

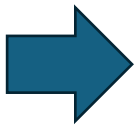
**1. Opening (1:1-4)**

**2. A Name Superior to the Angels (1:5 – 2:18)**

- A. Christ the First Born (1:5-14)
- B. A Great Salvation (2:1- 4)
- C. Christ Our Elder Brother (2:5-18)

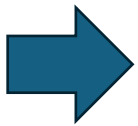
**3. A Merciful and Faithful High Priest (3:1- 5:10)**

- A. A High Priest Worthy of Faith (3:1-4:14)
- B. A High Priest Abundant in Mercy (4:15-5:10)



**4. High Priest of a New and Better Covenant (5:11-10:39)**

- A. Exhortation to Christian Maturity (5:11-6:12)
- B. God's Oath to Abraham (6:13-20)
- C. The Priesthood of Melchizedek (7:1-28)
- D. The New Covenant is Superior to the Old (8:1-9:28)
- E. The Efficacy of Christ's Priesthood (10:1-18)
- F. Holding Fast in Faith (10:19-39)



**5. Faith and Endurance (11:1-12:13)**

- A. Faith of the Old Covenant (11:1-40)
- B. Appeal of Endurance (12:1-13)

**6. Walking the Straight Path (12:14-13:19)**

- A. Holiness and Worship (12:14-28)
- B. Charity, Chastity, and Contentment (13:1-6)
- C. Submission to Leaders (13:7-19)

**7. Doxology and Conclusion (13:20-25)**

## The Letter to the Hebrews – Broadcast of February 3, 2025

### Hebrews 5:1-4

**1539** The chosen people was constituted by God as "a kingdom of priests and a holy nation." But within the people of Israel, God chose one of the twelve tribes, that of Levi, and set it apart for liturgical service; God himself is its inheritance. A special rite consecrated the beginnings of the priesthood of the Old Covenant. The priests are "appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins."

**1578** No one has a right to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God. Anyone who thinks he recognizes the signs of God's call to the ordained ministry must humbly submit his desire to the authority of the Church, who has the responsibility and right to call someone to receive orders. Like every grace this sacrament can be received only as an unmerited gift.

### Hebrews 5:7

**612** The cup of the New Covenant, which Jesus anticipated when he offered himself at the Last Supper, is afterwards accepted by him from his Father's hands in his agony in the garden at Gethsemani, making himself "obedient unto death". Jesus prays: "My Father, if it be possible, let this cup pass from me. . ." Thus he expresses the horror that death represented for his human nature. Like ours, his human nature is destined for eternal life; but unlike ours, it is perfectly exempt from sin, the cause of death. Above all, his human nature has been assumed by the divine person of the "Author of life", the "Living One". By accepting in his human will that the Father's will be done, he accepts his death as redemptive, for "he himself bore our sins in his body on the tree." (1 Pet 2:24; cf. Mt 26:42.)

### Hebrews 6:1-2

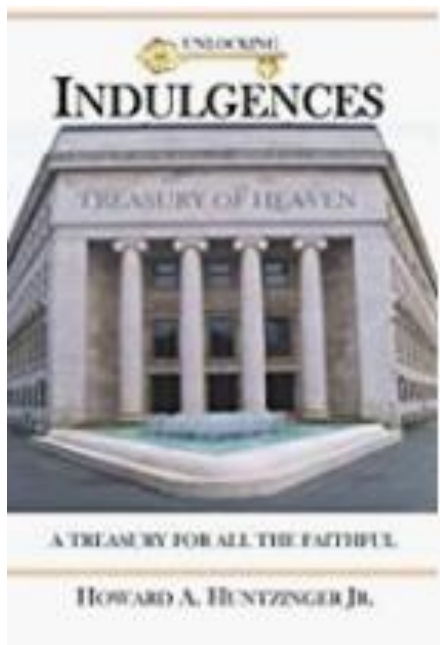
**1288** "From that time on the apostles, in fulfillment of Christ's will, imparted to the newly baptized by the laying on of hands the gift of the Spirit that completes the grace of Baptism. For this reason in the Letter to the Hebrews the doctrine concerning Baptism and the laying on of hands is listed among the first elements of Christian instruction. The imposition of hands is rightly recognized by the Catholic

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tradition as the origin of the sacrament of Confirmation, which in a certain way perpetuates the grace of Pentecost in the Church."

### Hebrews 6:4-8 Rejecting Christ

**679** Christ is Lord of eternal life. Full right to pass definitive judgment on the works and hearts of men belongs to him as redeemer of the world. He "acquired" this right by his cross. The Father has given "all judgment to the Son". Yet the Son did not come to judge, but to save and to give the life he has in himself. By rejecting grace in this life, one already judges oneself, receives according to one's works, and can even condemn oneself for all eternity by rejecting the Spirit of love.



Manual of Indulgences

**Reading Scripture** 30 §1