



“Cardinal” Gerhard Ludwig Müller “Manifesto of Faith”



We continue printing the 'Manifesto of Faith' of Cardinal Müller. Last week's selection was the first half of the section on the sacraments. This week we conclude the sacraments before moving into the final sections regarding morality and eschatology. Cardinal Müller wrote that he issued the document in response to Catholics who have requested that he issue a “public testimony about the truth of revelation” in response to “growing confusion about the doctrine of the Faith.” For the complete document, check the link on the parish website:

sttimothyparish.org

3. Sacramental Order (continued)

The confession of sins in Holy Confession at least once a year is one of the Church's commandments (CCC 2042). When the believers no longer confess their sins and no longer experience the absolution of their sins, salvation becomes impossible; after all, Jesus Christ became Man to redeem us from our sins. The power of forgiveness that the Risen Lord has given to the Apostles and their successors in the ministry of bishops and priests applies also for mortal and venial sins which we commit after Baptism. The current popular practice of confession makes it clear that the conscience of the faithful is not sufficiently formed. God's mercy is given to us, that we might fulfil His Commandments to become one with His Holy Will, and not so as to avoid the call to repentance (CCC 1458).

“The priest continues the work of redemption on earth” (CCC 1589). The ordination of the priest “gives him a sacred power” (CCC 1592), which is irreplaceable, because through it Jesus becomes sacramentally present in His saving action. Therefore, priests voluntarily opt for celibacy as “a sign of new life” (CCC 1579). It is about the self-giving in the service of Christ and His coming kingdom. With a view to receiving the ordination in the three stages of this ministry, the Church is “bound by the choice made by the Lord Himself. That is why it is not possible to ordain women”(CCC 1577). To imply that this impossibility is somehow a form of discrimination against women shows only the lack of understanding for this sacrament, which is not about earthly power but the representation of Christ, the Bridegroom of the Church.