

# Introductions to the Sacraments

(CC 1122 – 1245)

## Sacraments of Faith

Faith is a pre-requisite

Faith is strengthened

Evangelization must be our concern

Preaching the Word of God – by our actions and when necessary use words

**CC 1122:** Christ sent his apostles so that "repentance and forgiveness of sins should be preached in his name to all nations." "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." The mission to baptize, and so the sacramental mission, is implied in the mission to evangelize, because the sacrament is prepared for by *the word of God and by the faith* which is assent to this word:

The People of God is formed into one in the first place by the Word of the living God. . . . The preaching of the Word is required for the sacramental ministry itself, since the sacraments are sacraments of faith, drawing their origin and nourishment from the Word.

## Purpose of the Sacraments

- To sanctify us, "make us Holy"
  - o Sanctification: the work of the Holy Spirit, to become Jesus to the World
  - o To give worship to God

**CC 1124:** The Church's faith precedes the faith of the believer who is invited to adhere to it. When the Church celebrates the sacraments, she confesses the faith received from the apostles—whence the ancient saying: *lex orandi, lex credendi* (or: *legem credendi lex statuat supplicandi*, according to Prosper of Aquitaine [5th cent.]). The law of prayer is the law of faith: **the Church believes as she prays**. Liturgy is a constitutive element of the holy and living Tradition.

**CC 1125:** For this reason no sacramental rite may be modified or manipulated at the will of the minister or the community. Even the supreme authority in the Church may not change the liturgy arbitrarily, but only in the obedience of faith and with religious respect for the mystery of the liturgy.

The language that we say Mass in **can** change, but you cannot change the consecration.

## Sacraments of Salvation

**CC 1127:** Celebrated worthily in faith, the sacraments confer the grace that they signify. They are *efficacious* because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies.

**CC 1128:** This is the meaning of the Church's affirmation that the sacraments act *ex opere operato* (literally: "by the very fact of the action's being performed"), i.e., by virtue of the saving work of Christ, accomplished once for all. It follows that "the sacrament is not wrought by the righteousness of either the celebrant or the recipient, but by the power of God." From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister. Nevertheless, the fruits of the sacraments also depend on the disposition of the one who receives them.

## Chapter Two - The Sacramental Celebration of the Paschal Mystery

### Article One – Celebrating the Church's Liturgy

**CC 1136:** Liturgy is an "action" of the *whole Christ* (*Christus totus*). Those who even now celebrate it without signs are already in the heavenly liturgy, where celebration is wholly communion and feast.

**CC 1139:** It is in this eternal liturgy that the Spirit and the Church enable us to participate whenever we celebrate the mystery of salvation in the sacraments.

### CC 1145-1152 – How is the Liturgy Celebrated?

**CC 1153:** A sacramental celebration is a meeting of God's children with their Father, in Christ and the Holy Spirit; this meeting takes the form of a dialogue, through actions and words.

### CC 1156-1158 – Singing and Music

### CC 1163-1178 – When is Liturgy Celebrated?

#### Liturgical Seasons

Advent – Jesus is coming

Lent – without penance we are not ready for ministry  
Paenitemini – you do not have to eat meat on Friday, but it is still a penitential day and we must give up something or add something religious.

Lord's Day – Sunday – Easter

Liturgical Year

Sanctoral

Liturgy of the Hours

### Where is the Liturgy Celebrated? Anywhere!

**CC 1179:** The worship "in Spirit and in truth" of the New Covenant is not tied exclusively to any one place. The whole earth is sacred and entrusted to the children of men. What matters above all is that, when the faithful

assemble in the same place, they are the "living stones," gathered to be "built into a spiritual house." For the Body of the risen Christ is the spiritual temple from which the source of living water springs forth: incorporated into Christ by the Holy Spirit, "we are the temple of the living God."

**CC 1181:** A church, "a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshipped the presence of the Son of God our Savior, offered for us on the sacrificial altar for the help and consolation of the faithful—this house ought to be in good taste and a worthy place for prayer and sacred ceremonial." In this "house of God" the truth and the harmony of the signs that make it up should show Christ to be present and active in this place.

**CC 1183:** The *tabernacle* is to be situated "in churches in a most worthy place with the greatest honor." The dignity, placing, and security of the Eucharistic tabernacle should foster adoration before the Lord really present in the Blessed Sacrament of the altar.

## **Article Two – Liturgical Diversity and the Unity of the Mystery**

### Liturgical traditions and the catholicity of the Church

**CC 1200:** From the first community of Jerusalem until the parousia, it is the same Paschal mystery that the Churches of God, faithful to the apostolic faith, celebrate in every place. The mystery celebrated in the liturgy is one, but the forms of its celebration are diverse.

## **Section Two: The Seven Sacraments of the Church**

**CC 1211:** Following this analogy, the *first chapter* will expound the three sacraments of Christian initiation; the *second*, the sacraments of healing; and the third, the sacraments at the service of communion and the mission of the faithful. This order, while not the only one possible, does allow one to see that the sacraments form an organic whole in which each particular sacrament has its own vital place. In this organic whole, the Eucharist occupies a unique place as the "Sacrament of sacraments": "all the other sacraments are ordered to it as to their end." St. Thomas Aquinas

## **Chapter One – The Sacraments of Christian Initiation**

Baptism, Confirmation, and the Eucharist

In the early church these were given all at once.  
(Also in the Eastern Rite Churches today)

**CC 1212:** The sacraments of Christian initiation—Baptism, Confirmation, and the Eucharist—lay the *foundations* of every Christian life. "The sharing in the divine nature given to men through the grace of Christ bears a certain likeness to the origin, development, and nourishing of natural life. The faithful are born anew by Baptism, strengthened by the sacrament of Confirmation, and receive in the Eucharist the food of eternal life. By means of these sacraments of Christian initiation, they thus receive in increasing measure the treasures of the divine life and advance toward the perfection of charity."

Sacrament of Baptism:

1<sup>st</sup> Sacrament we receive

Makes us members in His body, the Church

We die to sin and rise to new life

A gift we can not fathom, it is no small thing

**CC 1213:** Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitalis spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water and in the word."

**CC 1214:** This sacrament is called *Baptism*, after the central rite by which it is carried out: to baptize (Greek *baptizein*) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the catechumen's burial into Christ's death, from which he rises up by resurrection with him, as "a new creature."

**CC 1217-1222** – Prefigurations of Baptism in the Old Covenant

**CC 1224** – He baptized the water, making them holy

From Pentecost we started celebrating Baptism

### How is it celebrated?

- Sign of the Cross – acknowledgement of the Father, Son and Holy Spirit
- Proclamation of the Word of God
- Renounce Satan, Confess the faith of the Church
- Essential Rite – Water
- Anointing –  
*Eastern Rite* – Post-baptismal anointing-confirmation, however,  
*Western Rite* – indicates confirmation will come at a later time, the Holy Communion at an even later time
- Blessing