**Other Sacramental Rites- Annotated**

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|  | **Dominical (Gospel/ Greater) Sacraments** | **Other (Lesser) Sacraments** |
| **1.** | Baptism and Communion. | * Confirmation.
* Ordination.
* Marriage.
* Confession (Reconciliation).
* Unction (Healing).
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| **2.** | Normative for all Christians.* Normative does not mean that there are no exceptions or that they are the only sacraments.
 | Not normative for all Christians, as not all are called to be married, ordained, etc.  |
| **3.** | Have the following explicitly instituted by Christ:* Specific words.
* Specific material realities.
* Specific actions.
 | Do not have words, material realities or actions explicitly instituted by Christ, but we see patterns throughout the Bible.  |

The sacraments are not merely good spiritual rituals that we do so that we can experience a sense of holiness and goodness. That would be a consumeristic approach to the sacraments. Rather, the sacraments are divine gifts that God has given us so that God can re-order and re-shape, sanctify, our lives according to the person and life of Christ.

Remember, one aspect of sin is “disorder” or that creation is in a state of confusion and chaos. Thus, the sacraments are divine gifts that take our natural life events and transform them, thereby transforming us to become like Christ.

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| Natural Life Events | 🡪 | Sacraments | 🡪 | Sanctified Life Events |
| Natural Human affected by Sin | 🡪 | God’s grace | 🡪 | Sanctified human conformed to the image of Christ |

All of us are born, grow and mature, eat and drink for nourishment, experience suffering and sickness, and will die. Many of us will be called to marriage and have the blessing of raising children who will inevitably journey from birth to death, experiencing maturity, relationship, sickness and suffering, redemption and holiness.

The sacraments take these different life events of ours and re-purpose and re-order them towards our life in Christ, so that we can be redeemed. Our lives can only experience their fulfilment and destiny when we are in Christ. The sacraments therefore take our life events out of this earthly world and transpose them into an eternal world. This is the pathway towards becoming conformed to the image of Christ.

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| Q. | What other sacramental rites evolved in the Church under the guidance of the Holy Spirit? | * Evolved, developed?
* Guidance of the Holy Spirit.
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| A. | Other sacramental rites which evolved in the Church include confirmation, ordination, holy matrimony, reconciliation of a penitent, and unction. | * Confirmation
* Ordination
* holy matrimony
* reconciliation of a penitent (confession),
* unction (healing).
* Last rites = confession & healing.
* Death/funeral is not a sacrament. Why? We are a people of the resurrection!
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| Q. | How do they differ from the two sacraments of the Gospel (baptism and communion)? |  |
| A. | Although they are means of grace, they are not necessary for all persons in the same way that Baptism and the Eucharist are. | Not necessary! |
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| Q. | What is Confirmation? |  |
| A. | Confirmation is the rite in which we express a mature commitment to Christ, and receive strength from the Holy Spirit through prayer and the laying on of hands by a bishop. | History of confirmation: being affirmed as a member of the Church by Christ’s representative of the Church in that area, i.e.: a bishop. Why? Anyone can baptize. Only bishops can confirm.Purpose: make the faith your own. Pretty hard to find confirmation in the Bible because it really is an extension of baptism. But it’s parallel to *bar-mitzvah* or a *beth-mitzvah*. |
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| Q. | What is required of those to be confirmed? |  |
| A. | It is required of those to be confirmed that they have been baptized, are sufficiently instructed in the Christian Faith, are penitent for their sins, and are ready to affirm their confession of Jesus Christ as Savior and Lord. | Not baptized, then can’t be confirmed.  |
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| Q. | What is Ordination? |  |
| A.  | Ordination is the rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops. | * Special grace of the Holy Spirit.
* Bishops, priests and deacons.
* Prayer & laying on of hands by bishops.
* Very Jewish practice, from OT (e.g.: Moses laying hands on Aaron and Aaron receive the Holy Spirit to become a priest).

To ordain = Gk: to extend/lay hands. There is no set prayer to be said. But the pattern is in Scripture of apostles appointing and laying hands:* Acts 6:1-7: ordination of deacons.
* I Tim 4:6-16: Timothy’s ordination.

Laying on of hands, to kindle the Holy Spirit, through prayer.  |
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| Q. | What is Holy Matrimony? |  |
| A. | Holy Matrimony is Christian marriage, in which the woman and man enter into a life-long union, make their vows before God and the Church, and receive the grace and blessing of God to help them fulfill their vows. | Christ and the Church = Husband and wife. Eph 5:21-33: marriage is a mystery of Christ and his church. * Mystery = Gk: *mysterion*, Lt: *sacramentum*.

Mystery = not that it is unknowable, but that it is infinitely knowable.  |
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| Q. | What is Reconciliation of a Penitent? |  |
| A. | Reconciliation of a Penitent, or Penance, is the rite in which those who repent of their sins may confess them to God in the presence of a priest, and receive the assurance of pardon and the grace of absolution. | * I John 1:8-9: confession of sin.

3 videos:1. <https://vimeo.com/259963435>
2. <https://vimeo.com/260322296>
3. <https://vimeo.com/261173782>
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| Q. | What is Unction of the Sick? |  |
| A. | Unction is the rite of anointing the sick with oil, or the laying on of hands, by which God's grace is given for the healing of spirit, mind, and body. | * Wholeness.
* James 5:13-17: Confession and unction are linked together.
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| Q. | Is God’s activity limited to these rites? |  |
| A. | God does not limit himself to these rites; they are patterns of countless ways by which God uses material things to reach out to us. |  |
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| Q. | How are the sacraments related to our Christian hope? |  |
| A. | Sacraments sustain our present hope and anticipate its future fulfillment. |  |

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| **Dominical Sacraments** |
| Earthly birth. | 🡪 | Baptism | 🡪 | Born into God’s Kingdom and family. |
| Earthly eating and drinking. | 🡪 | Eucharist | 🡪 | Spiritual eating and drinking for spiritual nourishment. |
| **Other Sacraments** |
| Bodily maturing. | 🡪 | Confirmation | 🡪 | Spiritual maturing. |
| Earthly vocation. | 🡪 | Ordination | 🡪 | Spiritual vocation. |
| Earthly marriage. | 🡪 | Matrimony | 🡪 | Spiritual marriage where we are wed to Christ.  |
| Fixing earthly wrongs. | 🡪 | Confession | 🡪 | Sin fixed by God, and we make amends.  |
| Physical wellbeing (e.g.: doctors, treatments, medicine, etc.) | 🡪 | Unction | 🡪 | Wholeness (body, mind and soul).  |

Sacraments sustain us until we meet the Lord, and he establishes his kingdom on earth.

**The Christian Hope- Annotated**

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| Q. | What is the Christian hope? |  |
| A. | The Christian hope is to live with confidence in newness and fullness of life, and to await the coming of Christ inglory, and the completion of God’s purpose for the world. | * Sacraments help us wait in faith.
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| Q. | What do we mean by the coming of Christ in glory? |  |
| A. | By the coming of Christ in glory, we mean that Christ will come, not in weakness but in power, and will make all things new. | * Revelation 20-21.
* Jude.
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| Q. | What do we mean by heaven and hell? |  |
| A. | By heaven, we mean eternal life in our enjoyment of God; by hell, we mean eternal death in our rejection of God. |  |
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| Q. | Why do we pray for the dead? |  |
| A. | We pray for them, because we still hold them in our love, and because we trust that in God's presence those who have chosen to serve him will grow in his love, until they see him as he is. | 2 Reasons:* We do not know a person’s final moments right before death. So, we hope that they turned to the Lord.
* The person, in death, is still incomplete until they receive their resurrected bodies in the last day when Christ returns. So we pray for their continued experience of God’s love in God’s presence.
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| Q. | What do we mean by the last judgment? |  |
| A. | We believe that Christ will come in glory and judge the living and the dead. |  |
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| Q. | What do we mean by the resurrection of the body? |  |
| A. | We mean that God will raise us from death in the fullness of our being (body and soul and mind and spirit), that we may live with Christ in the communion of the saints. | Not a resuscitated body, but a resurrected body: I Cor 15:1-58.  |
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| Q. | What is the communion of saints? |  |
| A. | The communion of saints is the whole family of God, the living and the dead, those whom we love and those whom we hurt, bound together in Christ by sacrament, prayer, and praise. | Not denominational! |
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| Q. | What do we mean by everlasting life? |  |
| A. | By everlasting life, we mean a new existence, in which we are united with all the people of God, in the joy of fully knowing and loving God and each other. | Both vertical and horizontal. How should this affect our relationships with those we don’t get along with right now? |
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| Q. | What, then, is our assurance as Christians? |  |
| A. | Our assurance as Christians is that nothing, not even death, shall separate us from the love of God which is in Christ Jesus our Lord. Amen. | Romans 8. |