

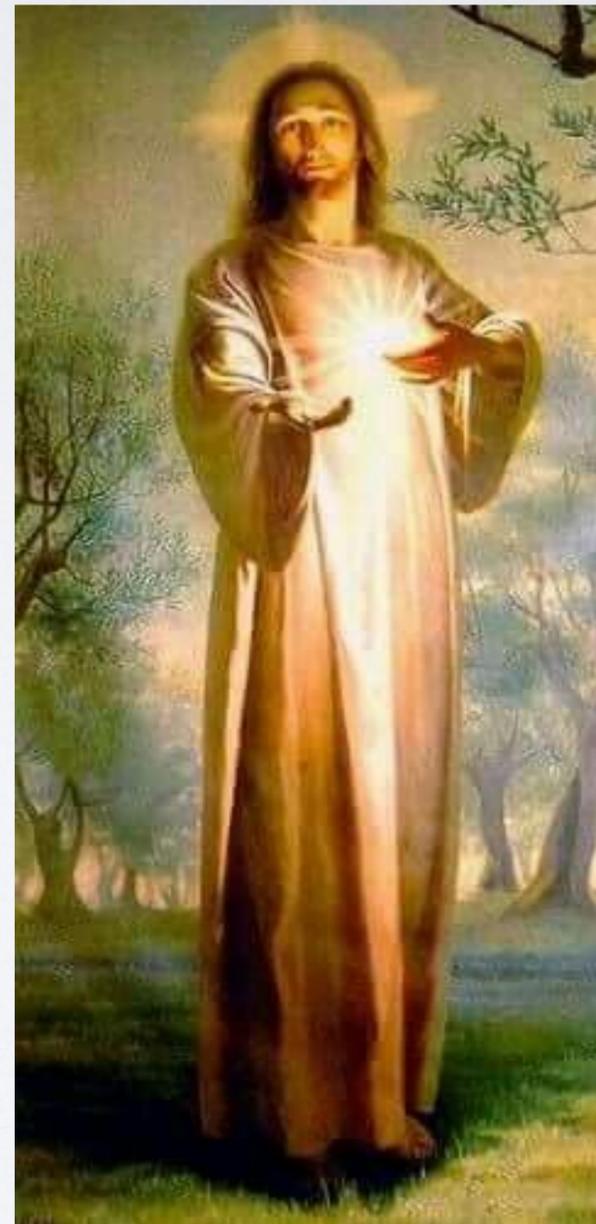


SACRAMENTAL THEOLOGY

Sacramentology

CHRISTIAN MYSTICAL EXPERIENCE

- The effect of the sacred liturgy is revelation of the salvific light of Christ which scatters the darkness of sin, death and the devil through the purifying, illuminating, and perfecting action of Christ mediated to us through the Church, the universal sacrament of salvation.
- The Encounter with Christ in Truth (light), Justice (grace) and Love transforms us. We become like Jesus.
- Beauty is revealed to us by Christ's light.
- Christ's light is intelligible - the sacred liturgy is imbued by an inner-logic, *logos*, that conveys meaning in a way that appeals to our senses through a harmony of word and work, signs and symbols, rites and ceremonies, through which the logic of God communicates Christ's light.



SELF-OFFERING IN THE LITURGY

- We offer our past, present and future to be purified, illuminated and perfected.
- *Ephphetha* - Opened to living in the freedom of Christ through paradoxical submission and union with Him.
- Preparation for the *eschatos*.

ANAMNESIS

- **History v. *Geschichte*:** History is the study of past events through a scientific method. Thus, history relies on empirical data: videos, pictures, eyewitness accounts, etc. *Geschichte* is knowable through our human experience and ability to be in relationship with an event in the past, even though we are unable to have empirical data to prove its occurrence. For instance, there is no empirical data for the Fall and original sin, however, we all know that humanity lives in a condition where it chooses evil and that this had to have a beginning.
- **Memorial - Memory - Remembrance:** A memorial or remembrance is a recollection of a past event.
- **Rappresentato - Anamnesis:** Is the re-experiencing in the present of a past event.

ENTHUSIASM

- The mystical experience of God in the Sacraments brings us into the inner-life of the Trinity where we are enveloped by their love.
- Humanity gains this access through our common human nature with Jesus.



THE PRIESTHOOD OF JESUS CHRIST

- The Hypostatic Union - Unites Divinity with Humanity, two natures and two wills, in the one person Jesus Christ.
- Ministerial Priesthood - Bishops & Priests - Sacramental Character - *in persona Christi Capitis*.
- The Sacraments are the *Actio Christi*.
- A Bridge between Heaven and Earth.

PRIESTHOOD - UNITY OF WORD AND WORK

- By Sacramental Character the Priest is Opened to Mediate the *Logos*.
- *Dia-Logos*
- Consecration: Unity of Word and Work
- Guarantees the *Actio Christi*.

EX OPERE OPERATO
V.
EX OPERE OPERANTIS

- The holiness or lack-thereof of the minister does not effect the validity of the sacrament celebrated. (See Pope Innocent III, *Profession of Faith prescribed to the Waldensians*)
- Sacramental causality and Trent: “If anyone says that through the sacraments of the New Law grace is not conferred by the performance of the rite itself (*ex opere operato*) but that faith alone in the divine promise is sufficient to obtain grace, *anathema sit*. (Council of Trent, Seventh Session, *Decree on the Sacraments*, c. 5)

FORM, MATTER & INTENTION

- All the Sacraments have a form, matter and intention without which there is no sacrament or by modification the sacrament is not validly celebrated. Thus, form, matter and intention directly effect validity.
- Form: The formula of words or arrangement and nature of a Sacrament. Its properties and essential elements.
- Matter: The material objects (e.g. pure water) or Subject of the Sacrament.
- Intention: of the minister and the recipient. Christ himself acts through the person of the minister; thus the minister must intend to do what the Church does. The recipient receives God's bestowal of grace, but with due respect to human freedom. 4 Types of Intention: Actual, in reality fully engaged; Virtual, the act of the will was placed previously but was never rescinded; Habitual, the minister normally has this intention but his will is not directed toward this particular celebration; Interpretive, an intention after the fact.

VALIDITY V. LICEITY

- Invalidating or disqualifying laws express that an act is null or a person is *inhabiles* to act. (See c. 10)
- The competent authority to define validity concerning the Sacraments is Supreme Authority of the Church. (See cc. 841, 330)
- The Conference of Bishops can, with the approval of the Apostolic See, issue norms for liceity. (See cc. 841, 838 §§3-4)

THE RECIPIENT

- The Right to Receive the Sacraments: c. 843: Appropriate time, Proper Disposition and Not Prohibited by law.
- It is not an absolute right to receive the Sacraments.
- Appropriate: the minister approached should be one's own proper pastor; Penance: any priest; Baptism: the Pastor.
- Time: of day, time of life, age, etc. all effect reception.
- Disposition: open to a state of grace. Proper preparation: catechetical, internal spiritual, use of reason, psychological/emotional disposition.
- Prohibitions: The lack of the pre-requisites, such as having been baptized first; Danger of Scandal; A penalty such as excommunication or interdict.

SACRAMENTAL EFFECTS

- Sacramental Character: an indelible mark made by God upon one's soul. These Sacraments are unrepeatable. Baptism, Confirmation and Holy Orders.
- Sacramental Grace: is bestowed by a Sacrament for a particular purpose and can be renewed. Sacramental grace includes: *gratia sanctificans/elevans*.

THE DIFFERENCE BETWEEN SPIRITUAL AND SACRAMENTAL PRESENCE

- Spiritual Presence of God: in the Word of God, in the community of the Faithful at Prayer. The Spiritual presence of God means that the Spirit of God is present amongst us to provide inspiration, guidance, and grace.
- Sacramental Presence: There are two types: an encounter with God through signs and symbols that guarantee the efficacy of a sacrament, such as the washing of sins in the Sacrament of Baptism; and, Real and True Sacramental Presence in the Eucharist which is the actual body, blood, soul and divinity of Jesus.

SACRAMENT

V.

SACRAMENTAL

- Sacraments: “The Sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church. As actions of Christ and the Church, they are signs and means which express and strengthen the faith, render worship to God, and effect the sanctification of humanity and thus contribute in the greatest way to establish, strengthen and manifest ecclesial communion. Accordingly, in the celebration of the sacraments the sacred ministers and other members of the Christian faithful must use the greatest veneration and necessary diligence. (c. 840)”
- Sacramentals: “Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the Church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy. (CCC, 1667)”

THE SOURCE OF THE POWER OF THE SACRAMENTS

- Vatican II, constitution on the Church in the Modern World *Gaudium et Spes* 22: "The Christian is certainly bound both by need and duty to struggle with evil through many afflictions and to suffer death; but, as one who has been made a partner in the Paschal Mystery, and as one who has been configured to the death of Christ, he will go forward, strengthened by hope, to the resurrection."
- The sacred mysteries that we experience in the sacred liturgy, and to which we unite ourselves through an active interior participation in the sacraments, also unite us with the great act of love and salvation worked by Jesus, the Paschal Mystery.
- All of the Sacraments, in their own way, mediate to us the fruits of the Paschal Mystery: the forgiveness of sins and a share in the Resurrected life of Jesus.
- The Seven Sacraments are designed to accompany us throughout our life so that we may have constant access to the fruits of the Paschal Mystery.
- Vatican II, constitution on the sacred liturgy *Sacrosanctum Concilium* 10: "From the liturgy, therefore, and especially the Eucharist, grace is poured forth upon us as from a fountain, and the sanctification of men in Christ and the glorification of God to which all other activities of the Church are directed, as toward their end, are achieved with maximum effectiveness."

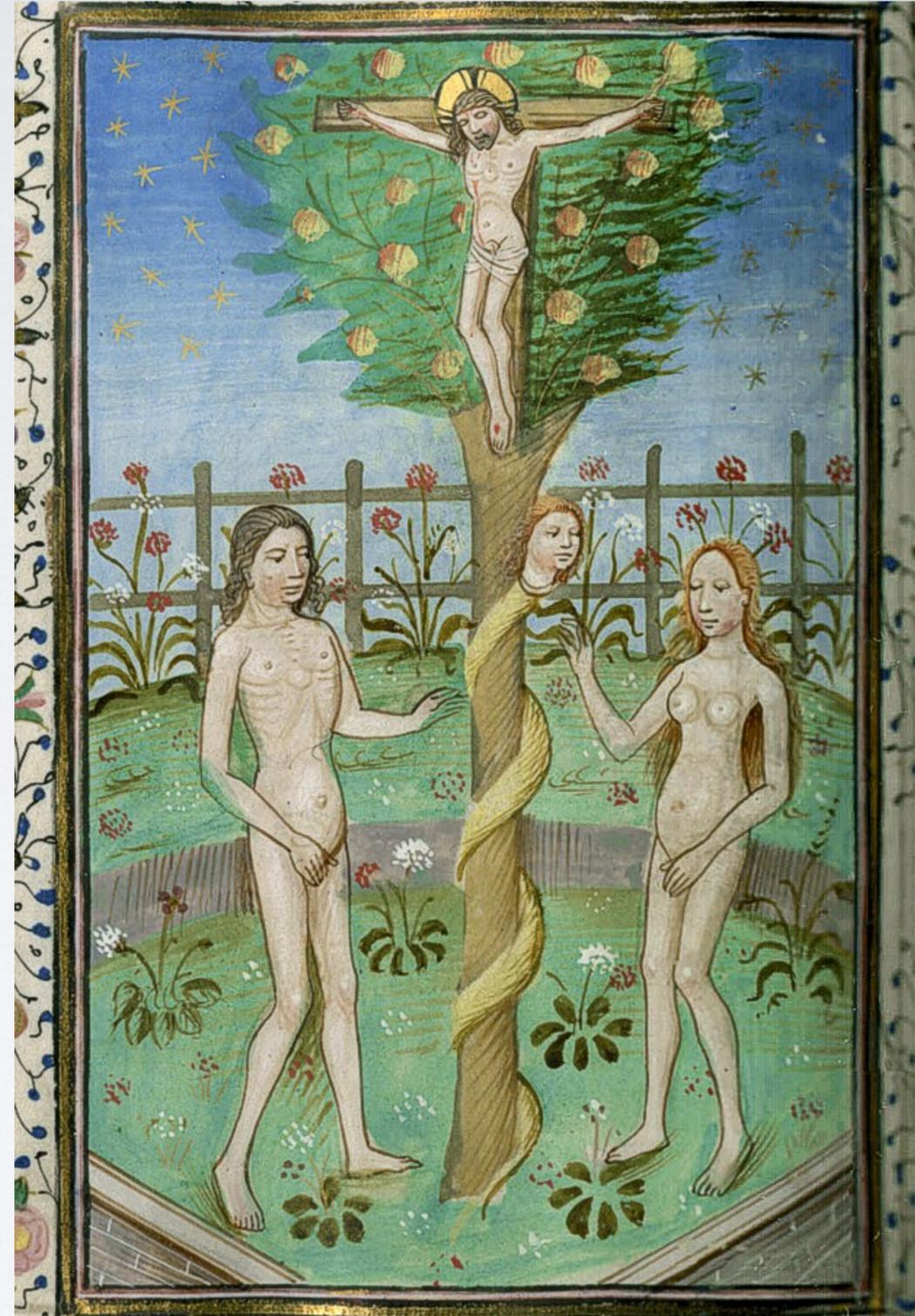


MATRIMONIAL REALITY OF THE SACRAMENTS

Marriage: The Union of God
and Church.

Eucharist: Core of the Marital
Reality between God and His
Bride, the Church.

**Properties and Elements of
Marriage:** Permanent,
Exclusively Faithful, Open to Life.



SIGNS OF GOD'S SALVATION AND LOVE

- Word & Work: Harmonized in the singular action of Christ.
- Signs and Symbols: Empirical, they are perceived by the senses which are enriched by their beauty.
- Beauty: Not mere aestheticism, but a visible sign of the revelation of God himself.
- The Church expresses the inexpressible through simple, everyday things, such as water, bread, wine, oil and salt.
- Interiority: the interiorizing of the sign and symbol so that the realities which they convey become intrinsic and do not remain mere extrinsic symbols without greater spiritual meaning in our life.

MENS ECCLESIAE: INTERPRETATION OF SIGNS AND SYMBOLS

- Authentic Interpretation = Magisterium
- Creative Genius of the Church - Unity in Diversity of Expression, Many Rites - Same Mystery
- The Communal “We” of the Church, thus the interpretation of the signs and symbols of the Sacraments are not open to individual interpretation. The Sacraments belong to the whole Church (cc. 837, 840 and 841)
- Ministers exercise the sacred power according to the norms of the sacred disciplines. Even the Pope is subject to the norms of the Sacraments (CCC, 1125)
- Lex Orandi, Lex Credendi: the words of the liturgy are the Vox Ecclesiae. Alterations to the liturgy distort the voice of the Church and harm the unity of the Church.
- Canon 846 §1: No one is to add, omit, or alter anything in the approved Rites of the Sacraments/
Sacramentals.

