

Year of Faith Sermons



PART TWO

*The Celebration of the Christian
Mystery*

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The Sacred Liturgy

Scripture

Romans 10:8-13; Revelation 9:9-16

Catechism

Paragraphs

- 1066-1075 What the Liturgy is
1077-1083 The Father-Source and Goal of the Liturgy
1084-1090 Christ's Work in the Liturgy
1091-1109 The Holy Spirit and the Church in the Liturgy
1114-1134 The Sacraments of Christ, of the Church, of Faith, of Salvation and of Eternal Life

Discussion

What the Liturgy is?

The liturgy is the celebration, making present and proclamation of the Church's faith (c.f. Romans), her participation in the continuing work of Christ, the summit of her activity and the font of that activity. Liturgy is the response of faith and love to the Father's gifts, thanksgiving to the Father through the Son in union with the Spirit and self offering to the Father in union with Christ, by the power of the Spirit to the Father (c.f. epiclesis and doxology).

Christ made present

In the liturgy Christ makes present, by sign and word, the eternally present Paschal mystery. He does this through his apostles and their successors, through his priests, and faithful, by his presence in the liturgy above all in the Eucharistic species, and by associating us with the Heavenly liturgy. Throughout history the Holy Spirit prepares the Church and each of us to encounter Christ, through the proclamation of the Word of God and remembrance of Jesus' words and deeds, as they are recalled during the Eucharistic Prayer and make present the mystery of Christ. The action of the Spirit both presupposes and brings about Communion with the Trinity and Communion within the Church.

The Sacraments

The seven sacraments, discerned by the Church as having been instituted by Christ as efficacious signs of grace are 'for the Church' since they communicate to all the mystery of communion with God and 'by the Church' since she is the 'sacrament' of Christ's salvation. The ministerial priesthood serves the baptismal priesthood as a sacramental bond that ties the sacraments to the tradition of the apostles and through them to Christ the source of the Sacraments. Baptism, Confirmation and Holy Orders confer in addition to grace a sacramental character giving a permanent and particular share in Christ's priesthood of service and as such cannot be repeated. The sacraments sanctify, build up the Church and give worship to God, presupposing, deepening and confessing the faith received by the Church they instruct. Containing and conferring the grace they signify and wrought by the power of God for the sake of the Church and her members, the sacraments are efficacious independently of righteousness of the one who validly confers them. The sacraments look forward to the final consummation of the mystery they contain.

Questions for reflection

Where do we find the seven sacraments in Scripture, Tradition and Magisterium?
How do the sacraments look forward to the consummation of the mystery they contain?

Celebrating the Liturgy

Scripture

Genesis 15:5-12. 17-18; Wisdom 13:1; Luke 24:13-33

Catechism

Paragraphs

- 1136-1144 Who celebrates the Liturgy?
- 1145-1162 How is the Liturgy celebrated?
- 1163-1178 When is the Liturgy celebrated?
- 1179-1186 Where is the Liturgy Celebrated?
- 1200-1206 Liturgical traditions



Discussion

Celebration

The heavenly liturgy in which Christ the priest offers and is offered with Our Lady, the apostles and saints, is the liturgy in which the Spirit and the Church enable us to participate. The whole Church, the Body of Christ, united with the bishops celebrates this liturgy. Those called to Holy Orders are at the service of the whole Church acting in the person of Christ Jesus at the liturgical celebration.

Signs and symbols

Liturgical rites (c.f. Genesis) involve human signs and symbols, from creation, human life, and the covenant, above all those used by Our Lord. The specific sacramental signs of the Church, purifying, integrating and fulfilling all other signs make present the salvation won by Christ. The proclamation of God's Word is an integral part of the liturgy and the beauty of singing, music and images, drawing on the traditions and cultural richness of the Church move us to contemplation and meditation.

The Liturgical Year

The Lord's day, the first day of the week, is the day of the resurrection and the day of the week on which the Church always gathers to celebrate the Eucharist. Throughout the year, beginning with the Easter Triduum, the Church celebrates the unfolding of the Paschal mystery proclaiming both the transfiguration of time and the anticipation of history's consummation. The feasts of our Lady recognise her unique association with her son in the completion of the Paschal mystery. The public prayer of the Church, the Liturgy of the Hours extends the mystery celebrated at Mass to every hour of the day.

Church building

The Church building is a symbol of both the unity of the Body of Christ, the Heavenly Jerusalem and Christ the true temple; the signs of this include altar, tabernacle, ambrone, chair, lectern, baptistery and an atmosphere of recollection and silence. The richness of the mystery of Christ gives rise to different liturgical traditions which in fidelity to apostolic tradition, recognised and, where necessary purified, by the Church correspond to different cultures.

Questions for reflection

What priority do I give to Sunday and the annual feasts of the Church?

Baptism

Scripture

Exodus 3:1-8. 13-15; 1 Corinthians 10:1-6. 10-12; Mark 1:9-11

Catechism

Paragraphs

1210-1212	<u>The seven sacraments and the sacraments of Christian Initiation</u>
1213	Baptism
1214-1228	Baptism in the Economy of Salvation: <u>Part 1</u> & <u>Part 2</u>
1229-1245	The celebration of Baptism
1246-1255	Who can be Baptised
1256-1261	The Necessity of Baptism: <u>Part 1</u> & <u>Part 2</u>
1262-1274	The Grace of Baptism



Discussion

Baptism in the Scriptures

With Confirmation and the Eucharist, Baptism lays the foundations of Christian life. Baptism brings about to new life in Christ. It is prefigured in Old Testament above all in the escape from Egypt and the crossing of the Red Sea (c.f. Exodus and 1 Cor). Our Lord accepts John's baptism, at his passion makes available the grace of baptism and at the ascension gives the mission to baptise all nations. Repentance and faith in Jesus leads to the washing of baptism which purifies, justifies and sanctifies.

The rite of Baptism

The sign of the cross, proclamation of the Word, exorcism and blessing of the water prepare for the essential rite of Baptism which is the pouring of water on the head three times (or triple immersion) and the words *'I baptise you in the name of the Father and of the Son and of the Holy Spirit'*. The anointing with Chrism, white garment, lighted candle and Our Father symbolise membership of the Church. After careful preparation and evidence of faith Adults are baptized but with love the Church, relying on the faith of the community and parents, cannot refuse this priceless gift to children.

Minister

Though Bishops and priests and deacons are the ordinary ministers of baptism, **anyone even non-baptised people can baptise** because of the absolute necessity of baptism for salvation. Following the Lord's teaching the Church knows of no other way than baptism to enter heaven. Those who die for the faith before baptism or die explicitly desiring baptism are assured of salvation, those who never heard the Gospel, it may be presumed, would have desired baptism.

The Effects

Baptism forgives and purifies the baptised from both original and personal sin (although some consequences of original sin remain such as suffering, illness and frailty of character). Baptism gives sanctifying grace, the power to believe in God, hope in him, love him, the power to act in accord with the Spirit and to grow in holiness, thus we are justified by baptism. As such we become part of Christ's body, living stones forming the Church. Even if subsequent sin impedes or prevents the fruit of the grace it gives, baptism leaves us permanently configured to Christ. **It cannot be repeated.**

Questions for reflection

What is the difference between Jesus' baptism by John and ours?

In what ways can parents be helped to prepare for the baptism of their child?

Confirmation

Scripture

Isaiah 11:1-5; Ezekiel 36:25-28; Acts 10:44-48

Catechism

Paragraphs

1285	Confirmation
1285-1292	Confirmation in the Economy of Salvation
1293-1301	The signs and rite of Confirmation
1302-1305	The effects of Confirmation
1306-1321	The <u>recipient</u> and <u>minister</u> of Confirmation

Discussion

What Confirmation is?

Confirmation completes baptismal grace. The Old Testament prophets announced the Spirit who would fill the Messiah. Conceived by the Spirit and fulfilling his mission in communion with the Spirit, Jesus pours out the fullness of the Spirit upon the baptised most strikingly at Pentecost. The apostles and their successors perpetuated this gift by the laying on of hands and anointing with oil.

Celebration

After the early centuries Confirmation in the West became separated by time from Baptism so that a Bishop could administer it, although in the East Confirmation is conferred by the priest who baptises. Anointing is a sign of joy, abundance, beauty, strength and healing and particularly consecration. The anointing at Confirmation, with perfumed oil, chrism, itself consecrated by the Bishop, is a sign of consecration to share more fully in the mission of Christ and the fullness of the Holy Spirit. In the Latin Rite the Bishop is the ordinary minister though he can delegate a priest to do so.

Before the anointing the Minister extends his hands and invokes the gift of the Holy Spirit. The essential rite for Confirmation is the laying on of hands and anointing with chrism together with the words '*Be sealed with the gift of the Holy Spirit*'. In danger of death all who have not done so should receive confirmation and in such circumstances any priest can confirm.

The Effects

By Confirmation the Holy Spirit is given in a way that increases baptismal faith, deepens our divine filiation, unites us more closely to Christ, strengthens our communion in the Church and fires our evangelical zeal and courage. **Like baptism the mark of confirmation is permanent.** Every baptised person should be confirmed. The church suggests the age of discretion but we are reminded that age of body does not determine age of soul. To receive confirmation one should be in a state of grace and appropriately prepared. As at baptism, a sponsor, if possible one of the Godparents is asked to provide spiritual help.

Questions for reflection

Is it important to be confirmed before receiving Holy Communion?

Why does the Church desire that when possible couples should be confirmed before getting married?

Eucharist – part 1

Scripture

John 6, Matthew 14:13-21;

Catechism

Paragraphs

- 1322-1323 The Eucharist
- 1324-1327 Source and summit
- 1328-1332 What is this Sacrament called?
- 1333-1344 The Eucharist in the Economy of Salvation
- 1345-1355 The Liturgical Celebration of the Eucharist



Discussion

Source and Summit

In the Eucharist, as part of the Church, the baptised and confirmed participate in the Lord's sacrifice. The Eucharist is sign and cause of the Church's communion in Divine life, the sum and summary of our faith. The titles Eucharist, the Lord's Supper, the Breaking of Bread, Eucharistic assembly, memorial, Holy Sacrifice, Divine Liturgy, Holy Communion and Holy Mass witness the inexhaustible richness of this sacrament.

Institution

The bread and wine which by the words of Christ and invocation of the Holy Spirit, become Christ's body and blood (c.f. Institution narrative) are the heart of the Eucharist. Prefigured by signs throughout the Old Testament and in many of our Saviour's miracles and teaching, the mystery of the Eucharist united indissolubly with the cross will remain always a stumbling block. Instituted by Jesus on the eve of his death the Eucharist gives definitive meaning to the Jewish Passover, makes present the Paschal mystery and anticipates the consummation of the Church in Heaven. Jesus commands the Church to repeat his words and actions until he comes again.

Questions for reflection

Read and discuss chapter 6 of St. John's Gospel.

If you go to Mass in a country where you don't speak the language does that make Mass of less value?

Celebration

From earliest times the Eucharist has consisted of a gathering with the proclamation of God's word followed by the consecration, thanksgiving and communion. Christ presides at each Eucharistic assembly and in representing him the priest, at the service of the Church, presides, preaches, receives the offerings and says the Eucharistic prayer. The assembly proclaims and listens to the Word of God, responding in prayer. Bringing bread and wine to the altar the assembly unites themselves individually and together with these offering which will become the perfect offering to the Father.

The Eucharistic Prayer

The Eucharistic prayer gives thanks to the Father, through Christ in the Holy Spirit (preface), asks the Father to send the Spirit to change the Bread and Wine into Christ and unite the those present in Christ (epiclesis), obeys Christ's command and makes him sacramentally present (institution narrative) recalls the paschal mystery and presents to the Father the offering of the Son (anamnesis) and prays for the Church. After the Lord's Prayer the faithful receive Holy Communion - the bread of heaven who gives life to the world.

Eucharist – part II

Scripture

Exodus 12:1-8, 11-14; 1 Cor 11:23-26; Matthew 26:26-29

Catechism

Paragraphs

1356-1381 The Sacramental Sacrifice Thanksgiving, Memorial, Presence

1382-1401 The paschal Banquet

1402-1405 Pledge of the Glory to come

Discussion

Sacrifice of the Mass

In the Eucharist the whole of creation is presented to the Father in a sacrifice of praise and thanksgiving made possible by Christ. We offer what we have received. The eternal sacrifice of Christ on the cross is made present in the Eucharist which is the faithful fulfilment of Christ's command 'do this in memory of me'. The Church in heaven and earth is united with this sacrifice, the lives of the faithful are united with Christ and offered with him to the Father.

Real Presence

Because of Our Lord's unique presence the Eucharist is the sacrament to which all others are directed and from which they flow.

In the Eucharist at the moment of consecration **Jesus becomes really and wholly present**, body, blood, soul and divinity, under the appearance of bread and wine.

It is the divine power of Christ's word and the Holy Spirit that accomplishes this miracle. To enable us to speak of this mystery the Church also uses the (as always inadequate) terms of philosophy. The 'accidents' or appearances remain but the

'substance' or reality changes. Thus in the sacred Host Jesus is really present under the appearance of bread and remains present as long as those appearances remain. Likewise Jesus is really present under the appearance of wine. We witness to this belief by genuflection, by reserving the Blessed sacrament with great care, by exposing the Sacred Host for veneration. In this sacrament Christ is actively present, offering himself to us, redeeming us, loving us, and calling us. Faith alone relying on divine authority can recognise the Eucharistic presence.

The Effects of Holy Communion

The Eucharist is directed to communion with Christ. His self offering demands of us preparation, humility and repentance (c.f. "*Lord I am not worthy...*"). Holy Communion achieves in our spiritual life what material food produces in our bodily life. It cleanses our sins, strengthens the charity, faith and hope received at baptism. The Eucharist unites us to Christ and in him to the members of his body the Church. The veiled presence of the Lord in the Holy Eucharist, directs us to the fullness of time when '*we await the blessed hope and the coming of our Saviour, Jesus Christ*'.

Questions for reflection

What preparation do I make to receive our Lord in Holy Communion?

Is it right to speak of worshipping the Blessed Sacrament?

The Sacrament of Penance

Scripture

Isaiah 1:16-20, 53:4-5; Matthew 16:13-20; James 5:16, 19-20

Catechism

Paragraphs

- 1420-1422 The [Sacraments of Healing](#) and the [Sacrament of Penance](#)
 1423-1439 Penance and Reconciliation: [Part 1](#), [Part 2](#), [Part 3](#), [Part 4](#) & [Part 5](#)
 1440-1460 [Sacrament of forgiveness](#) and [Contrition, Confession and Satisfaction](#)
 1461-1470 The [minister](#) and [effects](#) and [celebration](#) of the sacrament

Discussion

The Necessity of Confession

Even after Baptism we sin. Desire for conversion, forgiveness and reconciliation is mercifully answered by the Sacrament known as Confession. Like the Church each member is always in need of purification and following the path of penance and renewal seeks with a contrite heart to grow in love of Christ. Prayer, fasting and alms giving and the Sacramental life are the way of conversion.

Dimensions

Confession has personal and ecclesial dimensions; God must forgive the sinner and reconcile them with the Church. Jesus gives the apostles his power to forgive sins and reconcile sinners to the church. (c.f. John). The two essential elements of the sacrament are the acts of the person and God's action. God action through his Church is by way of the bishop and his priests who forgive sin saying 'I absolve you from your sins in the name of the Father and of the Son and of the Holy Spirit', and who pray for, do penance for, and reconcile the sinner to the Church.

Necessary conditions

Contrition arising from love of God or arising from horror at sin's ugliness and the danger of damnation is the first step to forgiveness. Confession which manifests mature responsibility, places our sins, in the person of the priest, before God and his Church

and the priest can offer counsel and forgiveness. Failure to confess serious sins means failure to place before the divine mercy that which requires healing through the mediation of the priest. Absolution forgives sins but does not repair the harm caused by those sins. Simple justice demands the restoration of stolen goods and reputations, the healing of injuries but the sinner also needs restoration from the damage sin causes, hence a penance or satisfaction, a spiritual medicine. Only priests given the faculty of absolving sins by the authority of the Church can absolve sin in Christ's name. Given the nature of this sacrament every priest is bound to keep absolute confidence regarding what he hears. He may make no use, outside confession, under any circumstances of anything he hears.

Effects

The effects of the Sacrament are reconciliation with God and with the Church. In a sense the one who goes to confession anticipates the merciful judgement waiting us at the hour of death. Individual confession is the only ordinary way in which reconciliation with God and the Church can take place. An indulgence is a guarantee of participation in the merits of Christ and the saints for the healing of damage caused to the immortal soul by sin.

Questions for reflection

Why confess my sins to a priest rather than just tell God I am sorry?

What is the point of going to confession when I commit the same sins again and again?

The Anointing of the Sick

Scripture

John 6:54; James 5:13-16

Catechism

Paragraphs

1499	The Anointing of the Sick
1500-1513	The Sacrament in the Economy of Salvation
1515-1516	Who receives and who administers this Sacrament?
1517-1519	How is this Sacrament Celebrated?
1520-1523	The effects of the sacrament
1524-1525	Viaticum – the Last Sacrament of the Christian

Discussion

Human response to suffering

Human response to the powerlessness and finitude revealed by suffering varies from despair and loss of faith to an experience of God's power. Israel experienced the mysterious link between sickness and sin above all in God's self revelation as one who heals and forgives (c.f. Psalm).

The Example of Christ

The Son of God manifests a compassion for the sick in his healing miracles which are themselves signs of the radical healing from sin and death accomplished on the cross which itself reveals the redemptive nature of Christ's suffering. In the Church suffering and illness is understood as something which can be accepted and united with Christ's redemptive suffering (c.f. John)

Celebration

The Sacrament of the Sick exists to strengthen those who are suffering and seriously ill it is given by anointing the forehead and hands with duly blessed

oil and saying *'Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up'*. Those who are in danger of death from sickness or old age may receive this sacrament, if after recovery a person fall ill again the sacrament may be repeated. Bishops and priests are ministers of this Sacrament and should always be willing to attend to the sick who request it.

Effects

The gift of the Holy Spirit given in this sacrament brings strength, peace, courage and the forgiveness of sins. Physical healing may accompany this Sacrament if it is God's will. The Sacrament brings union with Christ above all the grace to participate with him in the work of salvation. Finally the Sacrament prepares the person who receives it for their final journey through death to life. If the sick person is able to receive Holy Communion at the end of their life it is called 'Viaticum' the 'food of travellers' for the journey to life.

Questions for reflection

What would a Catholic mean by a happy death?

What is the vocation issued by the Sacrament of the Anointing of the Sick?

Holy Orders

Scripture

Numbers 1:48-54; Matthew 10:1-25; John 10:7-18

Catechism

Paragraphs

- 1533-1535 The Sacraments at the service of communion
1536 Holy Orders
1537-1553 The Sacrament of Orders in the Economy of Salvation: [Part 1](#) & [Part 2](#)
1554-1571 The Three degrees of this Sacrament
1572-1580 The [Celebration of the Sacrament, who can confer it and who can receive it receive](#)
1581-1600 The Effects of the Sacrament

Discussion

The Old Testament

Holy Orders, which is the incorporation into the body of those who continue to exercise the ministry Christ entrusted to his apostles, is directed to the service of the Church and the salvation of others. In the Old Testament God called some men to offer gifts and sacrifices for sin on behalf of the people. These men and the rites for anointing them prefigure the one true priest, who offers the only redemptive sacrifice, Christ.

Priesthood

All the baptised share in this priesthood of Christ exercising it by living the gifts of faith, hope and love given in baptism. Those called to the ministerial priesthood are at the service of the common priesthood, they become the means by which Christ builds and leads his Church. Through a special sacrament they become ministers through whom Christ acts and through whom Christ is present in the midst of the Church. This priesthood is entirely at the service of the Church. The priest depends completely on Christ; he represents Christ and therefore Christ's body the Church. In administering the Sacraments Christ works through the priest in spite of the priest's failures and sins.

Three degrees of this sacrament

Bishops, Priests and Deacons share in the sacrament of Orders, Bishop enjoy the fullness of the Sacrament as successors of the Apostles; Priests share with Bishops the task of preaching the Gospel, being shepherds and celebrating the Liturgy. At Holy Mass is revealed the fullness of priesthood. In the person of Christ they unite the offering of the faithful to the sacrifice of Christ and make present for the sake of the Church the unique offering of Christ. Deacons are called to serve, to proclaim the Gospel and assist in the celebration of the liturgy.

Celebration

This Sacrament is given by the Bishop's imposition of hands and prayer of consecration. As successors of the Apostles **only Bishops can confer this sacrament** and faithful to the example of the Lord Jesus, Bishops can only ordain men. As a sign that the priesthood is one of service to others those in the sacrament of Orders generally do not marry so as to be free to serve God's whole family. The recipient of this Sacrament is configured to Christ they remain a priest forever. The Holy Spirit makes Bishops and Priests sharers in Christ's mission as Priest, Teacher and Pastor, Deacons receive the grace of service of the liturgy, the Gospel and Charity.

Questions for reflection

Why can only men be ordained?

What are the signs of a priest's dedication to Christ and his Church?

Matrimony

Scripture

1 Cor 7; Matthew 19:3-6

Catechism

Paragraphs

1602-1620	Marriage in God's Plan
1621-1624	The Celebration of Marriage
1625-1637	Matrimonial Consent
1638-1642	The Effects of the Sacrament of Matrimony
1643-1654	The Goods and Requirements of Marriage
1655-1658	The Domestic Church

Discussion

Man's vocation

Beginning and ending with spousal imagery (c.f. Apocalypse) Scripture proclaims that, made in the image of God, who is love, **the fundamental vocation of the human person is to give themselves in love in imitation of Christ**. Though the damage of sin is evident, all societies have recognised the faithful, fruitful union between man and woman as part of the natural order, a fulfilment of this vocation and the basic cell of society. Whilst Jewish law attempted to mitigate the worst effects of sin, the prophets spoke of God's covenant with Israel in terms of faithful, indissoluble married love. Jesus makes marriage a Sacrament, a sign of his faithful, life-giving, self sacrificial love which contains that which it signifies.

The source of this sacrament

The Sacrament of marriage takes its meaning and its possibility from Jesus Christ as does perpetual virginity for the sake of the Kingdom. Voluntarily giving up the blessing of marriage reveals the primacy of the nuptial union with Christ which gives marriage its meaning but which will supersede all unions including marriage in heaven.

Questions for reflection

Why can only a man and a woman get married?
Where in the Gospels does Our Lord speak of marriage?

Consent

By giving their free consent to each other a baptised man and woman marry. A couple are free if neither is married and neither is acting under duress. Their consent is a mutual self giving. As a sacrament, a public way of life within the Church, Catholic couples must exchange their consent before a priest. By the grace of God, a couple who freely give their consent in the sacrament of marriage create a bond which partakes of Divine love. Like Divine love this bond is an irrevocable reality. The Church has no power to change this.

Effects

Through the Sacrament Christ dwells with the couple calling and uniting them to the love and faithfulness he manifests in his covenant with his bride the Church. Of its nature marriage demands a total self-giving which shares in Christ's self giving on the cross; It demands indissolubility, a communion revealed in the Eucharist, faithfulness witnessing to the faithful love of Christ and openness to fertility mirroring the creative love of God in creation and in his Church. **The sacrament of marriage is thus the heart of the family**, the domestic church, which is the basic community of grace, prayer and Christian life.

Funerals and other Liturgies

Scripture

Matthew 18:19-20; Luke 7:11-17; Mark 5:1-20

Catechism

Paragraphs

1667-1676 Sacramentals and Popular Piety

Discussion

Different from the Sacraments

Unlike sacraments they do not confer grace by the power of the Holy Spirit but sacramentals are signs of spiritual effects obtained through the prayer of the Church. A sacramental always includes a prayer and a specific sign such as sprinkling holy water or the Sign of the Cross.

Sacramentals in daily life

For Catholics many aspects of their lives involve sacramentals from making the Sign of the Cross, using holy water or asking a priest to bless some rosary beads. All sacramentals dispose us to receive God's grace and blessing. **Blessing of persons or things is important because that which is blessed is in a sense dedicated to God.** Some blessings set people or things aside for a permanent service such as blessing an altar, blessing the holy oils or consecrating people to a life of virginity. A particular solemn and public sacramental is an exorcism when the Church commands, by the power of Christ, that someone be released from the power of the evil.

Popular Piety

In addition to the sacraments and the sacramentals popular piety and devotions such as pilgrimages, the stations of the cross and the reverence paid to relics are derived from the liturgical life of the Church and under the prudent guidance of pastors lead back to it.

Funerals

Finally at funerals, Mother Church, who was present at the baptism into new life and who accompanies the pilgrim during their earthly journey, is present at the end of the journey to surrender the deceased into the merciful

hands of the Father, in the hope of resurrection. This is most fully accomplished in the funeral mass which unlike other events which may accompany the commemoration of the departed is not a eulogy but the solemn offering to the Father, by the power of the Holy Spirit, of the redemptive sacrifice of Christ, for the sake of the deceased.



Questions for reflection

- Have I ensured that Holy Mass will be offered at my funeral?
- In what ways is the veneration of holy relics related to the Eucharist?