

Doctrinal Points

from

The Christian Faith in the Documents of the Church (Neuner/Dupuis)

Chapter Twelve: CHRISTIAN WORSHIP OR LITURGY

- 1) The liturgy is an exercise of Christ's priestly function through the Church.
- 2) It is the work of the entire Body of Christ, Head and members.
- 3) Christ is present in the Church's liturgy.
- 4) His mysteries are present in the Church's liturgical cycle.
- 5) Liturgical prayer can be addressed to Christ.
- 6) The liturgy of the Word must be fostered.
- 7) *Lex orandi, lex credendi.*
- 8) There are various degrees of efficacy in the Church's liturgical actions.
- 9) Active participation is required on the part of the people.
- 10) Subjective dispositions are needed to derive profit from the liturgy.
- 11) Liturgy implies interior and exterior worship.
- 12) Liturgical and personal piety are related to each other.
- 13) The liturgy must be adapted to the people, especially in mission countries.
- 14) The different liturgical rites of the Church must be fostered.
- 15) Guidelines for liturgical renewal.
- 16) Ecumenical guidelines for liturgico-sacramental life.
- 17) Notion of "celebration" of Christian liturgy/sacraments.
- 18) The meaning of Sunday

Appendix: ON THE CULT OF SAINTS AND SACRED IMAGES

- 1) The Church recommends the cult of saints.
- 2) It also recommends the cult of relics and sacred images.
- 3) It also recommends popular piety, provided this is purified of possible distortions.
- 4) Christian art must express the faith of the Church.

Chapter Thirteen: THE SACRAMENTS OF THE CHURCH

- 1) The sacraments are instituted by Christ.
- 2) Their celebration is entrusted by Christ to the Church.
- 3) There are seven sacraments.
- 4) They differ from the sacraments of the Old Law.
- 5) The sacraments confer the grace which they signify.
- 6) They sanctify human beings and give worship to God.
- 7) They are the actions of Christ.
- 8) Christ is present and active in them.
- 9) Christ's mysteries are present in the sacraments.

- 10) Three sacraments imprint an indelible character.
- 11) The sacraments are necessary, but not all equally, for salvation.
- 12) The sacraments are validly administered by carrying out the sign with the proper intention.
- 13) The validity of the sacraments is independent of the worthiness of the minister.
- 14) Not all are equally qualified to administer all the sacraments.
- 15) The fruitful reception of the sacraments depends on the disposition of the recipient.
- 16) Word, faith and sacrament are linked together.

Chapter Fourteen: **BAPTISM AND CONFIRMATION**

Baptism

- 1) Baptism is a true sacrament instituted by Christ.
- 2) It introduces into the Church and incorporates into Christ.
- 3) It confers a sacramental character by which Christians share in the priesthood of Christ.
- 4) It confers all the rights and enjoins all the duties of the Christian life.
- 5) It cannot be repeated.
- 6) It remits sins, original and personal, and confers the life of grace.
- 7) It is administered with water and the Trinitarian formula.
- 8) Baptism at least of desire is necessary for salvation.
- 9) Infants can and should be baptised.
- 10) Adults must be free in receiving baptism.
- 11) Every human being can baptise validly.
- 12) Catechumenate as formation in the communal and apostolic life of the Church.
- 13) Baptism as the beginning of acquiring fullness of life in Christ.
- 14) The baptised are to manifest their paschal existence by resisting evil and acting justly.
- 15) The faithful are to view the search for social justice as prior to the practice of charity.

Confirmation

- 1) Confirmation is a true sacrament, instituted by Christ.
- 2) It completes baptism but is distinct from it.
- 3) It confers a sacramental character which binds Christians more deeply to the Church.
- 4) It confers the gift of the Spirit for strength in Christian witness.
- 5) It is administered by an anointing with chrism accompanied with the words.
- 6) The chrism must be blessed by the bishop.
- 7) The bishop is the ordinary minister of confirmation, the priest the extraordinary minister.
- 8) The confirmed are to manifest their anointing with the Holy Spirit by living according to Christian hope.
- 9) The missionary task of the confirmed consists in giving witness to the power of the Holy Spirit in their lives.

Baptism and Confirmation

- 1) Baptism and confirmation form the foundation of the common priesthood of all Christians and of the lay apostolate.
- 2) Baptism and confirmation are aimed at Christian maturity by serving others through charity.
- 3) Baptism and confirmation urge Christians to give witness to the new liberty of the paschal mystery by practicing justice and love.
- 4) Baptism and confirmation lead Christians to discover the seeds of the Word and the actions of the Spirit in non-Christians.

Chapter Fifteen: THE SACRAMENTS OF THE CHURCH

- 1) The eucharistic mystery is the completion of the catechumenate and the centre of the Church's life.
- 2) Various aspects of the eucharistic celebration.
- 3) All, priests and laity together, play an active, though distinct, part in the whole celebration.

Eucharistic Sacrifice

- 1) The Mass is a true sacrifice instituted by Christ at the Last Supper.
- 2) It perpetuates the memory of the sacrifice of the cross.
- 3) Christ is the priest and the victim of the sacrifice.
- 4) He offers himself in an unbloody manner through the priest acting in his name.
- 5) The faithful offer the sacrifice through the priest and with him.
- 6) The sacrifice of the Mass is offered to God in praise and thanksgiving, petition and propitiation.
- 7) It is offered for the living and the dead.
- 8) Every Mass, even celebrated privately, is the Mass of the Church.
- 9) Concelebration is the eminent manner of celebrating the Eucharist.
- 10) It requires that concelebrants say the words of consecration.
- 11) The determination of the rites of the Mass belongs to the Church's authority.

Eucharistic Presence

- 1) Among the various modes of Christ's presence it is his presence par excellence.
- 2) Christ himself, whole and entire, is substantially present under each species.
- 3) This presence is realised by a complete change of the substance of bread and wine into the body and blood of Christ.
- 4) This change is aptly called transubstantiation.
- 5) Of bread and wine only the appearances remain.
- 6) Christ is present under the species even outside communion.
- 7) Hence the sacred species deserve honour and adoration.

- 8) The consecration is done by the ministerial priest.

Eucharistic Meal

- 1) The Eucharist is a true sacrament instituted by Christ at the Last Supper.
- 2) Christ is received in the eucharistic banquet.
- 3) The whole Christ is received under one species.
- 4) Communion under both kinds shows forth better the sacramental sign.
- 5) Only the communion of the priest is required.
- 6) Communion perfects the participation of the faithful in the Mass.
- 7) The sacred banquet must be received worthily, which supposes the state of grace.
- 8) Little children are not bound to communion.

Eucharistic Worship

- 1) The worship due to the eucharist.
- 2) The reservation of the Blessed Sacrament.
- 3) Prayer before the Blessed Sacrament.
- 4) Eucharistic devotions.

Eucharistic Grace

- 1) The Eucharist is the sacrament of unity and love.
- 2) It is also the sacrament of life, by which the life of grace is nourished.
- 3) The sacrament contains the whole spiritual good of the Church and is the source and summit of all evangelization.
- 4) Social implications of participating in the broken bread and the poured out wine.
- 5) The perfect and mystical analogy between the presence of Christ in the Eucharist and in the poor.
- 6) The pneumatological and eschatological dimensions of eucharistic grace.

Chapter Seventeen: **ORDER**

- 1) Order is a true sacrament.
- 2) It is instituted by Christ.
- 3) It is conferred through the imposition of hands and the key-phrases of the ordination preface.
- 4) The minister of the sacrament of Order is the bishop.
- 5) The sacrament of Order confers the Holy Spirit.
- 6) It imprints a sacramental character which conforms to Christ the Priest.
- 7) The ordained ministers can never become lay persons again.
- 8) The sacrament also confers grace for the exercise of the ministry.
- 9) Ordination is not subject to civil authority.
- 10) Bishops are superior to priests.

- 11) The episcopate confers the fulness of the ministerial priesthood.
- 12) The presbyterate is required to preside over the Eucharist and to remit sins.
- 13) The priesthood has a threefold function, prophetic, sanctifying and pastoral.
- 14) Only men can be ordained to the priestly ministry.
- 15) The law of priestly celibacy in the Latin Church.
- 16) The diaconate confers a ministry of service.
- 17) The ministerial priesthood differs in essence from the common priesthood.
- 18) Some ministries can be conferred on lay people by 'installation'; similarly some offices and tasks can be entrusted to them.
- 19) These may not obscure the distinct role of ordained priests.
- 20) Some movements and associations are forbidden to the clergy.
- 21) The eschatological dimension of ordained ministry.
- 22) The practico-social or messianic aspect of ordained ministry.
- 23) The ordained refashion creation and restore it in God's image.