

Sacraments: Actions of Christ

Q. 190. In what way is the saving work of Christ continued?

The saving work of Christ is continued in the Catholic Church, especially through the seven sacraments which He instituted. The Holy Spirit gives His grace through the sacraments and sanctifies souls.

By means of the gift of the Holy Spirit, the Catholic Church enjoys Christ's presence and continues His ministry and saving mission.

Jesus promised to remain with us, through the Holy Spirit. He promised this the night before He died, "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world of sin and of righteousness and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. A little while, and you will see me no more; again a little while, and you will see me." (John 16:7-16).

Before ascending into heaven, Jesus commanded His Apostles to teach all nations and to baptize: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19-20).

Catechism of the Catholic Church

1099 The Spirit and the Church cooperate to manifest Christ and his work of salvation in the liturgy. Primarily in the Eucharist, and by analogy in the other sacraments, the liturgy is the *memorial* of the mystery of salvation. The Holy Spirit is the Church's living memory.¹

Vatican Council II

"By his power he [Christ] is present in the sacraments so that when anybody baptizes it is really Christ himself who baptizes. He is present in his word since it is he himself who speaks when the holy scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised 'where two or three are gathered together in my name there am I in the midst of them' (Matthew 18:20)." *Sacred Liturgy*, 7

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Summary Prayer

Jesus, You speak of the Holy Spirit as the “Paraclete” because You send Him from heaven as a witness, advisor, strengthener and consoler.

The mission of the Paraclete is to act as Your Witness before the world. He does so by defending Your character and authority. He also defends the integrity of the doctrine of the disciples who are Your representatives in the work of saving souls.

He will convince of sin and wrong-doing those who have rejected You and Your disciples. He will convince men of Your supreme justice and holiness, for it is through You alone that the Father has revealed His own infinite holiness. Finally, He will act as heaven’s official Witness in the judgment of the world.

Divine Spirit, enlighten us and give us strength so that we may continue on the path of virtue. No man who has surrendered to You the guidance of his soul has ever failed to reach the port of salvation.

Holy Spirit of Truth, enkindle in our hearts the desire for invisible, supernatural riches, and never allow us to be guided by the deceitful spirit of the world, the spirit of the carnal man, or the spirit of self-love. May we never take a single step in matters concerning our salvation without having previously implored Your divine help, through Christ our Lord. Amen.

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

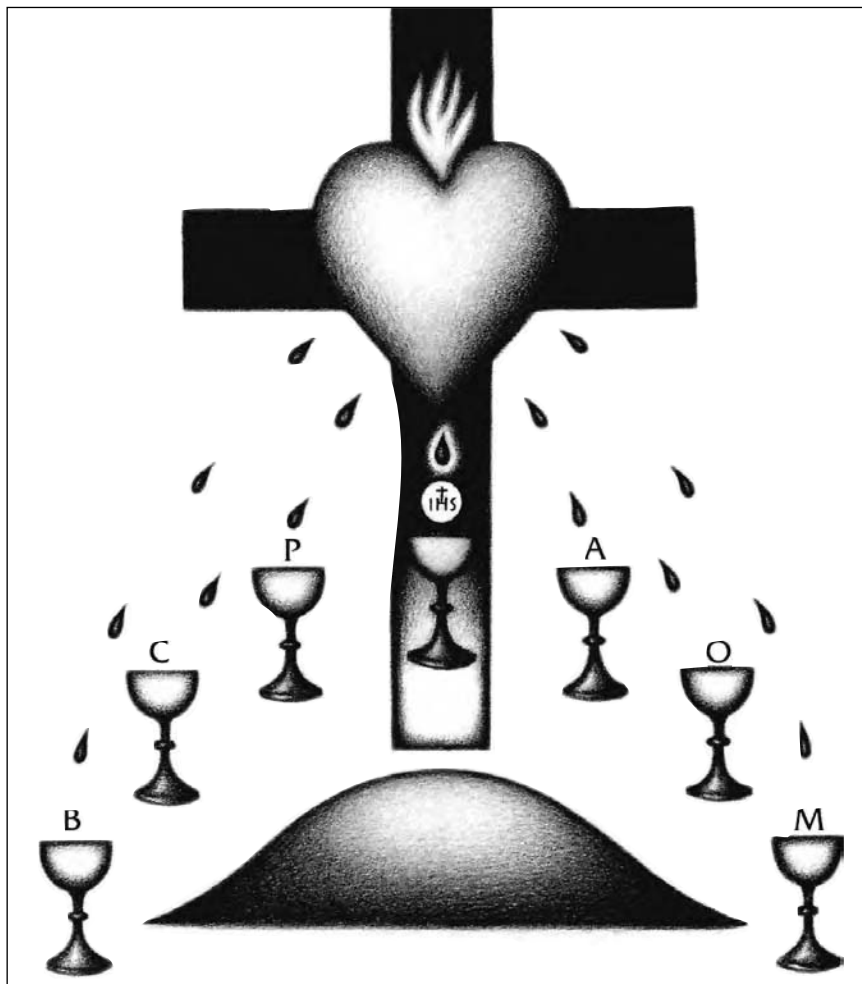
1. Even though Jesus has ascended into heaven, His saving work still continues in the Catholic Church. How does the Catholic Church continue Christ’s saving work?
2. What concrete things will you do to participate in the saving work of Christ in the Church?
3. Thank Jesus for remaining with us in the Church through the Holy Spirit, Who works especially through the sacraments.

#P26-41



Catechism by Diagram

#S11-14



Sacraments Merited by Christ. By the gift of the Holy Spirit, the Church enjoys the presence of Christ and carries on His ministry and saving mission through the sacraments. It is as if the grace of the sacraments (seven chalices, initials of sacraments) gush forth from the Heart of Jesus, Who died for love of us on Calvary (cross). The sacraments are the gifts of His love. Their sanctifying power comes to us in virtue of the will and the merits of our Savior. By His Precious Blood, He merited for us all spiritual blessings; through Him, the sacraments have the power to confer grace.

Q. 191. How does the Church continue Christ's work?

The Church has been given the sacraments, which Christ instituted, as the special means of continuing Christ's work on earth.

The sacraments are special actions of the Holy Spirit in the Church, through which we encounter the person of Christ, experience His love, and receive His grace.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Sacred Scripture

Q. 191. Mt 28:18-19; Jn 20:22-23; 1 Cor 11:23-26.

Catechism of the Catholic Church

Q. 191. Paragraphs **1076**, **1113**, **1211**.

Sacred Scripture

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us. *Ephesians 1:3-8*

#S11-11



Vatican Council II

Accordingly, just as Christ was sent by the Father so also he sent the apostles, filled with the Holy Spirit. This he did so that they might preach the Gospel to every creature and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan and from death, and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached should be set in train through the sacrifice and sacraments, around which the entire liturgical life revolves. *Sacred Liturgy, 6*

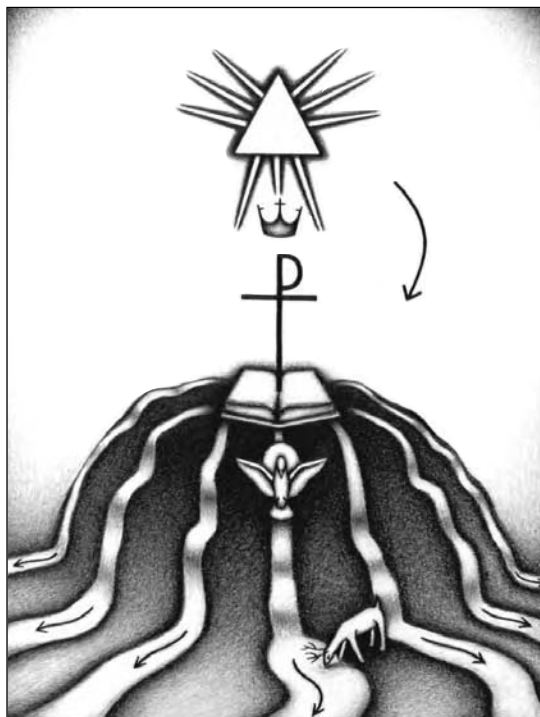
Summary Prayer

God our Father, by Your gifts to us on earth, we already share in Your life. In all we do, guide us to the light of Your Kingdom. May the grace of the sacraments, especially Penance and the Eucharist, help us to reject all that is harmful. Bless us with Your spiritual gifts and give us the Spirit of Love Who allows us to share in Your life.

By Your grace, allow us to come to the sacraments with renewed life. Especially through the Eucharist, may we give You worthy praise. May the holy gifts we receive help us to worship You in truth and to receive Your sacraments with faith. We ask this through Jesus Christ our Lord to Whom with You and the Holy Spirit be all honor and glory. Amen.

Catechism by Diagram

#S11-12



The Fountains of Grace. The work of giving grace is especially attributed to the Holy Spirit because it is a work of love, and the Holy Spirit is the Spirit of the Love of the Father and the Son. The Holy Spirit makes souls holy through the gift of grace which comes to us especially through the seven sacraments (streams of water) instituted by Jesus Christ (monogram), Who merited it by His life and sufferings and death (cross). He is therefore the King of all creation (crown) and the Source of grace in the Church. Through the gift of the Holy Spirit, the Church (mountain) enjoys the presence of Christ and His truth (gospel book), and carries on its saving mission, especially through the sacraments. These sacraments are like seven fountains of grace that come from Christ (arrow) through His Spirit (dove), refreshing the Christian (deer).

Q. 192. What are the sacraments?

The Church teaches that sacraments are sensible signs, given to us by Jesus Christ, through which He communicates invisible grace and inward sanctification to our souls. When we receive the sacraments, we encounter the Person of Christ.

The sacraments are outward signs of both God's grace and man's faith. By words and signs they nourish, strengthen, and express faith. They also impart grace to help us to know, love, and worship God and to love and serve our neighbor.

As visible signs, they show us that God's grace is imparted to the souls of the persons who receive them. We perceive the signs with our bodily eyes. But it is only through "eyes of faith" that we can know that God gives us His grace. We believe

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Catechism of the Catholic Church

Q. 192. Paragraphs 1091-1092, 1097-1098, 1113-1134, 1210-1211.

this based on the word of Christ Himself, Who gave us the sacraments that we might share God's own life through grace.

The sacramental signs are made up of words and actions. Water, because it is a vital necessity, is used as a sign of both physical life and divine life in Baptism. Baptism does not simply symbolize life; it really gives life. Oil is used to bring strength and healing to the body. In Confirmation and in the Anointing of the Sick, it is used to signify and give the strength of these sacraments. Confirmation not only signifies strength, but also gives it. Anointing of the Sick is not only a sign of health, but it actually gives health.

Catechism of the Catholic Church

1111 Christ's work in the liturgy is sacramental: because his mystery of salvation is made present there by the power of his Holy Spirit; because his Body, which is the Church, is like a sacrament (sign and instrument) in which the Holy Spirit dispenses the mystery of salvation; and because through her liturgical actions the pilgrim Church already participates, as by a foretaste, in the heavenly liturgy.

1116 Sacraments are "powers that comes forth" from the Body of Christ,¹ which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are "the masterworks of God" in the new and everlasting covenant.

Splendor of Truth

It is in the saving Cross of Jesus, in the gift of the Holy Spirit, in the Sacraments which flow forth from the pierced side of the Redeemer (cf. Jn 19:34), that believers find the grace and strength always to keep God's holy law, even amid the gravest of hardships. (*section 108*)



#R6-8

Vatican Council II

In the Christian community itself on the other hand, especially for those who seem to have little understanding or belief underlying their practice, the preaching of the Word is required for the sacramental ministry itself, since the sacraments are sacraments of faith, drawing their origin and nourishment from the Word. *Priests, 4*

The purpose of the sacraments is to sanctify men, to build up the Body of Christ, and finally, to give worship to God. Because they are signs they also instruct. They not only presuppose faith,

but by words and objects they also nourish, strengthen, and express it. That is why they are called “sacraments of faith.” They do, indeed, confer grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace to their profit, to worship God duly, and to practice charity. *Sacred Liturgy*, 59

#H6-19



Summary Prayer

Father, Creator, You give the world new life by Your sacraments. May we, Your Church, grow in Your life of grace and continue to receive Your help on earth. Through the sacraments may we receive the grace to cast off our old ways of life and to redirect our course toward the life of heaven. May Your holy sacraments bring us life and holiness, cleanse and renew us, bring us Your help, and lead us to salvation.

Lord, may the mysteries we receive, especially in the Eucharist, heal us, remove sin from our hearts, and make us stronger under Your constant protection. You have given us these gifts to honor Your Name; let them become a source of health and strength for us.

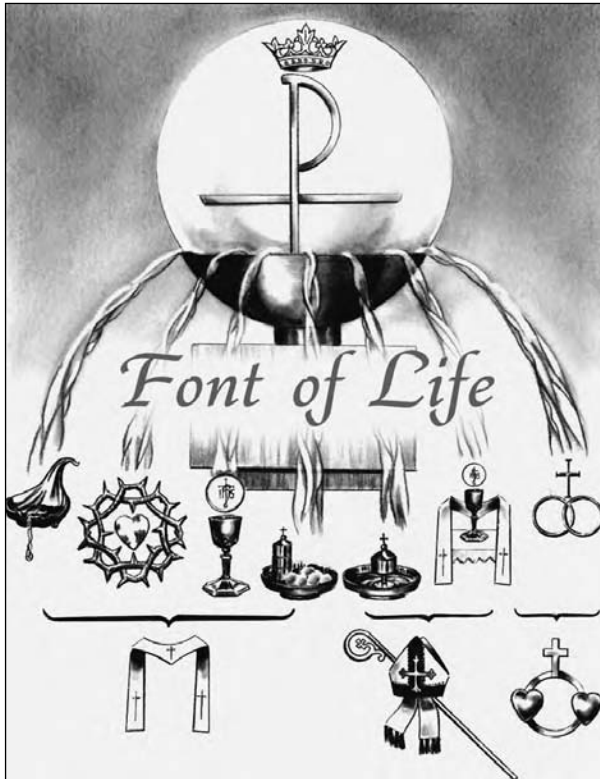
As a man like us, Jesus wept for Lazarus, His friend; as the eternal God, He raised Lazarus from the dead. In His love for us all, Christ gives us the sacraments to bring us to everlasting life. Father, may Christ's presence in the sacraments bring lasting light to Your people and lead us to eternal life. Amen.

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. Explain the nature and effects of the sacraments.
2. Which sacraments have you already received? Which do you continue to receive? How do you nourish your life of faith?
3. Ask the Holy Spirit to fill your heart with gratitude for the great gift of the faith-strengthening sacraments.

Catechism by Diagram

#S11-22



Sacraments: Through Christ, the Font of Life. A sacrament is an outward sign instituted by Christ (monogram) to give grace (font, water). Jesus instituted the seven sacraments during His public life and before He ascended into heaven. He left it to His Church, under the guidance of the Holy Spirit, to specify the ritual for each sacrament, i.e., to specify the things, words, and gestures used in the celebration of the sacraments. The seven sacraments are symbolized in the following manner: Baptism—water; Penance—heart with spots, thorns; Eucharist—host and chalice; Anointing of the Sick—oil and cotton; Confirmation—oil; Holy Orders—stole, host, chalice; Matrimony—rings. The sacred ministers are symbolized as follows: priest—stole; bishop—mitre; spouses—two hearts, rings.

Q. 193. What do the sacraments reveal?

The sacraments reveal that (1) God desires to make mankind holy, and that (2) mankind desires to receive this holiness. In this way the sacraments give us God's grace.

1. The sacraments reveal that God desires to make mankind holy.

The sacraments are sensible signs, instituted by Jesus Christ to signify and give His gifts of grace. God's intention to make us holy by imparting His grace is revealed through the institution of the sacraments. We are able to share in the very life of God through the graces He sends us. The Holy Trinity dwells in us;

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

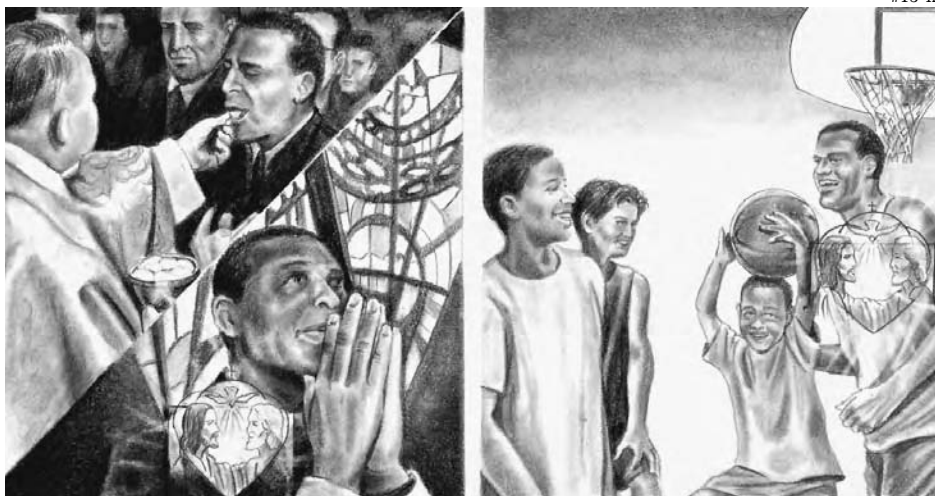
Sacred Scripture

Q. 193. Is 55:1-3; 1 Cor 3:16-17; 2 Tim 1:6-10.

Catechism of the Catholic Church

Q. 193. Paragraphs 2002-2003, 2013.

we are God’s temples. Through grace we become God’s special children, as St. John says: “See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him” (1 John 3:1). We are especially helped to receive God’s grace in the sacraments through the powerful intercession of our Blessed Mother. As the Mother of the Church and Mediatrix of grace, she intercedes for those who receive the sacraments.



2. The sacraments reveal that mankind desires to receive this holiness.

We show that we desire to receive Christ’s grace by receiving the sacraments often with great love and fervor. This will help to make us holy and pleasing to God. God has given us a great way to achieve holiness. We should not take the sacraments for granted or pass up opportunities to receive them.

Sacred Scripture

May the Lord make you increase and abound in love to one another and to all men... so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. *1 Thessalonians 3:12-13*

For this is the will of God, your sanctification... For God has not called us for uncleanness, but in holiness. *1 Thessalonians 4:3, 7*

Catechism of the Catholic Church

2014 Spiritual progress tends toward ever more intimate union with Christ. This union is called “mystical” because it participates in the mystery of Christ through the sacraments — “the holy mysteries” — and, in him, in the mystery of the Holy Trinity. God calls us all to this intimate union with him, even if the special graces or extraordinary signs of this mystical life are granted only to some for the sake of manifesting the gratuitous gift given to all.

Vatican Council II

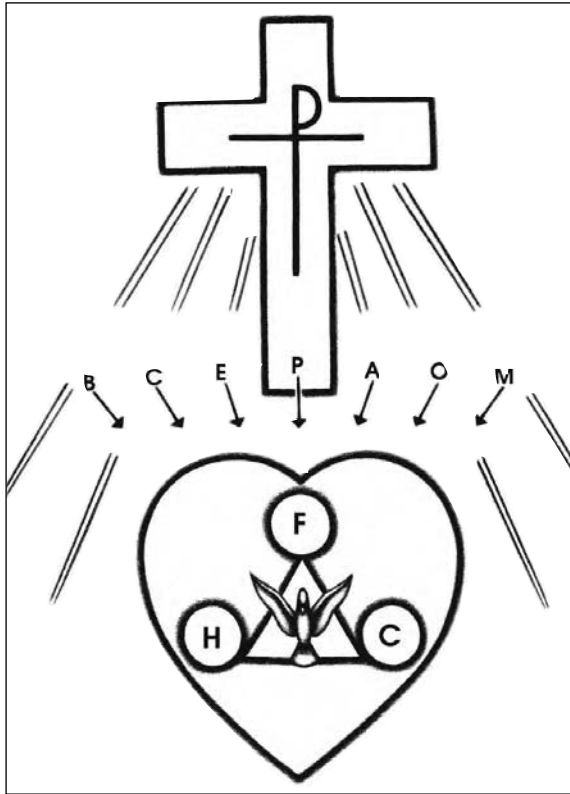
The apostolate of the laity is a sharing in the salvific mission of the Church. Through Baptism and Confirmation all are appointed to this apostolate by the Lord himself. Moreover, by the sacraments, and especially by the Eucharist, that love of God and man which is the soul of the apostolate is communicated and nourished. *The Church, 33*

The liturgy, then, is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In its full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. *Sacred Liturgy*, 7

It is, therefore, of the greatest importance that the faithful should easily understand the sacramental signs, and should eagerly frequent those sacraments which were instituted to nourish the Christian life. *Sacred Liturgy*, 59

Catechism by Diagram

#S11-17



Sacraments, Source of God's Life in Us. Because of the grace (rays) of Christ, merited for us by His life, death, and Resurrection (cross), man is given supernatural life (heart with triangle, dove), the three powers of which are faith, hope, and charity (F, H, C). Through this grace, man is also given dignity far beyond what his own nature confers. God's dwelling in the soul is a wondrous gift. The sacraments (seven arrows and initials) bring God's grace.

Roman Curia Document

The Church always enjoys Christ's presence and ministers to him; the mystery of Christ continues in the Church, specifically through those signs instituted by Christ which signify and produce the gift of grace and which are known as sacraments...

The sacraments are the primary and fundamental actions by which Jesus Christ constantly bestows his Spirit on the faithful, making them a holy people who, in him and with him, offer themselves as an acceptable offering to the Father. The sacraments are surely to be regarded as being of inestimable value to the Church, to which belongs the power to administer them. They must always however be referred to Christ, from whom their effectiveness derives. In

fact, it is Christ who baptizes. It is not so much a man who celebrates the Eucharist, as Christ himself; he offers himself by the ministry of priests in the sacrifice of the Mass. The sacramental action is, first and foremost, Christ's action and the Church's ministers are, as it were, his instruments. *The General Catechetical Directory, 55* [issued by the Sacred Congregation for the Clergy, 1971]

#S11-10



Summary Prayer

All-powerful and ever-living God, fill Your Church with Your love and give Your help to all who call on You in faith. May the power of Your word and sacraments bring strength to the people who gather to worship You. May Your truth grow in our hearts.

God our Father, from Your Chosen People, living stones, You built an eternal temple to Your glory. Increase the spiritual gifts of grace You have given to Your Church through the sacraments, so that Your faithful people may continue to grow into the new and eternal Jerusalem.

Lord, God of the living, You give us lasting youth through the waters of rebirth and happiness through the Bread of Life. Do not desert us when we are in need of Your help, but give us the grace to follow You in both good times and bad, so that we may forever praise Your faithfulness.

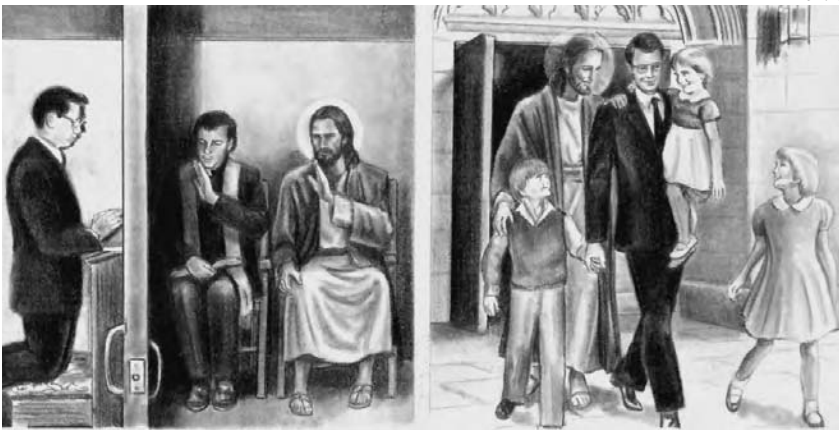
Heavenly Father, You call Your people to be Your Church. As we gather together in Your Name, may we love, honor, and follow You to eternal life in the Kingdom You promise. May we who share the sacraments of Your Church experience the life and power they promise and hear the answers to our prayers. You make Your Church on earth a sign of the new and eternal Jerusalem. By sharing in the sacraments, especially in the Eucharist, may we become the temple of Your presence and the home of Your glory. We ask this in the name of Jesus Christ our Lord and Savior. Amen.

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. When Christ instituted the sacraments, He showed His intention of making men holy. How do the sacraments make us holy?
2. How can you concretely show your willingness to receive God's graces for holiness?
3. Ask the Holy Spirit to give you a more intense desire to grow in holiness by receiving the sacraments more frequently.

Q. 194. Why are the sacraments referred to as actions of Christ?

The sacraments are referred to as actions of Christ because (1) by means of them, Christ gives His Spirit to all who believe in Him, and (2) it is from Christ that the sacraments receive the power to make men holy.



#C17-6

1. Sacraments are called actions of Christ because, by means of them, Christ gives His Spirit to all who believe in Him.

Sacraments are the principal and fundamental actions whereby Jesus Christ unceasingly bestows His Spirit on the faithful, thus making them the holy people who offer themselves, in Him and with Him, as an offering acceptable to the Father.

In the sacraments, Christ gives us His grace, which He purchased for us on the Cross, enabling us to become more like Him. In every sacrament it is Christ our High Priest Who brings His grace to us. The priests who administer the sacraments are His ordained representatives.

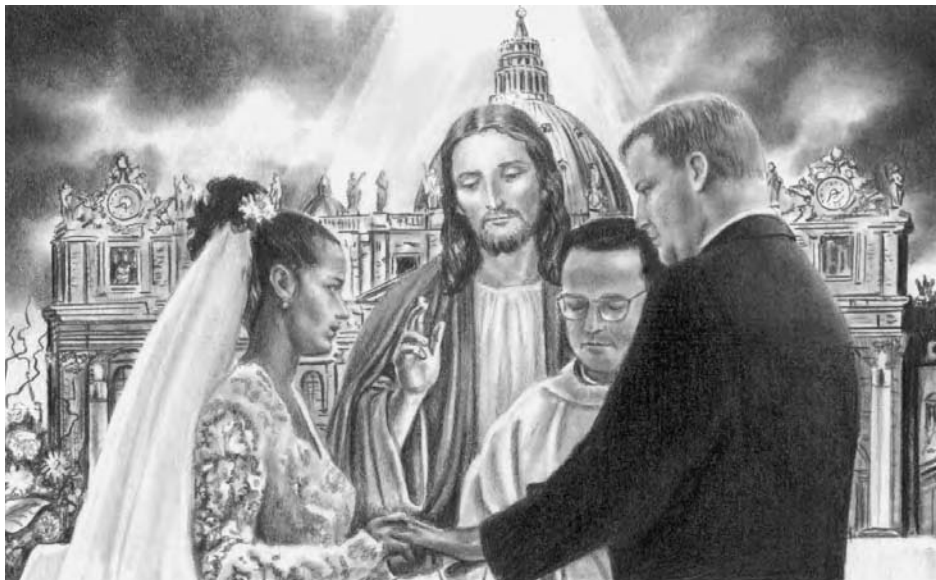
2. Sacraments are called actions of Christ because it is from Christ that they receive the power to make men holy.

To the Church belongs the power of administering the sacraments, and yet they are always to be referred to Christ, Who acts in and through them. It is from Christ that they receive their power. It is Christ Who baptizes. It is not so much

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

a man who celebrates the Eucharist as Christ Himself; for it is Christ Who offers Himself in the Sacrifice of the Mass by the ministry of the priests. Priests offer the Holy Sacrifice of the Mass in the Person of Christ. The sacramental action is, in the first place, the action of Christ, and the priests of the Church are His instruments.

#M5-21



Sacred Scripture

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

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. *Titus 3:5-7*

Catechism of the Catholic Church

1128 This is the meaning of the Church's affirmation¹ 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."² 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.

Vatican Council II

For it is the liturgy through which, especially in the divine sacrifice of the Eucharist, "the work of our redemption is accomplished," and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real

nature of the true Church. The Church is essentially both human and divine, visible but endowed with invisible realities, zealous in action and dedicated to contemplation, present in the world, but as a pilgrim, so constituted that in her the human is directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest. *Sacred Liturgy, 2*

By his power he is present in the sacraments so that when anybody baptizes it is really Christ himself who baptizes. *Sacred Liturgy, 7*

#S11-8



Summary Prayer

Jesus, we believe that true life is found only in God, and that He, in His infinite love, has found a way to share His life with us. Since You the Eternal Word are truly divine, You possess true life in all its fullness, even as the Father possesses it. You lovingly and generously give that divine life to us through the sacraments and prayer.

As adults, before we are able to receive Your divine life, we must believe in You and give You a love so deep and strong that it doesn't rest until, in a sense, we have become one with You as the vine is one with the branches. You said, "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5). Lord, through Your sacraments, increase our love for You. Amen.

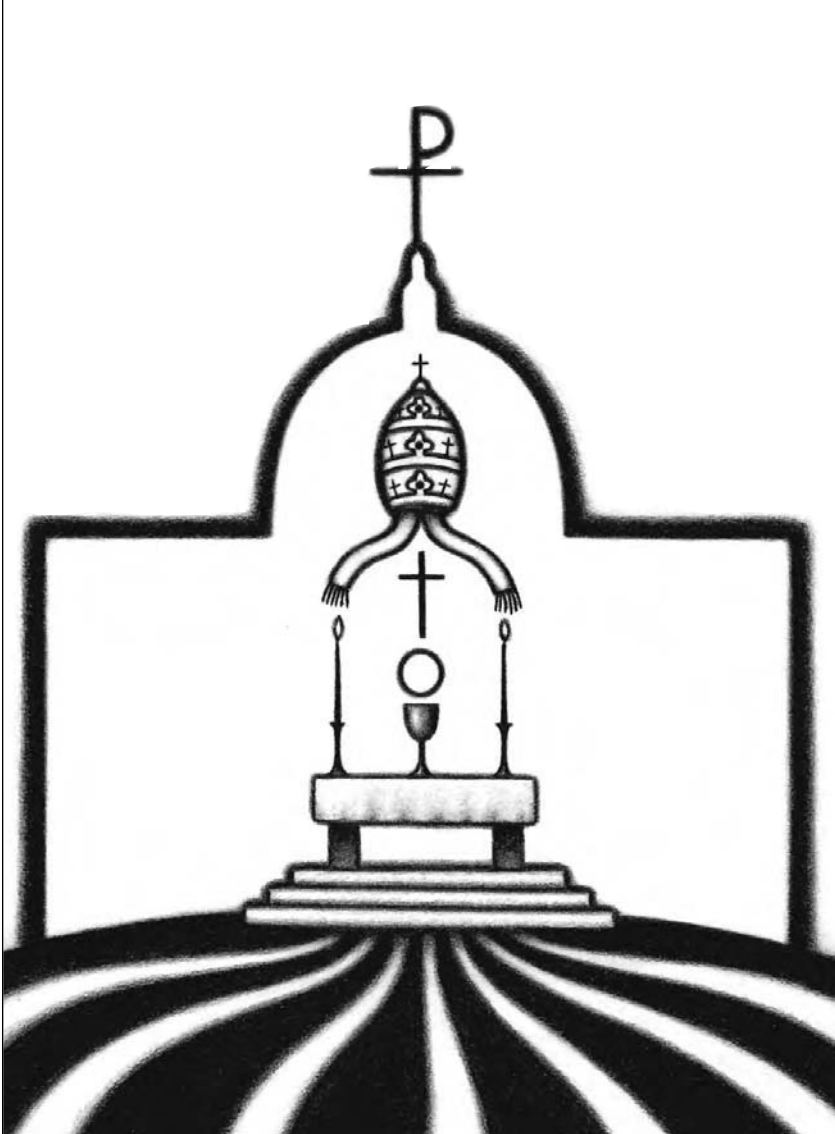
Doctrine • Moral • Worship Exercise

1. What are the two main reasons why every sacrament is called an action of Christ?
2. Through the priest, Christ offers His own Body and Blood in Holy Communion, and Christ Himself forgives us our sins in the sacrament of Penance. Through the graces you receive in the sacraments, how can you be an instrument of Christ?

3. The next time you receive one of the sacraments, make an act of faith by telling Jesus you believe in His presence and then thank Jesus for the graces He has given you.

Catechism by Diagram

#S11-13



Sacraments—Actions of Christ. In the Catholic Church (St. Peter's Basilica), the source of divine life is found in the seven sacraments, which are the principal actions through which Christ gives His Spirit to Christians and makes them a holy people. Jesus (monogram) instituted these sacraments (seven streams of grace coming from St. Peter's Basilica) and taught the Apostles that they were to give His grace to men by means of them. Through the Apostles and the bishops and priests who came after them, Christ would give His Body and Blood (altar, host, chalice) to the world in the sacrament of the Eucharist and would forgive sins in the sacrament of Penance. Through the Apostles and their successors (tiara), to whom these powers were entrusted, the Church administers the sacraments for the salvation of the People of God.

Chapter Summary Prayer

Lord Jesus, through the sacraments You live on in us and we in You. As the Vine, You give us Your grace, and with the help of this grace we can bear fruit and live virtuous lives. You compare grace to the vital sap circulating through the vine. The stem and the branches are one and the same, nourished and acting together, producing the same fruits because they are fed by the same sap. You teach us that, in the same way, You and the faithful are united in one body.

Severed from the head, the life-giving center, a bodily member must necessarily die. Preserve us from such a spiritual death. Help us to continue to share in Your pure life through prayer and the sacraments, especially the Holy Eucharist. Increase our love, for only then can we really possess You by grace in this world and see You and possess You eternally in the next. Amen.

Family Wisdom Library: Chapter 55

See Appendix A for more references.

Q. 190. In what way is the saving work of Christ continued?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 3, 5, 9-14, 16-21, 25-28;
The Lay Members of Christ's Faithful People, John Paul II, sect. 21, 24;
On the Dignity and Vocation of Women, John Paul II, sect. 26-27;
On Evangelization in the Modern World, Paul VI, sect. 75;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 61-64;
On Reconciliation and Penance, John Paul II, sect. 24, 26;
Redeemer of Man, John Paul II, sect. 20;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6;
Splendor of Truth, John Paul II, sect. 83.

Q. 191. How does the Church continue Christ's work?

Catechesis in Our Time, John Paul II, sect. 23;
Dei Verbum (Dogmatic Constitution on Divine Revelation), Vatican II, sect. 21-26;
Gospel of Life, John Paul II, sect. 51;
Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 3, 5, 9-14, 16-21, 25-28;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 61-64;
On Reconciliation and Penance, John Paul II, sect. 24-26;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6.

Q. 192. What are the sacraments?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11, 12;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 63;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6, 8, 9, 59-65;
Splendor of Truth, John Paul II, sect. 103.

Q. 193. What do the sacraments reveal?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 63;
On Reconciliation and Penance, John Paul II, sect. 27;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 6, 8, 9, 59-65.

Q. 194. Why are the sacraments referred to as actions of Christ?

Catechesis in Our Time, John Paul II, sect. 23;
Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 63;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 8, 9, 59-65.



Thought Provokers

Please see Appendix C for the answers.

- Q. 190: In terms of numbers, upon whom do Christ and His Holy Spirit depend the most for carrying the message of salvation to those outside the Church and to those Catholics who no longer accept the faith in its entirety? Why?
- Q. 191: How do the sacraments meet the needs of carrying on Christ's work in the world?
- Q. 192: How should the sacraments be received by those who have attained the age of reason?
- Q. 193: Which sacrament is necessary for all to receive in order to obtain salvation?
- Q. 194: What is an *Alter Christus*?