baptism in the Jordan is marked by the perceptible descent of the Holy Spirit (*Lk* 3:22) and his baptism becomes the prototype of all Christian initiation.

**Jn 3:3-5** Original context of the idea of being "born again" or "born from above" is baptism.

**Heb 10:22ff** "Let us draw near in utter sincerity and absolute confidence, our hearts sprinkled clean from the evil which lay on our conscience and our bodies washed in pure water. Let us hold unswervingly to our profession which gives us hope." [NAB]

**Heb 10:32ff** "Recall the days gone by when, after you had been enlightened, you endured a great contest of suffering." [NAB]

**Heb 6:1-6** "Let us, then, go beyond the initial teaching about Christ and advance to maturity, not laying the foundation all over again: repentance from dead works, faith in God, instruction about baptisms and laying on of hands, resurrection of the dead, and eternal judgment. And, God permitting, we shall advance! For when men have once been enlightened and have tasted the heavenly gift and become sharers in the Holy Spirit, when they have tasted the good word of God and the powers of the age to come and then have fallen away, it is impossible to make them repent again, since they are crucifying the Son of God for themselves and holding him up to contempt." [NAB]

**Ex 30:22-33** The anointing oil to anoint the sacred vessels and the priests. Fragrant. Cannot be used on a layman. Background for the sacred chrism used in baptism and confirmation. Shows the priestly, sacred character of the baptized (also share in kingly & prophetic anointings).

**1 Cor 12:13** "In one Spirit we were all baptized into one body . . . and we were all given to drink of the one Spirit."

**2 Cor 1:20f** "But it is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us the Spirit in our hearts as a guarantee." (RSV)

**Titus 3:5-7** "He saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life." (RSV) [*Shows the Spirit is conferred in baptism. Shows that baptism is causative, not merely illustrative. Also implies that infant baptism is quite appropriate since through baptism we are saved not because of something we have done (the act of faith) but by pure grace. A total gift.*]

**Ro 8:9** "If anyone does not have the Spirit of Christ, he does not belong to Christ." *Makes clear that the Holy Spirit must certainly be conveyed in baptism.*

**Eph 5:25-27** "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish." [Baptism is causative]

**Ro 6:3-11** 3 Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6 We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. 7 For he who has died is freed from sin. 8 But if we have died with Christ, we believe that we shall also live with him. 9 For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. 10 The death he died he died to sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus. (RSV) [Baptism is causative]

**1 Pet 3:18-22** 18 For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; 19 in which he went and preached to the spirits in prison, 20 who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. 21 Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, 22 who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him." RSV. [Baptism as causative]

**Cyril of Jerusalem, Cat. 21, Mystagogica 3, 1-3 (PG 33, 1087-1091). Baptism as a symbol of Christ's Passion. See Liturgy of Hours, vol 2, 596-597.**

"You were led down to the font of holy baptism just as Christ was taken down from the cross and placed in the tomb which is before your eyes. Each of you was asked, 'Do you believe in the name of the Father, and of the Son, and of the Holy Spirit?' You made the profession of faith that brings salvation, you were plunged into the water, and three times you rose again. This symbolized the three days Christ spent in the tomb. As our Savior spent three days and three nights in the depths of the earth, so your first rising from the water represented the first day and your first immersion represented the first night. At night a man cannot see, but in the day he walks in the light. So when you were immersed in the water it was like night for you and you could not see, but when you rose again it was like coming into broad daylight. In the same instant you died and were born again; the saving water was both your tomb and your mother.

"Solomon's phrase in another context is very apposite here. He spoke of *a time to give birth, and a time to die*. For you, however, it was the reverse: a time to die, and a time to be born, although in fact both events took place at the same time and your birth was simultaneous with your death.

"This is something amazing and unheard of! It was not we who actually died, were buried and rose again. We only did these things symbolically, but we have been saved in actual fact. It is Christ who was crucified, who was buried and who rose again, and all this has been attributed to us. We share in his suffering symbolically and gain salvation in reality. What boundless love for men! Christ's undefiled hands were pierced by the nails; he suffered the pain. I experience no pain, no anguish, yet by the share that I have in his sufferings he freely grants me salvation.

"Let no one imagine that baptism consists only in the forgiveness of sins and in the grace of adoption. Our baptism is not like the baptism of John, which conferred only the forgiveness of sins. We know perfectly well that baptism, besides washing away our sins and bringing us the gift of the Holy Spirit, is a symbol of the sufferings of Christ. This is why Paul exclaims: *Do you not know that when we were baptized into Christ Jesus we were, by that very action, sharing in his death? By baptism we went with him into the tomb.*"



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## Confirmation: Biblical Basis

**Is 61:1-8** "1The Spirit of the Lord GOD is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; 2 to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; 3 to grant to those who mourn in Zion-- to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the Lord, that he may be glorified. 4 They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. 5 Aliens shall stand and feed your flocks, foreigners shall be your plowmen and vinedressers; 6 but you shall be called the priests of the Lord, men shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their riches you shall glory. 7 Instead of your shame you shall have a double portion, instead of dishonor you shall rejoice in your lot; therefore in your land you shall possess a double portion; yours shall be everlasting joy." (RSV)

**Mark 1:9-10** "9In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. 10And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; 11and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'" (Acts 10:38 interprets this as 'anointing.' [RSV])

**Acts 8:14-17** "14Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, 15who came down and prayed for them that they might receive the Holy Spirit; 16for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. 17Then they laid their hands on them and they received the Holy Spirit." (RSV)

**Acts 19:5-7** Disciples Paul met in Ephesus who had received only the baptism of John. "On hearing this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. 7 There were about twelve of them in all." (RSV)

**Heb 6:1-2** "1Therefore, let us leave behind the basic teaching about Christ and advance to maturity, without laying the foundation all over again: repentance from dead works and faith in God, 2 instruction about baptisms and laying on of hands, resurrection of the dead and eternal judgment." (NAB)

**2 Cor 1:21f** "21But the one who gives us security with you in Christ and who anointed us is God; 22 he has also put his seal upon us and given the Spirit in our hearts as a first installment." (NAB)

**Eph 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." (RSV)

**Eph 4:30** "And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption." (RSV)

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## Confirmation: Patristic Texts

### Tertullian, *On Baptism* 7-8 (c. 200)

"Then having gone up from the bath we are anointed with a blessed anointing of ancient discipline, by which people were accustomed to be anointed for priesthood, by oil from a horn from which Aaron was anointed by Moses [Ex 30:22-30]. For this reason we were called "christs" ("anointed ones") from "chrism," which is the ointment which lends its name to the Lord. It was made spiritual because the Lord was anointed with the Spirit by God the Father, as it says in Acts: 'For they were gathered together in that city against your holy Son whom you have anointed [Acts 4:27].' Thus also the anointing flows on us physically, but benefits spiritually, as the physical act of baptism (that we are immersed in water) has a spiritual effect (that we are free from transgressions). Next, calling and inviting the Holy Spirit, the hand is imposed for the blessing."

### Hippolytus, *Apostolic Tradition* 21-22 (c. 215)

"The neophytes are anointed by the presbyter from the oil consecrated by the bishop. He says, 'I anoint you with holy oil in the name of Jesus Christ.' And thus, drying themselves, the individuals are vested, and afterwards are brought in the church."

"But the bishop, imposing his hand on them, prays by saying, 'Lord God, who made them worthy to merit the forgiveness of sins by the bath of rebirth of the Holy Spirit, send your grace onto them, that they may serve you according to your will. For to you is the glory, to the Father and to the Son with the Holy Spirit in the Holy Church, both now and for ever. Amen.'

"Afterwards, pouring the consecrated oil from his hand and imposing it on the neophyte's head, let him say, 'I anoint you with holy oil in the Lord, the Father Almighty, and Christ Jesus, and the Holy Spirit.'

"And consigning the neophyte on the forehead, let him offer the kiss and say, 'The Lord be with you.'"

Origen (d. 253), Homily on Leviticus 9

"And don't be surprised that this sanctuary is reserved for priests alone. For all whoever have been anointed with the oil of sacred chrism have become priests, as also Peter says to the whole Church: 'You are a chosen people, a royal priesthood, a holy nation' (1 Pet 2:9). Therefore you are a 'priestly people,' and on that account you approach holy things."

### **Basil the Great, On the Holy Spirit 15, 35 (c. 375)**

(Basil argues that some practices come to us from traditions, not from specific writings. He illustrates with the details of the baptismal ritual.)

"We also bless the water of baptism, the oil of anointing, and even the baptized themselves. By virtue of what writings? Is it not by virtue of the protected, secret, and hidden tradition? Indeed! Even the oil of anointing, what written word has taught about that? The triple immersion, from where does it come? And everything that surrounds baptism: the renunciation of Satan and his angels—from what Scripture does that come?"

"Is it not from that teaching held private and secret, which our fathers kept in silence, protected from anxiety and curiosity, knowing well that in keeping quiet one safeguards the sacred character of the mysteries? For how would it be reasonable to divulge by writing the instruction, that which is not permitted to the uninitiated to contemplate?"

### **Augustine, Sermon 227, 1 (c. 420)**

"Baptism and water have come. You have been penetrated, as it were, so that you may come to the form of bread. But it is not yet bread without fire. What therefore does fire represent? It is chrism. For the oil of our fire is the sacrament of the Holy Spirit."

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## **The Priesthood of All Christians**

**St. Peter Chrysologus**, bishop of Ravenna (ca. 450 AD). *Sermo* 108: *PL* 52, 499-500.

"Listen now to what the Apostle urges us to do. *I appeal to you*, he says, *to present your bodies as a living sacrifice*. By this exhortation of his, Paul has raised all men to priestly status.

"How marvelous is the priesthood of the Christian, for he is both the victim that is offered on his own behalf, and the priest who makes the offering. He does not need to go beyond himself to seek what he is to immolate to God: with himself and in himself he brings the sacrifice he is to offer God for himself. The victim remains and the priest remains, always one and the same. Immolated, the victim still lives: the priest who immolates cannot kill. Truly it is an amazing sacrifice in which a body is offered without being slain and blood is offered without being shed.

"The Apostle says: *I appeal to you by the mercy of God to present your bodies as a living sacrifice*. Brethren, this sacrifice follows the pattern of Christ's sacrifice by which he gave his body as a living immolation for the life of the world. He really made his body a living sacrifice, because, though slain, he continues to live. In such a victim death receives its ransom, but the victim remains alive. Death itself suffers the punishment. This is why death for the martyrs is actually a birth, and their end a beginning. Their execution is the door to life, and those who were thought to have been blotted out from the earth shine brilliantly in heaven.

"Paul says: *I appeal to you by the mercy of God to present your bodies as a sacrifice, living and holy*. The prophet said the same thing: *Sacrifice and offering you did not desire, but you have prepared a body for me*. Each of us is called to be both a sacrifice to God and his priest. Do not forfeit what divine authority confers on you. Put on the garment of holiness, gird yourself with the belt of chastity. Let Christ be your helmet, let the cross on our forehead be your unailing protection. Your breastplate should be the knowledge of God that he himself has given you. Keep burning continuously the sweet-smelling incense of prayer. Take up the sword of the Spirit. Let your heart be an altar. Then, with full confidence in God, present your body for sacrifice. God desires not death, but faith; God thirsts not for blood, but for self-surrender; God is appeased not by slaughter, but by the offering of your free will."

**St. Leo the Great** (d. 461), Sermon 4. (From Nov. 10, Office of Readings, Roman Breviary):

"In baptism the sign of the cross makes kings of all who are reborn in Christ, and the anointing of the Holy Spirit consecrates them priests. So, apart from the particular obligations of our ministry, any Christian who has the gifts of rational and of spiritual understanding knows he is a member of a kingly race and shares in the priestly office. For what could be more royal than a soul which by subjecting itself to God becomes ruler of its own body? Or what more priestly when it consecrates a pure conscience to God and offers on the altar of its heart the spotless sacrifice of its devotion?"

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## St. Thomas Aquinas on the Eucharist

### A Few Passages from the *Summa*, III

Q. 74, Art. 1. "Bread and wine are the proper matter of this sacrament. And the reasonableness of this is seen, first, in the use of this sacrament, which is eating: for, as water is used in the sacrament of Baptism for the purpose of spiritual cleansing, since bodily cleansing is commonly done with water; so bread and wine, wherewith men are commonly fed, are employed in this sacrament for the use of spiritual eating."

Q. 75, Art. 2, ad 3. "Christ's body is not in this sacrament in the same way as a body is in a place, which by its dimension is commensurate with the place; but in a special manner which is proper to this sacrament. Hence we say that Christ's body is upon many altars, not as in different places, but *sacramentally*: and thereby we do not understand that Christ is there only as in a sign, although a sacrament is a kind of sign; but that Christ's body is here after a fashion proper to this sacrament."

Q. 75, Art. 4. "Yet this change is not like natural changes, but is entirely supernatural, and effected by God's power alone. . . Hence this is not a formal, but a substantial conversion: nor is it a kind of natural movement: but, with a name of its own, it can be called *transubstantiation*."

Q. 75, Art. 5. "It is evident to sense that all the accidents of the bread and wine remain after the consecration. And this is reasonably done by Divine providence. First of all, because it is not customary, but horrible, for men to eat human flesh, and to drink blood. And therefore Christ's flesh and blood are set before us to be partaken of under the species of those things which are the more commonly used by men, namely, bread and wine."

Q. 76, Art. 1. (Whether the Whole Christ is Contained under This Sacrament?) Objection #2 says "Only the flesh and blood of Christ are contained in this sacrament. But there are many other parts of Christ's body, for instance, the nerves, bones, and such like." Thomas' response: "It is absolutely necessary to confess according to Catholic faith that the entire Christ is in this sacrament."

"Material food first changes into the one who eats it, and then, as a consequence, restores to him lost strength and increases his vitality. Spiritual food, on the other hand, changes the person who eats it into itself. Thus the effect proper to this Sacrament is the conversion of a man into Christ, so that he may no longer live, but Christ lives in him; consequently, it has the double effect of restoring the spiritual strength he had lost by his sins and defects, and of increasing the strength of his virtues." St. Thomas, *Commentary on Book IV of the Sentences*, d. 12, q. 2, a. 11.

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## Liturgy and Sacraments: Selected Bibliography

This annotated bibliography is offered as a list of resources that may be of interest. The inclusion of a book on this list does not necessarily imply that I know it or endorse it. Call numbers listed are those of the University of Dallas Library. If your library does not have a book you want, try to obtain it through inter-library loan. For out-of-print titles (abbreviated opt), try Loomer Theological Booksellers or Preserving Christian Publications. Many patristic writings and church documents can be viewed or downloaded free from a variety of web sites including [www.ewtn.com](http://www.ewtn.com)

### Roman Liturgical Texts, Instructions, and Commentaries Thereupon

**Book of Blessings.** ICEL translation of *De Benedictionibus*. Collegeville: Liturgical Press, 1989. Paperback edition of all the liturgical blessings of the Church for people, places, and objects (sacramentals). Contains official texts, commentary, and suggestions for celebration, 832pp. Available also from USCC & clothbound from Catholic Book Publishing Co. A smaller, shorter edition is available from the Catholic Book Publishing Company and is entitled *Shorter Book of Blessings* (576pp.!). It contains only the blessings done outside of Mass, so is ideal for Christian lay people to have at home. To compare with blessings of the Roman Ritual prior to 1962, see *Practical Handbook of Rites: Blessings and Prayers*, ed. Msgr. Richard T. Doherty (St. Paul: North Central Publishing Co, 1961) BQT 4273 P7 and BQT 4460 C2

**Bouley, Allan, ed. Catholic Rites Today.** Collegeville, MN: Liturgical Press, 1992. 1 volume abridged version of the texts for the most important celebrations Roman Rite including the Eucharist and all the sacraments. No commentary but General Instruction of the Roman Missal & other introductions included. Affordably priced.

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