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.