



Ep #492_The “How” of the New Testament

0:00:00.0 Speaker 1: Sonja created the Love the Word Bible study method just for you, based on Mary's personal practice and formulated for your personality and temperament. Get your Love the Word meditations every Monday morning by signing up at biblestudyevangelista.com. Now, here's Sonja.

0:00:19.6 S1: If you like having Bible study in your pocket and you have an iPhone or iPad, why not leave a review? Search Bible Study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given, here's Sonja.

[music]

0:00:43.1 Sonja Corbitt: Welcome to the Sacred Healing 12:30 Podcast. I'm Sonja Corbitt, your Catholic Evangelista. We are talking about healing through the scriptures, and I'm providing an overview of the Bible in order for you to begin that process if you've never done so, and deepen that process if you have. And we're using the book that I wrote with Deacon Harold Burke-Sivers, *Ignite: Read the Bible Like Never Before*. And in that book, we cover the who, what, where, when, why, and how of the Bible in order to give you a primer, a map for reading and studying the Bible, for your healing, for the rebuilding of his temple in you. That rebuilding of the temple has been in the readings this week quite a bit, and the time is now, we saw last week, for the rebuilding of his temple, both in you and in the world. And the scriptures are one of the major ways that God does that.

0:01:44.0 SC: We get to know Jesus, Saint Jerome said, by reading and studying and learning the scriptures. The scriptures teach us what God is like, who Jesus is, what he has come to do for you personally, for me personally. And while the scriptures are a major way that he combats the lies that we leave our childhoods with, and he teaches us the truth of our standing in his kingdom as his children, with access to every bit of the grace that Jesus himself had, the Holy Spirit himself, the power of the Holy Spirit, there is another way, and it's the how of the New Testament. The how of the New Testament is the sacraments.

0:02:37.0 SC: Whereas in the Old Testament, they had many, many different animal sacrifices for the atonement of sin, none of those sacrifices had the power in them to actually convey grace, or to give the people the power to live the law that God had revealed to them. But in the New Testament, on the cross, according to the Church Fathers, when the centurion stabbed Jesus in the side, and that blood and water gushed out, the Church Fathers see that blood and water as grace being poured out on the world through the sacraments. Through Jesus' blood and his body, the grace is poured out.

0:03:26.7 SC: It's inexhaustible grace. So while in the Old Testament, the people did not have the

power, we in the New Testament do through the sacrifice of Christ. Now up to this point in our series on Ignite, we've covered the who of the Bible. The who of the Bible is God himself, I am, and you and me, each of us, God's people. God himself is the who of the Bible, along with us, his people. The what of the Bible, we looked at the seven covenants, the love of God, that is shown to us through the span of the whole Bible in seven covenants, covenant meaning self-donation, and there are seven for the number of divinity and completeness, covenant, a full self donation of love.

0:04:19.9 SC: And each of the covenants embraces the one that went before. That's the what. The love of God is the what of the Bible. The where of the Bible is the Holy Land. The when of the Bible is the liturgical year. The how of the Old Testament was the worship in the temple or the tabernacle and all of the elements there that were the skeleton or the building blocks or the template of what would be the come in the messianic temple prophesied for us in Ezekiel 44, and the fulfillment on earth is the how of the New Testament or the sacraments in the church. The sacraments are the how of the New Testament, and we see all of that is a foretaste or a foreshadowing of the worship that is occurring in heaven.

0:05:16.8 SC: We see that in the book of Revelation. So we have this picture of seven covenants that span the entire scripture from beginning to end, Genesis to Revelation, and we see the picture of a tabernacle in the Old Testament all the way through the prophets into the church and in the book of Revelation. So those are the two ways in which we can see an overarching theme of interpretation of the scriptures. One is the covenants, the love of God, and the second is the tabernacle. God's love moves him to live with and among his people forever. We have to have the how of the Old Testament in order to understand the how of the New.

0:06:01.1 SC: One of the things that was very confusing to me as a Baptist was wondering why God went to all the trouble to stipulate things like a liturgical year and rites and ceremonies in the Old Testament if all that was simply legalism and he was gonna just do away with it in the New Testament. Well, we know, I know now as a Catholic that he didn't do away with it. In fact, it's the Catholic Church that retains all of the elements of the Old Testament tabernacle in her worship and practice, so that Jesus becomes a new Moses with a new people, leading us on a new Exodus from sin, giving us a new law of love, a new worship, which means a new priesthood and a new sacrifice, a new temple and a new king.

0:06:50.0 SC: We are covering all of this sort of thematic imagery of the new Moses, the new people, the new Exodus, the new law, the new worship, the new temple, the new king in our study on the book of John. We've already just in two chapters, we've looked at all of that so far in a general kind of way. But the how of the New Testament is the seven sacraments. Where the Old Testament had no grace, the New Testament is full of inexhaustible grace and this is the beautiful thing about the sacraments. I don't know if you have ever sort of thought to yourself, boy, you know, it would have been so neat to have lived in the time of Jesus' life on earth.

0:07:34.7 SC: Those 33 years, the three years of his public ministry, wouldn't it be amazing to have traveled with him as one of his disciples in Israel with him and been the recipient of his gaze, of his touch? Wouldn't it be wonderful to hear him say, go, your sins are forgiven? Wouldn't it be absolutely glorious to feel his touch of healing, to hear him preach and teach and say, regain your sight to the blind man, regain your strength to the lame? Wouldn't it be amazing for us to see all of this, to see him raise people from the dead?

0:08:19.8 SC: Well, we do see it. We do see it. We do feel it. We do hear it. We do touch it. We do taste it in the sacraments. In the sacraments, Jesus brings his public mission and his ministry into the present, so that we can contact him directly, so that he can touch us directly, so that he can speak to us directly. We saw in our John study that Jesus told Nathaniel and the rest of the disciples that they would see greater works than this, greater works than they saw him perform, healing, feeding, miracles. You have access to the public ministry of Christ on earth individually through the sacraments.

0:09:08.2 SC: I know that I'm saved by the blood of the cross, but how do I access his grace? The sacraments are the way that we can know that we are receiving grace. And because we are beings made up of both body and spirit, he gives us this grace through matter and form, stuff we can see and hear and taste and touch and smell. Much like a hug conveys love, which is invisible, the hug is visible, the love is invisible. In much the same way, the sacraments give grace that is invisible through something that is visible, the matter and the form. The catechism tells us in 103 that the one table of the Lord is both the scriptures and the Eucharist.

0:10:02.9 SC: The one table is the way through which we are fed in the spiritual life, because your body, Paul says, is the tabernacle of God, the temple. We are living stones being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices, Peter says in 1st Peter 2:5. So the rebuilding of the tabernacle or the rebuilding of the temple, both in you and in the world, it begins with you as a living stone. And each of us in allowing God and cooperating with him and his grace in being built up and being renewed and being sanctified, we are being built into a spiritual house altogether for God to live in forever as he prophesied throughout the entire Bible. And so God is profoundly consistent.

0:11:00.3 SC: From the Old Testament to the New, he combines the material and the spiritual, the body and the soul, the matter and the form. Because as human beings, we need both things. We need the grace of eternal life in order to be resurrected from original sin and concupiscence, which is the big church word for the tendency towards sin. God knows we need both. He made us body and soul, and so we need both the material and the spiritual, both the matter and the form. And therefore the sacraments cannot be and are not merely symbolic.

[music]

0:11:52.0 Speaker 3: You are listening to the Sacred Healing 12:30 Podcast, because love heals.

[music]

0:12:02.6 SC: Aren't you tired of all the ugliness on social media. You need a. Faith community that nurtures you and helps you heal. Visit biblestudyevangelista.com and click community on the menu or scroll down to the radio notes and click the link to the secret healing 12:30 community. You will find monthly coaching calls for one on one consultation and masterclass participants, live healing prayer streams, a monthly bible study, prayer intentions and intercessions, love the word take aways from the daily readings and pointed shares of our victories and struggles. We are waiting for you. Are you coming?

[music]

0:12:41.2 S1: Did you know you can get Biblestudyevangelista radio notes and podcast delivered to your inbox every monday morning? Redeem your mondays, join thousands of your fellow listeners by subscribing at biblestudyevangelista.com. Now here is Sonja.

[music]

0:13:10.0 SC: In defending the strict symbolism or the singular symbolism of the sacraments, often a non catholic will quote John 6:63, it is the spirit who gives life the flesh profits nothing. And while it is true that our flesh profits nothing in and of itself, indeed it has to be baptized in order to come back to life from both original sin and concupiscence. Jesus goes on to say, in that same verse, the words that I speak to you are spirit and they are life. And so people will say, see, he's speaking spiritually. But my refutation to that, my rebuttal to that would be just because it's spiritual doesn't mean it's symbolic. Spiritual and symbolic are two very different terms, as we'll see further in our discussion of the sacraments.

0:14:01.4 SC: But how about we just look at the Catechism, because there's a huge section on the sacraments in the Catechism, but one of the things I love about our Catechism is this sort of in-brief idea at the end of each section. And on the section, part two, the celebration of the Christian mystery, which is the how of the New Testament, there is a synopsis of the sacraments. In the Catechism 1131, it says, the sacraments are efficacious signs of grace instituted by Christ and entrusted to the church by which divine life is dispensed to us.

0:14:37.7 SC: Now, I'm gonna break that down bit by bit. First of all, the sacraments are efficacious. Efficacious means that it's not merely symbolic. Efficacious means that it actually does the thing for which the symbol is a sign. A stop sign is a symbol for me to stop. But it's not efficacious because it doesn't make me stop. It doesn't stop me. So it's not an efficacious sign. It doesn't actually convey the stopping. Whereas a sacrament is efficacious. It's not simply symbolic. It also actually produces the effect that it symbolizes. So it's efficacious. The sacraments are efficacious signs. So yes, of course, they symbolize something, but they're more than a symbol.

0:15:31.7 SC: Each of the sacraments is more than a symbol. Baptism is efficacious because the symbol is the water, but it actually conveys the cleansing. So it's an efficacious sign. A sacrament is an efficacious sign. The word sacrament, by the way, I should have defined that. The word sacrament comes from the Latin Sacramentum, which means a holy thing. So the holy thing in baptism is the water and the cleansing. It's the matter and the form together. It's the symbol or the sign and the effect rolled up into one. So the sacraments or the holy things are efficacious.

0:16:11.4 SC: They actually convey the graces and the effects for which they are symbols or signs. They are signs of grace. What is grace? Well, that is a great question. In fact, that's a huge question for the New Testament when we're talking about the how of the New Testament. Grace is the life of God. The Greek word for grace is Karis, K-A-R-I-S in English, Karis, which is where we get the word charity, C-H, having the C sound, charity, like Christ. But Karis, Karis or grace is unmerited favor. It is the life of God. That is what saves us. Sanctifying grace or eternal life. Now, in a nutshell, this sanctifying grace, what does it actually do for us? It places us at onement, if you run all that together, atonement.

0:17:05.6 SC: It places us at onement with God. We are at peace both within and without. Now, most of the time when we think about eternal life or the life of God, we think about it in terms of

time, eternal, never ending. This is part of why Jesus, when he said, you will see greater works than these, you will do greater works than these. He's talking about the sacraments because a spiritual eternal death is much worse than a temporary physical death. So it's a greater work to bring someone back to life in a spiritual way than it even is to bring them back to life in a physical way. And that's what the sacraments do. That's how Jesus brings us back to life. How he heals us. How he restores our sight. He restores our strength. He gives us power.

0:18:00.2 SC: He touches us and he ministers to us as the high priest in the new temple. Only he doesn't do it temporarily. He does it forever. And he uses those sacraments as both matter and form, the visible and the invisible, in order to help us know when we're receiving grace. When we need grace, we know where to get it and we know we have gotten it by matter of faith. Non-Catholics will say there's no faith in that. If it's visible, then there's no faith. But of course there's faith. We believe that we are receiving and have received grace.

0:18:39.6 SC: Jesus provides help for us as we need it and when we need it. And he does so through the sacraments. Through the sacraments and his word, he is rebuilding his temple in the same way that he did in those three years of his public ministry in Israel with his apostles. At that time with those people, he is still, even now, he is working those works. He is bringing us back to life. He is rebuilding his temple in us. The sacraments are efficacious signs of grace. Grace being that sanctifying grace, that life of God that is eternal, not just in time, but in quality there is peace within and without, there is renewal, there is resurrection, there is healing, there is life through and in the sacraments, the life of the thing in the Old Testament was in the blood.

0:19:33.3 SC: And so there's blood everywhere, all over the Old Testament. All of those old testament animal sacrifices involved blood, because the life of the thing was in the blood, and the life of the animal was sacrificed on behalf of the person, so that the person's life didn't have to be sacrificed. And so Jesus sacrifices His blood, because His blood is eternal. When you drink my blood, you have eternal life in you. Why? Because His life is eternal, so we drink His blood in order to receive that life, but it's given to us under the form of wine, so that it's palatable. So that the law of the Old Testament could be fulfilled. Now, there were seven covenants, remember and seven meaning the number of divinity and completion and covenant, and there are seven sacraments, and Jesus said of the Eucharist, this is the new covenant in my body, this is the new covenant in my blood, the New Covenant, the self-donation Jesus gives himself body, blood, soul and divinity to us, and He expects us to give ourselves in a full self-donation holding nothing back, unreservedly to Him, and He gives us the power to do so through the graces inherent in the sacraments, and as the Catechism says, they are instituted by Christ.

0:20:57.3 SC: The church did not invent them, they're all scriptural in the study fulfilled, I show you specifically how they're so scriptural, both from the Old Testament into the new. I'm not gonna go into depth on that because I've done it, first of all in that study, and I don't have the time to sort of go through that here because I wanna talk about healing, I wanna talk about the sacraments specifically in regard to healing, but the sacraments were instituted by Christ. He's the one who gave them to us, the church didn't invent them. Now, he left in the Book of Acts, Jesus spent 40 days teaching the apostles before he ascended, and so He gave the apostles instructions on how to represent Him and to fulfill His mission on Earth after He ascended, He left that mission with the apostles and they carry it out. And our bishops are direct successors of the Apostles and our bishops ordain priests to help them, just like the hierarchy in the Old Testament, the high priest, the priests and the Levites. It's the same kind of hierarchy, the bishop, the priest, the deacon, it's the same

structure. And we see that Jesus in the Book of Revelation in Chapter 2 or 1, I'm sorry, is standing in the center of those lamp stands, those bishops or messengers of the churches, which are symbols of all the bishops throughout church history.

0:22:26.2 SC: And that can give us the confidence that Jesus is the actual Minister, Jesus is the One ministering the graces to us through the sacraments, so that the disposition of the earthly minister, the human Minister, does not affect the power or the efficacious-ness of the Sacrament, because Jesus Himself is always the minister. It is Jesus who says, I baptize you. It is Jesus who says, this is my body, it's Jesus who says, go and sin no more it's Jesus who says, I anoint you with the Holy Spirit. It's Jesus who says, I ordain you in Holy Orders, and who says, I do between the husband and the wife who are the ministers in the sacrament of matrimony, that's actually the only sacrament in which someone other than the priest is the earthly minister in matrimony, the husband and the wife are the ministers, but it's Jesus who says, I do, it's he who promises his grace, it's Jesus who says, I anoint you for your last journey, death, I will accompany you, I am with you. So he provides the sacraments in the church as a gift to us to sanctify us or to make us holy, so that we can live with Him forever. In holiness and in peace.

[music]

0:23:52.2 S3: You are listening to the Sacred Healing 12:30 podcast, because love heals.

0:24:02.0 SC: Losing it more often, or lost yourself entirely. Binging on food? Alcohol or your phone? Feeling exhausted, anxious, angry, scared. You've done all the novenas, all the consecrations, adoration, daily mass, Bible study therapy and deliverance prayers. Why has none of it given you permanent relief? Does God not care? He does care, but you can't feel it because you need to be cherished, you need to be healed. In Sacred Healing 12:30, I teach you how to live authentically from the holistic love of God and the power of Mark 12:30, heart, soul, mind and strength, I teach you how to be cherished, I teach you how to guard your peace, I teach you how to love authentically, I teach you how to heal deeply, I teach you how to feel better because you can only love God with all your heart soul, mind and strength, if they are healing and whole in Him, the love you were made for is only a mouse click away, go to biblestudyevangelista.com to stop the emotional vomit and start experiencing the miracle of living authentically from The Healing Love of God, in your heart, soul, mind, and the body.

[music]

0:25:23.6 SC: As the Catechism says in 11:31, the sacraments are efficacious signs of grace instituted by Christ and entrusted to the church, by which divine life is dispensed to us, we can know where to go when we need the help that we need, and we can know that we have received it. We can hear Jesus's words, we can feel his touch, we can see him, we can hear him, we can taste them, we can touch him, and we can even smell him, particularly in the anointing oil. He respects us body and spirit so much that he became incarnate, and he provided us with sacraments that minister to both the body and the spirit. Again, there are seven sacraments that provide us with inexhaustible grace, the graces of Jesus's public ministry here in our time and in our lives and in our place in history, those seven sacraments are baptism, Eucharist, penance or confession, confirmation, Holy Orders, matrimony and extreme unction or extreme anointing the word unction means anointing, or sometimes it's called the last rites. And I'd like for you to just notice the tenderness of God in making sure that we have the graces necessary at every single stage of our lives. Baptism is a new

birth into a new family, and it's absolutely necessary for the remaining six of the sacraments, you cannot receive any of the other sacraments if you have not received baptism, because baptism is a configuration, it's called an indelible mark.

0:27:21.4 SC: Paul even calls it a circumcision of the heart. Now, obviously, the soul is spiritual and can't be marked like you would rubber stamp a piece of paper or a cloth, but the individual mark that's given in baptism, confirmation and Holy Orders is defined by theologians as a quality, it's a quality that imparts to the soul, particular powers that it did not previously possess, it's a permanent quality of the soul, it's an alteration that is from that point forward, visible to God and the angels and the saints, it's a spiritual mark that is visible to them, it's a little bit... I'll explain it this way, in RCIA, it's a little bit like having the software that goes with your hardware when you buy a new piece of hardware, so let's say you buy a new printer, you can set the printer up, you can connect it to your computer, but if you don't also install the software, then you can't use it, and baptism is much the same, it's like the software for the whole soul, [chuckle] we'll say. And so it is an indelible configuration of the soul that allows it and gives it the soul, the power to receive the graces of God, it configures the soul toward God, away from sin and toward God, it cleanses the soul.

0:28:41.8 SC: It brings the... It's a new birth, as I mentioned, and it brings the person into the new family, remember that Jesus is the new Moses who pulls together a new people, a new family, and so that baptism makes us children of God in a more intimate way than simply being human, in a very general way. Every single human being is a child of God. Every person has that spark of God's love at the center of who he is, but we have the power, John says, to become children of God in Christ, particularly through baptism, which gives us that grace that is necessary to obey as children, to receive as children and to be intimate with our Heavenly Father as His children. So it gives us the power to become true sons and daughters of God, so baptism is a new birth and we're infants in Christ who need food and nourishment, and so God provides the sacrament of the Eucharist, the sacrament of communion, for food and for nourishment. The body and the blood of Christ, the bread of life, the sacrament of the Eucharist, or the sacrament of communion increases charity, that's the power that is conveyed through that sacrament, and then we're toddling around and we fall over and we bump our knee, and we need some medicine.

0:30:13.3 SC: And so we have the sacrament of penance or the sacrament of Confession, the medicine, the grace of medicine, and the power to sin no more, there's also the power to do penance to make amends in our small ways for some of the harm that we have done the whole church collectively, we don't always think of our sins as harming the whole church, but they do. We are part of the body of Christ, and when one suffers, they all suffer, Paul says, and so your sin doesn't just affect you, it affects the people in your immediate sphere, but it also sickens the whole body, and that's part of why we go to confession as Catholics, I remember being in our Baptist Church and we had experienced those two splits that I've talked about often, and the second time that happened, it was so devastating to the church and the people who initiated it and instigated it stood up in front of everybody and said, well, I've asked Jesus for forgiveness and so you just need to move on. And I was really angry by that because it doesn't just affect you, and I haven't forgiven you, you haven't asked me to forgive you, and yet you've destroyed the peace that we had in this church, the family atmosphere, the love we had here, you have helped destroy it.

0:31:26.7 SC: And so it can't be just one-on-one, this is part of why we go to the church for the sacraments, because the church represents the whole church, not just you and Jesus, it's the whole

church, and so the priest then in pronouncing that prayer of absolution, he does so on behalf of the whole church, your sin is forgiven on behalf of the whole church, and we have the power to do some penance to show that we are truly sorry and that we do intend to go and sin no more. You can't just go to confession and secretly intend to continue in your sin, if you do so, you might as well not even go 'cause your confession is not valid. Now, listen to this beautiful prayer, God the Father of mercies, through the death and resurrection of his son, has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins through the ministry of the church. May God give you pardon and peace, and I absolve you from your sins in the name of the Father and the Son and the Holy Spirit. Amen. And that's exactly what Jesus breathed on the apostles after he rose from the dead.

0:32:36.6 SC: He breathed on the apostles, and He said, Who sin you have forgiven, it is forgiven, and those whom you have retained it is retained. Now, I've never heard a priest say that He's retaining any sin, and I can also say that unless you've been mistreated in confession, a fear of confession is simply pride, and so we need to humble ourselves and go and receive the medicine and the power to sin no more and the power to do penance to help make up for some of the harm that we have caused the church and ourselves, the temple of God, we are the temple, but collectively we're also the temple, and so Jesus gave us the means by which we can be restored both to him, to ourselves and to the larger church through the sacrament of penance or the sacrament of Confession, then we have confirmation, which is a... Sometimes called a mark of maturity, but most Catholics receive the sacrament of Confession in the eighth grade. And of course, none of us would say that an eighth grader is all that mature, but the beauty of the sacrament of Confirmation is that it gives us the power to witness to Christ, particularly through spiritual gifts, even unto death, if necessary.

0:33:52.1 SC: We have the power to be martyrs, if it comes to that, but we also have the power to live as true witnesses to Christ, particularly through spiritual gifts, because that's part of where those gifts of the Holy Spirit come from, that sacrament of confirmation, so we have the power of those spiritual gifts and any of you who are using your spiritual gifts, you know that that power doesn't come from you, you know that while you're speaking, if you're a speaker or a teacher, that that prophetic gift is in operation because it's efficacious for other people, despite your limitations and your faults, so in the sacrament of confirmation, we have this sort of power toward more maturity, it's a power that leads us to the mature life of God that can truly be a witness to Him in our lives, in our words, in our deeds and actions, in our love, and in our spiritual gifts, and then we have the vocational sacraments, the sacrament of Holy Orders and the sacrament of matrimony, but I would almost lump those two together in one way, because whether one has received the sacrament of Holy Orders or the sacrament of matrimony, you're still married.

0:35:07.4 SC: So married people are married to one another, whereas those who have received the sacrament of the holy orders, they are married to the church, but either way, whether you are a light person married to a husband or wife, or whether you are a religious person married to God or married to the church, or whether you have received the sacrament of Holy Orders, you have a particular power to persevere and even to assist the person or the persons to whom you are united to reach eternal life to.

[music]

0:35:52.3 S3: You are listening to the Sacred Healing 12:30 podcast, because love heals.

[music]

0:36:01.3 S1: If you love having Bible study in your pocket, you can become a friend of the show, click on the yellow friend of the show button on biblestudyevangelista.com, and become a supporter of any amount and any frequency. Now here's Sonja.

[music]

0:36:23.8 SC: Holy orders has a special set of powers that it previously did not possess, the person did not previously possess, namely the power to consecrate the Eucharist, to forgive sins, and if they are ordained as bishops, the power to ordain others, so they have particular powers in the sacrament of Holy Orders that give them that authority and the ability to perform those actions on behalf of the church, so they can forgive sins, they can consecrate the Eucharist and they can ordain bishops, through ordination, the bishops give that power and authority to priests who have the power to forgive sins and also to consecrate the Eucharist, and the last sacrament is extreme unction or the last rites or anointing of the sick, and it's called that extreme anointing because it's the last sacrament, it's the last sacrament to be administered upon the hour of death if possible, and it conveys the power and the graces necessary to conquer death and to make it over to the other side into eternal life with Christ. Though you can see that the seven sacraments, which all together make up the New Covenant, they span the entire life of the human being, from birth to the need for food and nourishment, to the need for medicine, for the need of growth and maturity.

0:37:55.0 SC: For the need of a vocation and the need of help on the way to the other side, sacraments then are Jesus' way of accompanying us and administering to us the graces that are necessary to make it all the way. They are His touch, but we don't wanna simply be the kind of people who go to Jesus like a gamble machine every time we want or need something, we also want to know who he is, and so we go to that one table of the Lord, the scriptures and the Eucharist, to get to know him in the Scriptures, to know who he is and what he likes and what he doesn't like, and what he wants from us.

0:38:33.5 SC: And how He wants to speak directly into our relationships and our circumstances in our lives every single day, his graces are inexhaustible because the Holy Spirit Himself is completely inexhaustible, and what's beautiful about the sacraments, besides the fact that each of them has both the matter, which is the stuff, the physical stuff, and the form, which is usually the words, and then the power or the graces inherent to that particular sacrament, our dispositions in receiving the sacraments really do matter, they don't cause grace, they remove the obstacles to the free or flow of grace, and in a sense, the sacraments, they make more room for grace.

0:39:20.4 SC: I always liken it to a blocked artery, the sacraments sin blocks the spiritual artery of the heart from receiving the graces of the sacrament fully. God doesn't give himself to us in measure the scripture say. He gives us to us fully, Jesus says, This is my body, blood, soul and divinity in the sacrament of the Eucharist. He doesn't divide himself up and give a little piece of himself to each of us, and neither does the Holy Spirit, He gives Himself to us fully, but our disposition can block the efficaciousness of that grace, it can block the power of it, and so that's our part of the sacrament. Is to pray for a proper disposition and to cooperate with the graces of the sacraments in order that we do have a proper disposition, so our dispositions matter according to the efficaciousness of the sacraments, but the disposition of the one who ministers or administers the

sacrament to us, doesn't influence the effect of a sacrament because ultimately it is Jesus who is administering the sacrament always. So if you're failing in love in charity for God and for neighbor or for yourself, then receive the Eucharist more often, that's the particular power of that sacrament.

0:40:42.1 SC: If you're struggling with sin, then go to Penance more often, go to confession more often because it's sort of an inoculation against sin, the special sacramental grace of confession is to cure us of the spiritual illness of sin and to help us resist the temptations, so we use... I don't know if I like that word used, but we avail ourselves of the power of the sacraments from Jesus' own hand through his own words, through the sacraments that he has instituted and given to the church as a gift and given you as a gift.

0:41:16.0 SC: In order to restore our spiritual health and to help us on the journey through this valley of tears and through the difficulties of all of our lives here on Earth, especially through our vocations, and that brings up the inevitable point of how our vocations are meant to help us, heal from the wounded-ness that we carry into our relationships, both with God, with ourselves and with others, how of the New Covenant or the New Testament, the seven sacraments of healing, we could say, give us the graces necessary at every stage of our lives to be fully healed. The how of the New Testament in the sacraments is to bring us to peace, both with God, in ourselves, with ourselves and with other people, peace is not simply the elimination of conflict, peace is first interior, and then it spreads to the exterior.

0:42:22.2 SC: But peace is a gift from Christ, that word peace, shalom in the Hebrew. It's a big full word, it means salvation. It means healing. It means sanctification wholeness, integrity. Which means oneness, singular. When Jesus says, if the eye is one, the body will be full of light, the eye is the soul, the spirit, the heart of the person. If you are one inside, if you're integrated, if you're whole on the inside, your body is full of light, and that is the gift of God, we're gonna talk about that next week, more fully, but I wanna just sort of hit the hotspots with the sacraments and their healing, if you look at the sacrament of baptism, it gives us that new birth and it makes us children of God, it brings us into his family, and so whether our families of origin are healthy and nurturing or painful and scary and broken, and we could even extend it to the human family, because each of us is rejected by other people, whether it's our own family of origin or other people, each of us is rejected, but God doesn't reject us, he draws us into his family, into a relationship with him as our father.

0:43:47.8 SC: A good Father, our Heavenly Father, communion or the Eucharist. Jesus' body and blood addresses wounds of abandonment, we cannot be abandoned by God because Jesus is present with us body, blood, soul and divinity in the Eucharist. And so when I pray deliverance prayers specifically with people when there are wounds of abandonment, the opposite spirit is the spirit of the Eucharist, the Eucharistic presence. Jesus says, I will never leave you nor forsake you. And if you have wounds of abandonment, receive the Eucharist with that knowledge, knowing that Jesus will never leave you nor forsake you, and He is present physically with you, confirmation disallows you from ever saying again that I can't do this.

0:44:41.4 SC: I can't fully obey God, I can't do what he's asking me to do. It's too hard. It's too high. You can't say that if you've been confirmed because you have the power of the Holy Spirit in you, there is... Now therefore, no powerlessness. Holy Orders heals authority wounds. I experienced this myself in person when I came into the Catholic church, and one of my fears in leaving behind my denomination was that the church would not affirm my gifts, but even more than that, because

of a lot of what I experienced in coming into the church, I was harassed and stopped by a seminarian, and I can honestly say that because of my formation in the area of authority, previously, all the way up to that point in my life, over and over, God had been teaching me about Proper submission to proper authority.

0:45:39.4 SC: I looked to my bishop in both of those areas, and he affirmed me, and he was a hard guy in some ways, and we started off in difficult... In a difficult relationship, but Holy Orders and that hierarchy when it's operating properly, and when we trust God through it, no matter what they look like or even how sinful they are, I mean, look at Jesus and his submission to the authority, the Jewish authorities at that time. He allowed them to put him to death, and yet he upheld their proper authority, and so holy orders then can heal authority wounds, and so can marriage, because marriage has its own hierarchy as well.

0:46:23.9 SC: And I've experienced that too, the love of God through my husband as the head of our family, but it also heals those wounds that we bring forward from our childhoods, marriage does the sacrament of marriage or matrimony, those fears and hurts from our past, they can be healed through the sacrament of matrimony. Of course, that's an ideal, and all of our marriages don't always illustrate that, and some of our marriages don't ever illustrate it, but that's what it's meant to do, reconciliation frees us from guilt and shame, it restores us back to that relationship with God that makes us His child, that makes us love, that gives us the other sacraments, and then the anointing of the sick gives hope to the hopeless who are despairing as they're dying, we have hope beyond physical death, so all of our wounds are healed in the sacraments if we allow them the power that God intended, and Jesus touches us, he touches our wounds, he heals us little by little with his presence, with his grace, with His power in the sacraments, and that is why they are the how of the New Testament.

[music]

0:47:50.7 S4: Thank you for listening to the sacred healing 1230 podcast. Find out more at biblestudyevangelista.com, because love heals.