

History of the Reformation

The Theology of Luther's World

Development of Sacramental Theology

Essential Mindset

- If we are to understand Martin Luther, the Reformation, Roman Catholicism
- We MUST construct our minds to think
- God does not (can not) deal directly with you
- God is such a mystery that the only way to approach him is through mediation of something natural in this world
 - Jesus Christ – had to be made flesh
 - Since Jesus is in Heaven, something on earth MUST take His place of mediation

Sacramental Theology

- Latin word *sacramentum* is to "make sacred".
- A **sacrament** is a rite that mediates divine grace, constituting a sacred mystery
- An outward, visible sign that conveys an inward, spiritual grace
- Eastern Churches – Sacred Mysteries

Issues

- What does it mean to convey or mediate grace?
- Are the sacraments symbols or real, actual tools of God?
- How is it possible for Christ's sacrifice, which the Bible says is "Once and for all", to be construed as necessary to be often and continual?
- How did it develop for a salvation which is God's gift to us become something which "do certain things" in order to appropriate these gifts?

Church

- The Church on earth IS now that mediator
- *extra ecclesiam, nulla salus*
- originator of the Latin phrase, Cyprian (Bishop of Carthage d. 258): "*Quia salus extra ecclesiam non est.*" (Because salvation [beyond, outside of, without; except for] the church is not)
 - (1) Jesus Christ is the universal Savior.
 - (2) He has constituted his Church as his mystical body on earth through which he dispenses salvation to the world.
 - (3) He always works through it—though in countless instances outside its visible boundaries.
- Having used his physical body to redeem the world, Christ now uses his mystical body to dispense "the divine fruits of the Redemption"
- Fourth Lateran Council (Innocent III - 1215):
 - "There is but one universal Church of the faithful, outside which no one at all is saved."
- Pope Boniface VIII, Bull *Unam Sanctam* (1302):
 - Outside this Church there is no salvation and no remission of sins, . . . which represents the one mystical body whose head is Christ, of Christ indeed, as God. And in this, 'one Lord, one faith, one baptism' (Ephesians 4:5). Certainly Noah had one ark at the time of the flood, prefiguring one Church which perfect to one cubit having one ruler and guide, namely Noah, outside of which we read all living things were destroyed. . . . We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff."

Nature-Grace Salvation

- Problem: Sin separates us from God
- Solution: Christ died, redeeming mankind from sin
 - “By his life and death Christ made satisfaction for the sins of all men, that is, sufficient for all mankind, for through the Atonement, sufficient grace is given to every soul for its salvation; but grace, though sufficient, if neglected, becomes of no avail”
- Problem: “The Incarnation and the atonement affected humanity as a race only”
 - “Some means, therefore, was needed to transmit the priceless gifts which flowed from them to the individuals of which the race was comprised, not only at the time when our Lord was on earth, but to the end of the world”
- Solution: “For this need, therefore, our Lord founded the Church”
 - “Thus the Church became the living agent by which the graces and blessings, which flowed from Christ were dispensed to each individual soul which would appropriate them”
 - “The Church claims not only to be the teacher of the truth and the guide in morals, but . . . The dispenser of that grace which enables us to fulfill her laws”
 - “the dispenser of that grace which alone can enable man to believe what is true, to do what is right, and to attain his true end, to serve God acceptably here, and to live with God happily hereafter
- The chief means of grace are the Sacraments
 - “They are the channels by which the spiritual gift is conveyed to our souls.

Sacraments

- “The Christian Sacraments, therefore, do not merely signify grace; they actually confer it. Hence they are called ‘effectual’ signs of grace. Their action is *ex opere operato* (from the work having been worked)”
 - “the sacraments work from the mere fact of having been administered, rather than from the status of the performer—that is, they actually confer grace when the sacramental sign is validly effected, not as the result of the good standing of the celebrant, or activity on the part of the recipient”
 - “while a proper disposition is a necessary precondition to receiving grace in those sacraments, it is not the cause of the grace.”
- “Baptism is absolutely necessary to salvation, for a person can have no life who has not been born.”
 - “This is called the *necessitas medii* since Baptism is the means by which the supernatural life is given to the soul and the individual is incorporated into Christ”
- “Without the help of (the Eucharist), salvation would be so difficult to attain as to be practically impossible”
- Not mere symbols, but rather that they effect that which they signify
- The sacraments in and of themselves, rightly administered, are used by God as a means to communicate grace to faithful recipients, and for recipients to communicate praise and thanksgiving to God
- Visible and invisible components
 - **invisible** component (manifested inwardly) is understood to be brought about by the action of the Holy Spirit, God's grace working in the sacrament's participants
 - **visible** (or outward) component entails the use of such things as water, oil, and bread and wine that is blessed or consecrated

Seven Sacraments

- Initiation
 - Baptism
 - Confirmation
 - Eucharist
- Healing
 - Penance and Reconciliation
 - Anointing of the Sick (Extreme Unction)
- Vocation
 - Holy Orders (Ordination)
 - Matrimony

Baptism

- The first and basic sacrament of Christian initiation
- Frees from original sin and all personal sins and from the punishment due to them
- Makes the baptized person share in the Trinitarian life of God through "sanctifying grace" (the grace of justification that incorporates the person in Christ and his Church)
- Making the person a sharer too in the priesthood of Christ. It imparts the "theological" virtues (faith, hope and charity) and the gifts of the Holy Spirit
- Marks the baptized person with a spiritual seal or character that indicates permanent belonging to Christ.

Confirmation

- Second sacrament of Christian initiation
- Confirms and strengthens baptismal grace
- In the East the sacrament is administered immediately after baptism.
- In the West, where administration is normally reserved for those who can understand its significance, it came to be postponed until the recipient's early adulthood;
- but in view of the earlier age at which children are now admitted to reception of the Eucharist, it is more and more restored to the traditional order
- Administered before giving the third sacrament of Christian initiation

Eucharist

- Third of Christian initiation, completes Christian initiation
- Through transubstantiation, the recipient "receives Christ"
 - Receives the grace needed to live a Christian life
 - The Sacrifice of the Mass is not merely an offering of praise and thanksgiving, or simply a memorial of the sacrifice on the Cross. It is a propitiatory sacrifice which is offered for the living and dead, for the remission of sins and punishment due to sin, as satisfaction for sin and for other necessities (Council of Trent 1545-1563)
- Recipients partake of the Body and Blood of Jesus Christ and participate in his one sacrifice
- The Eucharist is seen as "the source and summit" of Christian living, the high point of God's sanctifying action on the faithful and of their worship of God, the point of contact between them and the liturgy of heaven
- "His physical death on Calvary was not to be an automatic redemption of a sin-laden world. It would not exclude the need for us to appropriate the merits He gained on the Cross; nor would it exclude the need for our voluntary cooperation with the graces merited by the Savior's shedding of His blood."

- “No less than He did on Calvary, in the Mass Jesus continues to offer Himself to the heavenly Father. Since the highest form of honor to God is sacrifice, the Mass is a continuation of Christ's sacrifice of praise and gratitude to God the Father.”
 - “But, whereas on Calvary, this sacrificial adoration was bloody, causing Christ's physical death by crucifixion, in the Mass the same Jesus is now sacrificing Himself in an unbloody manner because he is now glorified, immortal, and incapable of suffering or dying in His own physical person.”
- “Through the Mass, God's mercy
 - “makes reparation for the want of divine love that we have shown by committing sin.”
 - “removes the guilt of repented venial (slight – not mortal) sins and moves the sinner estranged from Him to return to God.”
 - “remits more or less of the punishment still due on earth to forgiven sins.”
 - “also remits more or less of the punishment which the souls in purgatory have to undergo before entering heaven.”

Penance

- The Sacrament of Penance is the first of two sacraments of healing
- Penance, confession, forgiveness and Reconciliation
- It is the sacrament of spiritual healing for a baptized person from the distancing from God resulting from sins committed
 - the penitent's contrition for sin (without which the rite has no effect)
 - confession to a priest
 - absolution by the priest
 - satisfaction.

Indulgences

- "An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption,
- (It) dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.“(Catechism of the Catholic Church 1471)
- 81 "An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin.“
- 82 Indulgences may be applied to the living or the dead

Remaining Sacraments

- Anointing the Sick
 - the second sacrament of healing
 - in the Western Church, the sacrament was conferred only on those in *immediate* danger of death, it came to be known as "Extreme Unction"
- Holy Orders
 - the sacrament by which a man is made a bishop, a priest, or a deacon
- Marriage
 - a sacrament that consecrates for a particular mission in building up the Church, and that provides grace for accomplishing that mission
- This sacrament, seen as a sign of the love uniting Christ and the Church, establishes between the spouses a permanent and exclusive bond, sealed by God.