



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)

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Hebrew 1:3

Redeemer of the World

65 "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son." Christ, the Son of God made man, is the Father's one, perfect and unsurpassable Word. In him he has said everything; there will be no other word than this one. St. John of the Cross, among others, commented strikingly on *Hebrews* 1:1-2:

In giving us his Son, his only Word (for he possesses no other), he spoke everything to us at once in this sole Word - and he has no more to say. . . because what he spoke before to the prophets in parts, he has now spoken all at once by giving us the All Who is His Son. Any person questioning God or desiring some vision or revelation would be guilty not only of foolish behavior but also of offending him, by not fixing his eyes entirely upon Christ and by living with the desire for some other novelty.

320 God created the universe and keeps it in existence by his Word, the Son "upholding the universe by his word of power" (*Heb* 1:3), and by his Creator Spirit, the giver of life.

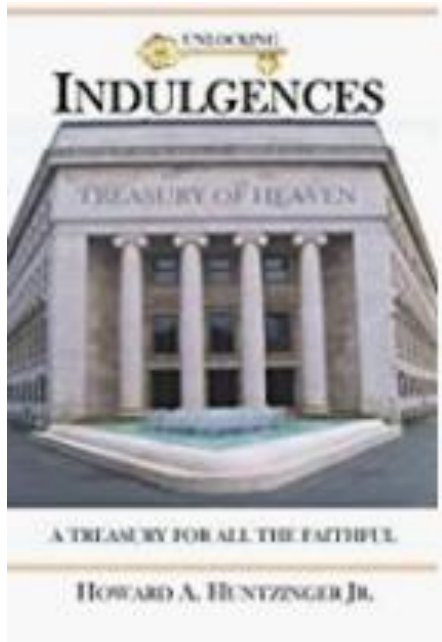
TRUE GOD AND TRUE MAN

464 The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man.

Sat Down

662 "And I, when I am lifted up from the earth, will draw all men to myself." (Jn 12:32) The lifting up of Jesus on the cross signifies and announces his lifting up by his Ascension into heaven, and indeed begins it. Jesus Christ, the one priest of the new and eternal Covenant, "entered, not into a sanctuary made by human hands. . . but into heaven itself, now to appear in the presence of God on our behalf." (Heb 9:24) There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him". (Heb 7:25) As "high priest of the good things to come" he is the center and the principal actor of the liturgy that honors the Father in heaven. (Heb 9:11; cf. Rev 4:6-11)

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Manual of Indulgences

Reading Scripture 30 §1

A plenary indulgence is granted to the faithful who read the Sacred Scripture as spiritual reading, from a text approved by competent authority and with the reverence due to the divine word, for at least a half an hour; if the time is less, the indulgence will be partial.

The Five Step for a Plenary Indulgence (Manual of Indulgences, N17-N20)

1. Sacrament of Confession
2. Receive the Eucharist
3. Perform the indulgenced work with the intention of gaining the Indulgence.
4. Pray for the intention of the Pope (Usually 1 Our Father and 1 Hail Mary)
5. Interior disposition: affection for sin, both mortal and venial.
 1. Affection: a favorable view or hidden delight sin.