

# *The Sacramental Life & the Sacraments of Initiation*

Handout 1

Ministry Formation 2020

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## **Grace**

**GRACE:** The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

**1996** Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life.

**1997** Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life: by Baptism, the Christian participates in the grace of Christ, the Head of his Body. As an "adopted son" he can henceforth call God "Father," in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church.

**1998** This vocation to eternal life is supernatural. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature.

**1999** The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification:

Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself.

**2000** Sanctifying grace is a habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.

**Ephesians 2:4-9** "But God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ by grace you have been

saved, raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast.”

**ORIGINAL SIN:** The sin by which the first human beings disobeyed the commandment of God, choosing to follow their own will rather than God's will. As a consequence, they lost the grace of original holiness, and became subject to the law of death; sin became universally present in the world. Besides the personal sin of Adam and Eve, original sin describes the fallen state of human nature which affects every person born into the world, and from which Christ, the "new Adam," came to redeem us (396-412).

**ECONOMY OF SALVATION (DIVINE ECONOMY):** From a Greek word (oikonomia, literally "management of a household" or "stewardship") which refers to God's revelation and communication of himself to the world in time for the sake of the salvation of all humanity; hence, the economy of salvation (258, 1066). The Fathers of the Church distinguished oikonomia from theologia; the latter term refers to the mystery of the internal life of the Trinity (236). The economy of salvation, on the other hand, refers to God's activity in creating and governing the world, particularly with regard to his plan for the salvation of the world in the person and work of Jesus Christ, a plan which is being accomplished through his Body the Church, in its life and sacraments; hence, the "sacramental economy" (1076, 1093).

**Romans 5:19** “For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous.”

**1 Corinthians 15: 21-22** “For since death came through a human being, the resurrection of the dead came also through a human being. For just as in Adam all die, so too in Christ shall all be brought to life,…”

## **The Sacraments**

**SACRAMENT:** An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit (774, 1131). The sacraments (called "mysteries" in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony (1210).

**SACRAMENTALS:** Sacred signs which bear a certain resemblance to the sacraments, and by means of which spiritual effects are signified and obtained through the prayers of the Church (1667).

**1084** "Seated at the right hand of the Father" and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify.

**1084** "Sentado a la derecha del Padre" y derramando el Espíritu Santo sobre su Cuerpo que es la Iglesia, Cristo actúa ahora por medio de los sacramentos, instituidos por Él para comunicar su gracia. Los sacramentos son signos sensibles (palabras y acciones), accesibles a nuestra humanidad actual. Realizan eficazmente la gracia que significan en virtud de la acción de Cristo y por el poder del Espíritu Santo.

## **Baptism**

**John 3:5** Jesus & Nicodemus "Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.""

**Romans 6:3-4** "Or are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life."

**1 Peter 3:20-21** "...in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which **saves you** now. It is not a removal of dirt from the body but an appeal to God for a clear conscience, through the resurrection of Jesus Christ,..."

**Galatians 4: 4-7** "But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to ransom those under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, "Abba, Father!" So you are no longer a slave but a child, and if a child then also an heir, through God."

**Galatian 3:26-27** "For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ."

**Roman 8:14-17** "For those who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you received a spirit of adoption, through which we cry, "Abba, Father!" The Spirit itself bears witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ, if only we suffer with him so that we may also be glorified with him."

The Ministry of the Wild Goose: The Spirit of Adoption

<https://thewildgooseisloose.com/segment/the-spirit-of-adoption>

**Ephesians 4:1** "I, then... urge you to live in a manner worthy of the call you have received"

## **Confirmation**

**CCC 1285** "Confirmation is necessary for the completion of baptismal grace."

**Exodus 40:9-15** God said to Moses:

"Take the anointing oil and anoint the tabernacle and everything in it, consecrating it and all its furnishings, so that it will be sacred. Anoint the altar for burnt offerings and all its utensils, consecrating it, so that it will be most sacred. Likewise, anoint the basin with its stand, and thus consecrate it. Then bring Aaron and his sons to the entrance of the tent of meeting,

and there wash them with water. Clothe Aaron with the sacred vestments and anoint him, thus consecrating him as my priest. Bring forward his sons also, and clothe them with the tunics. As you have anointed their father, anoint them also as my priests. Thus, by being anointed, shall they receive a perpetual priesthood throughout all future generations.”

**Acts 8:14-19** “Now when the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent them Peter and John, who went down and prayed for them, that they might receive the holy Spirit, for it had not yet fallen upon any of them; they had only been baptized in the name of the Lord Jesus. When Simon saw that the Spirit was conferred by the laying on of the apostles’ hands, he offered them money and said, “Give me this power too, so that anyone upon whom I lay my hands may receive the holy Spirit.””

**Acts 19:1-6** “While Apollos was in Corinth, Paul traveled through the interior of the country and came (down) to Ephesus where he found some disciples. He said to them, “Did you receive the holy Spirit when you became believers?” They answered him, “We have never even heard that there is a holy Spirit.” He said, “How were you baptized?” They replied, “With the baptism of John.” Paul then said, “John baptized with a baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.” When they heard this, they were baptized in the name of the Lord Jesus. And when Paul laid [his] hands on them, the holy Spirit came upon them, and they spoke in tongues and prophesied.”

**Acts 2:1-6 & 37-41** “When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim. Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language... Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, “What are we to do, my brothers?” Peter said to them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit. For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call.” He testified with many other arguments, and was exhorting them, “Save yourselves from this corrupt generation.” Those who accepted his message were baptized, and about three thousand persons were added that day.”

**CCC 1287** “This fullness of the Spirit was not to remain uniquely the Messiah's, but was to be communicated to the whole messianic people.”