

+Class 6 Review.

- Prayer is “Raising our _____ and _____ to God.”
- Through prayer the Christian experiences communion (_____) with God through Christ in the _____.
- T or F. Noise is an important part of the prayer experience?
- Prayer is essential for us to be truly _____ and be that _____ version of our ourself
- Every single Mass is a _____ of Heaven and Earth. Mass is all _____ God!
- Name one of the five Forms of Prayer?

+ Meeting God in the Church.

- So how did the church start??
- So when did the church start??
- What came first, Church or Bible?

+ SACRED SCRIPTURE Timeline

Starting in about 40 AD, and continuing to about 90 AD, the eye-witnesses to the life of Jesus, including Matthew, Mark, Luke, John, Paul, James, Peter and Jude, wrote the Gospels, letters and books that became the Bible's New Testament.

These authors quote from 31 books of the Old Testament, and widely circulate their material so that by about 150 AD, early Christians were referring to the entire set of writings as the "New Covenant."

During the 200s AD, the original writings were translated from Greek into Latin, Coptic (Egypt) and Syriac (Syria), and widely disseminated as "inspired scripture" throughout the Roman Empire (and beyond).⁵

In 397 AD, in an effort to protect the scriptures from various heresies and offshoot religious movements, the current 27 books of the New Testament were formally and finally confirmed and "canonized" in the Synod of Carthage.⁶

+ SACRED TRADITION: The living transmission of the message of the Gospel in the Church. The oral preaching of the Apostles, and the written message of salvation under the inspiration of the Holy Spirit (Bible), are conserved and handed on as the deposit of faith through the apostolic succession in the Church. Both the living Tradition and the written Scriptures have their common source in the revelation of God in Jesus Christ (75–82). The theological, liturgical, disciplinary, and devotional traditions of the local churches both contain and can be distinguished from this apostolic Tradition (83)

+ MAGISTERIUM: The living, teaching office of the Church, whose task it is to give as authentic interpretation of the word of God, whether in its written form (Sacred Scripture), or in the form of Tradition. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals.

+SACRAMENT: Three Areas of Grace. 1. 2. 3.

+SACRAMENT DEFINED: An efficacious () SIGN of _____
Instituted by _____ and entrusted to the _____
By which _____ is dispensed to us through Holy Spirit.

+GRACE DEFINED:

+Sacrament Flowchart: GOD sends us _____ = Sign of God’s Love
Jesus gives us _____ = Sign of Jesus’ Love -> Parish **Communities** -> Individual Christians (**YOU**)

The Seven Sacraments (God’s Gift to Us!)

The Sacraments of Initiation: Baptism, Eucharist, _____

The Sacraments of Healing: Physical and Spiritual

+ _____ : address the spiritual ills and wounds

+ _____ : address physical and psychological ills

The Sacraments of Mission (Vocation): More to come....

+ HOLY ORDERS

+ MATRIMONY

+Sacrament of Penance. Provides many benefits....

Sacrament of Conversion:

Sacrament of Confession:

Sacrament of Forgiveness:

Sacrament of Reconciliation:

Why not confession??

List 1 thing you learned today?!

JEWISH CULTURAL INSIGHTS -- Understanding the Sacraments

Sacramental prayers and worship are based on the Jewish culture in which Jesus and the early disciples lived. Our western culture finds its roots in the Greek tradition. These two cultures do not express themselves in the same way. The Jewish culture values storytelling, symbols, poetry, and paradox. The Greek culture values logic, accurate description, scientific knowledge, and observation. This cultural reality makes it difficult for us to understand sacramental prayer.

Our sacramental system is based on the Jewish notion of memory. In our western culture, we tend to think of memory as a mental activity in which we picture a past event. In the Jewish way of thinking, to remember is to recall a past event, to participate in that event in the present, and to yearn for its future fulfillment. Take, for instance, the Jewish celebration of the Passover in the Seder meal. The meal begins with a child asking the father of the family, “Why is this night different from every other night?” Note that the question is in the present tense. In the Jewish mindset, Jews recall what God had done in the time of Moses. They participate again in God’s work by sharing the Seder meal. They look forward to when God will deliver them from the bonds of slavery into the land promised to their patriarch Abraham.

Our celebration of the sacraments is not unlike this. In the Eucharist we recall the meal that was shared by Christ with his disciples. We participate in it in the present moment. Like the Jews at Passover, we use the present tense, “Take this all of you and eat this.” Like the Jews, we yearn for the fulfillment of a covenant. We yearn for the peaceful kingdom that was announced in Christ’s preaching.

Responding to the Work of God

The Jewish prayer form that is the root of our sacramental celebration has three parts. First, calling upon God. Second, announcing what it is that God has already done. Third, asking God to do something similar. Consider the prayers said during the presentation at our celebration of the Eucharist. We call upon God: “Blessed are you, Lord, God of all Creation.” We announce what God has done: Through your goodness, we have these gifts to offer. Then we ask God to do something similar: Make these gifts our spiritual food.

Another idea very important to understanding the sacraments is that the work of the sacraments is first and foremost God’s, not ours. We participate in what God is doing for us and we respond. All things begin with God’s initiative, especially our prayer and worship. In our preparation for Confirmation, God is doing the work of bringing you closer to God’s people in the Church. God is also giving us the gift of the Holy Spirit to strengthen them to answer the call to holiness that they received in their Baptism.

Celebrating the sacraments also involves our response to God. In the sacraments, we receive the gifts God is giving us, but God isn’t left standing there offering a gift without a recipient. In order for the sacraments to cause what they symbolize, we have to do our part. God offers and we accept. We make and renew our baptismal promises; we take and eat the Bread of Life. We have a role in the sacraments.

God has a plan. That plan is to create the peaceful kingdom described in the preaching of Christ. In order to bring about this peaceful kingdom, we need to grow in our ability to love. We grow in our ability to love through the Holy Spirit acting in us. In Baptism and Confirmation, God moves us into life with this loving Spirit. We are initiated into the community that celebrates the Eucharist to remember what God has done, is doing, and will do for us. Through the sacraments, the Spirit guides us in responding to what God is doing for us. In responding to God’s work, we are undergoing conversion. We are becoming more loving. As we become more loving, the peaceful kingdom instituted by the work of Christ in his life, death, resurrection, and ascension becomes more real in our lives. To celebrate the sacraments is to participate actively in God’s plan of salvation that ends in peace.