Week 2 Sacramental Theology

# Course Overview

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# In Roman Catholicism and some other Christian Churches, *sacramental theology* is the belief that God provides grace to humankind through certain external acts that have been instituted by Christ. The word sacrament itself comes from the Latin meaning "that which produces holiness."

Sacramental Theology outside of Roman Catholicism deals with those sacred rites and ceremonies ordained by Christ himself and enjoined upon the church through his institution.

This week lesson will review the sacraments. Why are they called sacraments and not just ordinances? Place them in a proper biblical light and historical context.

The Congress officially holds a Reformed View of the Sacraments as opposed to a Zwinglian view. We confess they are more than just mere symbols.

# Course Materials and other Resources

COAAB 2014 Syllabus, Sacramental Theology, Thomas Henry, Jr

Read the following Scriptures: Acts 2:42-47; Romans 6:1-14; 1 Corinthians 10 & 11

# Course Study Guide

What are Sacraments?

* Outwards signs of an invisible reality
* Signs instituted by Christ
* Signs that give grace

Sacraments and Mysteries

* The Latin Word Sacramentum   
  a. Secular Definition: an oath of loyalty taken by a soldier, or an oath in general   
  b. Sacred Definition: a sacred or holy thing   
  c. Latin Vulgate: translation of “mystery” (Gk mysterion); something hidden or secret
* Greek Word Mysterion Translated with Two Different Latin Terms   
  a. Sacramentum: emphasize the visible sign of the hidden reality   
  b. Mysterium: emphasizes the hidden reality behind the visible sign   
  c. Latin Church: speaks of the seven “sacraments”   
  d. Eastern Churches: speak of “the holy mysteries”   
  e. The Reformers: speak of two sacraments or ordinances
* Zwingli  
  a. Pledges of God’s promise of Forgiveness   
  b. Merely Symbolic: do not confer grace (grace comes through faith alone)   
  c. Purpose: meant to awaken and strengthen faith
* Two Parts of a Sacrament   
  a. Form: words   
  b. Matter: actions  
  c. Some add a third part – the correct minister of the Sacrament
* What are the seven Sacraments as defined by Rome and Orthodoxy  
  a. Baptism, Confirmation, and Eucharist  
  b. Unction (Anointing of the Sick), Holy Orders, Marriage, and Confession
* The Two Reformed Sacraments  
  a. Baptism  
  b. Holy Communion (Eucharist)
* The understanding that the sacraments does not depends on the Holiness of the Minister
* What is the Reformed view of the Sacraments?  
  a. Outward signs of an inward grace  
  b. There is not physical Change in the Eucharist, but we Commune with the Risen Christ after a Spiritual matter. He is truly really presence, but a presence that does not need to be define beyond its spiritual reality.
* Types of Eucharistic Presence  
  1**. Symbolic Presence: The Eucharist is nothing but a memorial, purely symbolic**   
  a. Ulrich Zwingli: father of Reformation   
  b. Baptists, many non-denominational Protestants   
  2. **Spiritual Presence: Christ’s spirit (not body) is present in the Eucharist**   
  a. John Calvin:)   
  b. Anglican Church:   
  c. Many non-denominational Protestants   
  d. Modernist Catholics   
  3. **Consubstantiation: Christ’s Body and Blood exist alongside the bread and wine**   
  a. Martin Luther and Lutherans   
  b. Some Anglicans  
  4. **Transubstantiation: The Roman Catholic view that Christ is present body, blood, soul and divinity in the Eucharist. The Bread and Wine cease to exist and only the accidents remain.**  
  5. **Mystery: Orthodox holds to a view that Christ is really truly present, but most of them choose not to defined exactly how his body, blood, soul and divinity is present in the Eucharist.**
* What is Ordinance Theology?  
  a. Is the belief the Baptism, Holy Communion and other rites are signs, symbols and tokens that are not actual means of grace, but are representations and reminders of the grace that comes through faith.   
  b. Some opposed the Roman/Orthodox Sacramental Theology because they believe it to be flawed because it implies that salvation comes through works and not through faith.
* Water Baptism  
  a. Matthew 28:19, Acts 2:38, Romans 6  
  b. There are more than one TYPE of baptism in Scripture – Water Baptism, Baptism of Suffering, Holy Spirit Baptism and The Born Again Experience (where we are baptized by ONE Spirit into the Body of Christ).  
  c. Tri-une verses Jesus Only  
  d. We are Baptized into the Reality of WHO God is: God is Father, Son and Holy Spirit.  
  e. Romans 6 speaks as though something spiritual happens at Baptism.  
  f. The Minister of Baptism – Anyone can baptize, but the ordinary ministers are the clergy
* Holy Communion  
  a. Also called The Lord’s Supper, Eucharist (Thanksgiving), Mass, Divine Liturgy and etc.  
  b. The Christian Passover Meal  
  c. According to Acts 2 it was celebrated regularly (Weekly)  
  d. Initially it was the Apostles and Prophets who lead in the celebration. With the establishment of the local Teaching Office – Bishop or Pastor of the local Church, the Eucharist became the property of the local bishop who presided as President (Justin Martyr 150 AD) of the Eucharistic Assembly.  
  e. Between 150-250 AD bishop extended the right to presbyters to celebrate the Eucharist.  
  f. Elements of Bread and Wine (or Grape Juice)  
  g. Words of Institution  
  h. 1 Corinthians 10 & 11, The Apostle Paul Speaks of Communion as more than just being a Symbol. He calls the church ONE Bread, ONE Cup and etc.  
  i. It is a Communio or Kononia – A Fellowship with the Risen Christ and each other.  
  j. Examine yourself portion of 1 Corinthians 11 properly exegeted  
  k. Worship Services were two-fold – Word and Table  
  l. Eucharist and Apostolic Succession  
  m. The 3-fold ministry and the Eucharist
* The Other Sacramental Rites  
  a. Confirmation – Chrismation, Baptism in the Holy Ghost   
  b. Holy Orders – Are we ministerial priests or presbyters? Levitical Priesthood mindset merge with the Christian ministry. Five-fold, four-fold, and three-fold. Laying of the Hands or Cheirotonia.   
  c. Confession  
  d. Unction – sometimes called extreme unction or last rites. Ministry of Healing.
* Ordination – transferring orders, translating bishops, consecration and sub-conditione consecration  
  a. If a person leaves and joins another with valid credentials they can produce proof for.... if the orders are transferable then the cleric goes through an investiture ceremony.  
  b. If the ordination is questionable or non-transferable, then a conditional ordination/consecration is done. This is called sub-conditione or sub-conditional or on-condition.  
  c. Bishops are translated from one diocese to another or from one church to church.  
  e. Cleric should have new credentials issued by the receiving organization  
  f. Multiple consecrations according to canon law invalidates the person and their ordination and the person doing the consecrations.  
  g. Incardination and excardination of clergy  
  h. form, matter and intent

Course Schedule

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| Week | Subject | Practice Problems |
| 1 | The Holy Scriptures | Inspiration, The Canon, Original text |
| 2 | Sacramental Theology | Reformed verses Roman Catholic View of Sacraments |
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# Exam Schedule

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| Week | Subject |
| 3 | Exam on Holy Scriptures and Sacraments (Online) Feb 29th |
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# Homework

What is Sacramental Theology? What is a Sacrament? Should we call them Ordinances or Sacraments?

What is a Mystery?

What are the Two Gospel Sacraments?

What are the other Sacramentals discussed in this lesson?

What is transubstantiation? Consubstantiation? Symbolic View and the Reformed View?  State who holds to each of those views.

Why does the congress hold to a Reformed Real Spiritual Presence view?

Who was Zwingli?

What is the Eucharist?  What are the other names for this Sacrament?

Water Baptism: Three types of ways of administering Baptism.

Apostles Creed and Baptism - what is the connection?