

X. SACRAMENTS IN GENERAL

THESIS: I sacramenti come azioni simboliche e santificanti della Chiesa che sono radicate unicamente nei gesti profetici di Gesù, e svolte ripetutamente nella potenza dello Spirito Santo. Essi costituiscono la Chiesa sempre di nuove come la comunità di salvezza escatologica che fa il memoriale del mistero pasquale di Cristo (aspetto dimostrativo) ed anticipa la sua venuta nella gloria (aspetto prognostico).

I. Theology of Sacraments (Rosato)

A. Inductive Methodology:

1. Inductive vs. Deductive Method:

Deductive method begins with the SS and tradition and follows through with deductions concerning the nature of the sacraments. Rosato prefers to start with human experience and an inductive method. Pt: **Inductive method** allows man to illuminate the truth of dogma that is found within his life (all men seek words and acts of prophecy; as men - they seek more). NB: Goal is to see actions of the Holy Spirit in universal terms.

2. Anthropological starting point: man's experience of transcendence; his desire to go beyond himself for fulfillment. **In fact, it is a search for prophets and a rapport with transcendence. It is epicletic in nature and involves rites that reveal a moral imperative.**

a. Why prophets? Their actions and words announce a future to man that wants to go beyond the historical alone.

3. Fundamental Ambiguity revealed by sociology re: religion:

Man seeks after magic or true prophecy:

a. **Magic:** (anti-social) -- It breaks social links, orients adhesion only to private benefit and contests eschatological values that push society ahead.

b. **Rite:** (Social-good) -- Is prophetic, contributes to the stability of the group, elevates to altruism and consolidates capacity to self-renewal.

4. Two options open to man:

a. **Theism:** To see these epicletic indications as correct and as indications of a divinity that is reflected in imagination. It sees liturgy as a divine-human initiative that pushes man to a true control of his destiny and co-existence with divine mystery.

b. **Atheism:** To see these indications as false. This approach seeks to denounce all liturgy as imposed upon man.

Question: Which is correct?

5. Our answer: Our experience of the impulse to cult and the social task that arises from it is the implicit recognition of the reality and action of the Holy Spirit expressed in all liturgy (vestigia Trinitatis) in 4 characteristics:

a. The Spirit working in the epiclesis brings creation to its **future**.

b. The Spirit, through epiclesis, gives to salvation history of any people a **continuing transcendence**.

c. The Spirit, by means of epiclesis, **permits the gift of Creator to be received**.

d. The Spirit operating through epiclesis, transforms man's consciousness of God to **love of God**.

Trinitarian aspect:

1. **Father:** receives invocation

2. **Son:** motivates invocation

3. **Spirit:** Facilitates invocation.

B. Sacraments as Epicletic actions:

They **constitute the Church in unity** and **invite it in prophetic mission**.

1. Jesus, Sender of the Spirit:

a. In his glorification, Jesus, who was the only bringer of the HS for the salvation of man, became the only sender of the same Spirit to his followers, to make of them one community and to invite them in the prophetic mission of all things towards the Father.

Two characteristics:

a. **Unity:** In that the HS unites Christians with Jesus and each other, we can say that the sacraments constitute the Church.

b. **Mission:** this unity is to allow Christians to bear to the world the same attitude that Jesus invested in the sacraments: 1. justification; 2. self-gift.

b. Schema can be seen in two ways:

1. Traditional: Christ ---- Church ---- Sacraments

a. They are **acts of the Church** in that the Church makes the sacraments and exists before the sacraments are celebrated. Christ founds the Church and the church celebrates the sacraments.

2. Rosato: Spirit (Transcreator) --in symbols

---Son (Rcreator) community in mission

---- Father (Creator) Kingdom

a. Sacraments also constitute the Church anew. Christ sends the HS operative in the sacrament who helps create the Church anew. In this schema, the Church is the fruit of the dynamic action regarding the sacraments in the power of the HS.

Christ ---- H.S. -----Sacraments ----- Church.

Thus, the sacraments also constitute the Church.

c. Sanctifying Grace is communitarian and orthopraxis

1. This understanding of the sacraments renders our understanding of the nature of the Church itself as epicletic: which means that Christians, in the liturgy, are given the freedom **nôt only to recognize the truth** of the Son but **also to do it**. NB: Nature of rites are to illumine the mind of its participants, promôte social cohesion and esp. the needs of the poor, sick, etc.

d. Nature of Sacramental grace:

1. **Sacramental grace realizes more than an interior union of Christians with the Spirit.** It consists essentially also of their **cooperation** with the HS in the concrete living of the invocatory prayer uttered in the liturgy.

2. **It has its origin**, as a force with which Christians avoid evil and do good, from the symbolic gestures which begin from the fruit and gift of the Spirit giving a general model for Christian ethics.

3. **It has a prophetic relevance** because it pushes the Christian, guided under the force of the HS to undertake works of justice and love that contribute to the inauguration of the Kingdom.

4. **It anticipates** already the parousia of the Kingdom.

2. Sacraments as Christological and Pneumatological:

a. Bôth aspects are affirmed in the anamnesis and epiclesis. (Irenaeus' idea of two hands).

b. Why? Jesus in one and we are many. The Holy Spirit unites us with actions of the historical Jesus. **parallel: dabar/ Logos/ extra nobis /// ruah/ pneuma/ in nobis**

c. Post-Trent emphasized the anamnesis alone, against Prôttestant attacks.

But, you need bôth to retrieve ethical aspect.

d. Jesus and Holy Spirit:

Jesus: (Fixed points)

1. Anamnesis: unique historical institution of sacraments

2. Prognosis: expressions of definitive eschatological fulfillment in

the Kingdom.

Spirit: (universalism)

1. Epiclesis: (demonstrative- this life)

Historical Prolongation of Jesus' actions in unity/prophetic

characteristics.

2. Three Characteristics of Spirit's actions:

a. mediation of Christ and us

b. divine exultation

c. inculturation

Point: Christ is made present in power of the HS. Because He was the one filled with the HS, his prophetic actions are bôth unique and universal, specific and open, have a first fulfillment in the Cross, and intermediate fulfillment in the sacraments and a final fulfillment in the Kingdom.

C. Sacraments: Anamnestic and Prognostic Actions done for, with, and in Christ

1. Three Aspects of sacraments: Bôth anamnesis and Epiclesis

Past: memorial of Paschal Mystery (anamnesis): we participate in Jesus' essere and in his mission (orthopraxis and orthodoxy)

Present: demonstrative aspect: receive grace (epiclesis)

Future: prognostical Aspect: anticipate the future: Church is destined for the Kingdom and every sacrament links us with the Kingdom of God.

Thus every Ôt is initiated already (**ex opere operato**)

but also needs cooperation (**ex opere operantis**)

Sum: In the singular and irrepeatible actions of Christ, the transcendental horizon of man, revealed in the epicletic nature of all ritual finds its perfect expression. In the historical prolongation of Jesus' prophetic actions, through the power of the Spirit, man realizes the fullness of all his invocations and anticipates his future.

2. Prophetic Actions of Christ: (ôt)

a. Nature of Prophecy:

1. Words: engage the mind and will

2. Actions: make concrete the salvific will of God

b. Ôts of Judaism: negative function- to push people to conversion by revealing the negative state of their lives. The ôt in its inception is a symbolic gesture in the present that remains in action until it is fulfilled in divine judgement. The ôt in action begins, incorporates, produces a new reality and inserts it into history, a creational prefiguration of divine judgement. In the completed ôt the prophet decries sin and divine judgment is initiated. There is only one ôt, like a fountain or river.

c. Jesus' prophetic actions are different:

1. **Positive in tone:** assumed man's iniquity to render him just before the Father.

2. Four characteristics:

a. extraordinary

b. communitarian

c. provocative (present conversion)

d. anticipatory (of the Kingdom)

3. "The distinctive message of Christianity is that the Father has established the words and actions of His Incarnate Son filled with the HS, as the privileged instruments of his definitive justice in the world through their historical extension until they arrive at the new creation."

4. Jesus' ôts begin with the symbolic gestures of freedom (e.g. baptism), are completed first and definitively in the Paschal Mystery. The ôt in action is seen in its second fulfillment in the sacraments of the Church, memory, presence and prefigurement. The Kingdom of God is the ôt in fulfillment.

3. The sacraments are divided into two key groups, with Baptism and Eucharist serving as the pivôts of each group (the two sacraments that are attested to in a special way in the SS):

a. Baptism: participation in the Justification of God made manifest in:

1. Hope: Confirmation

2. Pardon: Penance

3. Compassion: Anointing of the Sick

b. Sacraments that participate in Jesus' self-giving:

Eucharist, sacraments of vocation