

Archbishop Harry J Flynn Catechetical Institute
CCC 1200 – 1261 “Worship with Both Lungs” & “Take the Plunge”

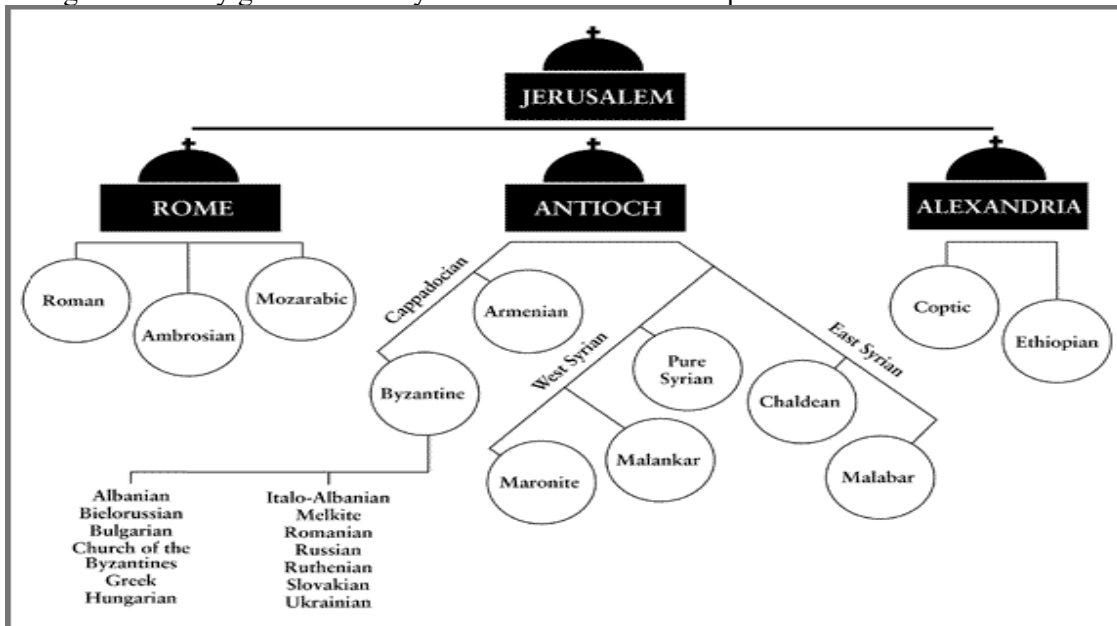
Review CCC 1066 - 1199: Liturgy = a 2-fold movement

As pertains to ...	First movement	Second movement
Direction	Downward	Upward
Latin (Ratzinger)	<i>Exitus</i> = to go out of	<i>Reditus</i> = to return
Greek terminology	<i>katabasis</i> = to go down	<i>anabasis</i> = to go up
“lit/urgy” = laity + erg, people + work	Work done <i>for</i> the people (by God, through His ministers)	Work done <i>by</i> the people, returning gratitude to God
Who does it?	God takes the initiative	We respond: 1 Jn 4:9
What sacraments do	Bestow grace with no human involvement: “efficacious”	Bear fruit in proportion to our effort: “meritorious”
How sacraments do it	<i>Ex opere operato</i> = by the work having been worked	<i>Ex opere operantis</i> = by the work of the one working
Our role	Passive/receptive	Active/participatory
“Blessing” = “good word” L: <i>bene</i> + <i>dictio</i> ; Gk: <i>eu</i> + <i>logia</i>	God blesses us: gives us His good Word – ultimately, His Son, Word made flesh	We bless God: give Him a good word (thanks/praise) – ultimately, we offer the Word made flesh
Heb. 8:2, 6: Jesus is <i>leitourgos</i>	As God, grace comes to us through Him Heb. 1:1-2	As a man, he offers worship and obedience. Jn 6:38, 8:29, 17:4
What, then, <i>is</i> liturgy? CCC 1091, 1099, 1108	CCC 1069: “The participation of the people of God in the work of God” <i>Συνεργία</i> , <i>synergy</i> (Corbon), co-operation: working together of God and humans <i>in the same action</i> .	

Part 1: “Worship with Both Lungs” (Pope John Paul II, *Ut Unum Sint* 1995)

- I. The Church is the Body of Christ on Earth.
 - A. What Jesus did on earth, he now does through the Church. CCC 1115 (St. Leo)
 - B. Jesus Christ’s on-going 3-fold mission continues in the Church
 1. Eusebius († 340 AD) articulated Christ’s mission as *priest, prophet, and king* CCC 783
 2. Those communities retaining all 3 *munera* (the *munus sanctificandi, docendi, regendi*) can be called “Churches” (cf. *Dominus Iesus*), including those not “in communion” with the Catholic Church. Others (e.g. Protestants) are called “ecclesial communities.”

II. Liturgical diversity goes all the way back to the time of the Apostles.



- III. There are 24 churches *sui iuris* (= “judging itself,” autonomous, self-governing)—one Western (Roman) and 23 Eastern—in communion with the Holy Father.

Particular churches *sui iuris* sorted by liturgical traditions

- Latin liturgical tradition:
 1. Latin Church
 - Alexandrian liturgical tradition:
 1. Coptic Catholic Church
 2. Ethiopian Catholic Church
 3. Eritrean Catholic Church
 - Antiochian liturgical tradition:
 1. Maronite Church
 2. Syriac Catholic Church
 3. Syro-Malankara Catholic Church
 - Armenian liturgical tradition:
 1. Armenian Catholic Church
 - East Syriac or Chaldean liturgical tradition:
 1. Chaldean Catholic Church
 2. Syro-Malabar Catholic Church
 - Byzantine liturgical tradition:
 1. Albanian Greek Catholic Church
 2. Belarusian Greek Catholic Church
 3. Bulgarian Greek Catholic Church
 4. Greek Catholic Ch. Croatia, Serbia
 5. Greek Byzantine Catholic Church
 6. Hungarian Greek Catholic Church
 7. Italo-Albanian Catholic Church
 8. Macedonian Greek Catholic Church
 9. Melkite Greek Catholic Church
 10. Romanian Greek Catholic Church
 11. Russian Greek Catholic Church
 12. Ruthenian Greek Catholic Church (= Byzantine Catholic Church)
 13. Slovak Greek Catholic Church
 14. Ukrainian Greek Catholic Church
- IV. Ambiguity of the term “rite”
- A. A self-contained liturgical unit. E.g. Rite of Penance; Fractioning Rite
 - B. A particular liturgical family. E.g. The Byzantine Eucharistic Rite (celebrated by Orthodox Christians as well as Catholics)
 - C. A church *sui iuris*. E.g. the Ruthenian Greek Catholic Church
- V. A word on “valid” sacraments
- A. The term “valid” originally used only for marriage until 13th Century (not in the *Summa*)
 1. “Valid marriage” means Each party fulfills its contractual obligations
 2. Usually mediated by judge, village elder (or bishop!)
 3. From marriage, it migrated into other sacramental celebrations
 - B. This distinction is not only canonically accurate; it’s also ecumenically charitable.
 1. Validity is a *juridical* concept, not properly speaking a *theological* one
 2. It’s not about what *God* can do, but about our keeping our end of the contract
 - C. Five conditions: Matter, form, minister, recipient, intention
 1. Many Protestant sacraments are invalid because they fail in one or more of these
 2. Yet *God is* present there too, in different ways (assembly of baptized, His Word)
- VI. Liturgical inculturation continues today
- A. The 1997 Vatican document *Varietates legitimae*
 - B. The Church always has, and always will, wrestle with finding the right balance between continuity with past, and adaptability for future. (Heresy is reductionism.)
- VII. CCC 1203: “All lawfully recognized rites are of equal right and dignity, and she wishes to preserve them in the future and to foster them in every way” [SC 4].
- A. Hence CCC 1204: “The celebration of the liturgy *should* correspond to the genius and culture of the different peoples.”
 - B. In the Incarnation, the Body of Christ takes flesh *in a particular time and place*.
 - C. Many Eastern Christians are irritated if we try to Westernize them.

Part 2: Baptism Part 1
Or, “Take the Plunge” CCC 1210 – 1261

- I. Introduction
 - A. Three Sacraments of Initiation: The RCIA assists the process of conversion.
 - B. Sacramental expression of the theological reality: Sin out, God in, In the Church
 - C. Each Sacrament of Initiation is especially expressive of these realities

- II. CCC 1213: Baptism as *vitae spiritualis ianua*. Janus = Roman god of entryways

- III. CCC 1214 – 1216 Different names for sacrament disclose that no one term encapsulates it

- IV. CCC 1217 – 1228 Baptism in the Economy of Salvation
 - A. Various prefigurements of Baptism in the Old Covenant. Cf. Blessing of Baptismal Water
 - B. Christ’s own Baptism, and his Paschal Mystery (He sanctifies the water, not *vice versa*)
 - C. Jesus clearly commanded baptism (Matt 28:19)

- V. CCC 1229 – 1245 How Baptism is celebrated
 - A. Initiation is a process; the Rite should also unfold over several stages (stational Baptism)
 - B. CCC 1234 – 1245 Mystagogy = the ritual discloses the mystery. Sacraments cause grace by signifying (*Sacramenta gratias sanctificandi causant*)
 1. Recall the dictum *lex credendi, lex orandi* (CCC 1124): “the law of believing [is] the law of praying;” If you want to know what the Church believes, look at how she prays—and *vice versa* (liturgy also determines/discloses doctrine)
 2. Hence, perform the ritual well (recall sacramental signs: CCC 1145 – 1162)
 3. βαπτίζειν (*baptizein*) = to immerse/cover in water. Hence, “Take the plunge!”

- VI. CCC 1246 – 1252 Who Can Receive Baptism? Any unbaptized person adequately prepared
 - A. Baptism of infants as a “condensed” version of adult baptism
 - B. Faith and Baptism
 1. Promise to raise the infant in the faith
 2. Defer baptism when parents’ faith is lacking *Rite of Baptism for Children* 8.3
 3. *Sponsor* requirements

- VII. CCC 1256 Who can baptize? Anyone (incl. non-Christians) intends what the Church intends

- VIII. CCC 1257 – 1261 The necessity of Baptism
 - A. Jesus commanded it. John 3:5; Matt 28:19
 1. Normally: Baptism by water.
 2. “Baptism by blood:” not sacramental, but potentially salvific
 3. “Baptism by desire.” Catechumens who die are buried as if baptized.
 4. What about *limbo* (How low can you go?)
 - B. Summary: “Is Baptism *necessary* for salvation?”
 1. YES, for those who know that Baptism is God’s chosen way to save
 2. God could save those who haven’t reached that awareness, in ways we know not.
 3. CCC 1257: “*God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.*”

- IX. Q & A

For Further Reference

Liturgical Diversity and the Origins of Various Liturgies

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International Theological Commission, “The Hope of Salvation for Infants Who Die without Being Baptized.” 2001. http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_con_cfaith_doc_20070419_un-baptised-infants_en.html

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Yarnold, Edwin. *The Awe-inspiring Rites of Christian Initiation*. Collegeville: Liturgical Press, 1994. Collection of patristic homilies preached for Christian initiation in the early Church.