

*Student Handout
Packet*

Sacraments

v3.0

Sacraments

Required Reading

The following are required readings for each lesson.

LESSON I

- (1) *Sacramental Theology: Means of Grace, Ways of Life* by Kurt Stasiak, pp. 2-28 (Chapters 1 & 2)
- (2) *Understanding the Sacraments Today* by Lawrence Mick, pp. v-ix (Preface)
- (3) *Catechism of the Catholic Church* nos. 1066-1112

LESSON II

- (1) *Sacramental Theology* pp. 30-71 (Chapters 3 & 4)
- (2) *Catechism of the Catholic Church* nos. 1113-1162, 1996-2005, 2012-2016

LESSON III

- (1) *Sacramental Theology* pp. 73-105, 123-128 (Chapters 5-6, section on Confirmation from Chapter 7)
- (2) *Understanding the Sacraments Today*, pp. 1-54 (Chapters 1-3)
- (3) *Catechism of the Catholic Church* nos. 1212-1321, 1382-1419

LESSON IV

- (1) *Sacramental Theology* pp. 108-118 (Sections on Reconciliation and Anointing of the Sick from Chapter 7)
- (2) *Understanding the Sacraments Today*, pp. 55-93 (Chapters 4-5)
- (3) *Catechism of the Catholic Church* nos. 1420-1532

LESSON V

- (1) *Sacramental Theology* pp. 119-123 (Sections on Matrimony and Holy Orders from Chapter 7)
- (2) *Understanding the Sacraments Today*, pp. 94-131 (Chapters 6-7)
- (3) *Catechism of the Catholic Church* nos. 1533-1666

**Lesson 1 – Handout 1
(Home Group Exercise)**

With reference to *Sacramental Theology* pp. 2-7 and CCC 1069-1070

(a) What are the origins of the word “liturgy”?

(b) In what two distinct senses can liturgy be said to be “public work”?

(c) In what ways should liturgy be understood as work?

With reference to *Sacramental Theology* pp. 7-12 and CCC 1077-1112

(a) In what way is the liturgy the work of God the Father?

(b) In what way is the liturgy the work of God the Son?

(c) In what way is the liturgy the work of God the Holy Spirit?

With reference to *Sacramental Theology* pp. 15-17

- (a) What is the origin of the word “sacrament” and how did that word come to be used for what today we understand to be the Sacraments of the Church?
- (b) What was the definition of a sacrament that was contained in the old Baltimore Catechism? What are the three essential characteristics of a sacrament contained in that definition?
- (c) What additional image does the author use to clarify the importance of the sacraments?

With reference to *Sacramental Theology* pp. 17-18, 26-27

(a) What does it mean to say that Sacraments are of the Church?

(b) What does it mean to say that Sacraments are for the Church?

(c) What does the author mean when we writes that the Sacraments are the “verbs of our life”?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Had you ever considered that the liturgy is, in part, your work? If this was a new realization, how will it make your preparation for liturgy different?
2. In what ways do you see the work you do inside the church building affecting the work you do outside the church building?

**Lesson 2 – Handout 1
(Home Group Exercise)**

With reference to *Sacramental Theology* pp. 31-33 and CCC 1996-2005

(a) What is grace?

(b) What sense can be made of the statement: "Grace is not so much a what, as it is a who."?

(c) Explain what is meant by the statement that it is grace which allows us to respond to God's grace.

(d) Define each of the following: sanctifying grace, habitual grace, special grace, graces of state?

With reference to *Sacramental Theology* pp. 38-39 and CCC 1127-1129,1131

(a) What is meant by the statement that the sacraments act *ex opere operato*?

(b) Why are the sacraments described as efficacious signs? What does that mean?

(c) From a pastoral perspective, why is it important to assert that the effectiveness of a sacrament does not depend on the personal holiness of the minister?

(d) What theological basis is there for the assertion that the sacraments act *ex opere operato*?

With reference to *Sacramental Theology* pp. 40-42 and CCC 1127-1129,1131

(a) If the sacraments act *ex opere operato*, what significance if any is there in the attitude or disposition of those who receive them?

(b) Distinguish between what is meant by a sacrament's effectiveness and a sacrament's fruitfulness.

(c) Can an effective but fruitless celebration of a sacrament impart a character?

With reference to *Sacramental Theology* pp. 48-64

- (a) Has the Church always celebrated each of the sacraments the same way that it does now?
- (b) At what point in history did the Church teach irrevocably and irreformably that there are seven sacraments – no more and no less?
- (c) Given this historical reality and the reality of the historical development of sacramental understanding, how can we continue to claim that the sacraments were “instituted by Christ”?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. The sacraments are actions of Christ through the Church. What does this mean for you? What direct impact does this idea have on how we are Church/parish today?
2. What new ideas concerning the historical development of the sacraments have sparked your interest or raised questions? Does having a historical consciousness regarding the evolution of the sacraments deepen your appreciation for the sacraments? How?

With reference to *Sacramental Theology* pp. 74-78, 86-88,
Understanding the Sacraments Today pp. 1-3, 9-16, and CCC 1246-1261

(a) What is conversion and what place does it play in the Sacrament of Baptism with adults? With infants? With children of catechetical age?

(b) What theological principles are necessary to make sense of the practice of infant baptism?

(c) In what sense is baptism to be understood as a gift? In what sense is baptism to be understood as a burden?

(d) Is baptism necessary for salvation?

With reference to *Understanding the Sacraments Today* pp. 18-31 and CCC 1302-1305

- (a) From what ritual celebration did Confirmation first emerge as a separate sacramental celebration? What is the relationship of Confirmation to its origins today? What are some ways in which the contemporary celebration of the sacrament highlights this relationship?
- (b) What place does conversion play in the preparation for and celebration of the Sacrament of Confirmation?
- (c) What are the effects of the Sacrament of Confirmation, i.e. what are the graces proper to the sacrament that God makes available through the sacrament?
- (d) What role should the parish community play in the preparation for and celebration of the sacrament and why?

With reference to *Sacramental Theology* pp. 93-100,
Understanding the Sacraments Today pp. 33-34, 51-52, and CCC 1391-1401

- (a) Under how many modes does the Church teach that Christ is really present in the Sacrament of the Eucharist? What are they?
- (b) What does the word “Eucharist” mean and how is it to be understood in the context of the Sacrament of the Eucharist?
- (c) In what ways is the Sacrament of the Eucharist to be understood as a sacrificial memorial?
- (d) What is the fundamental goal of the Sacrament of the Eucharist, i.e. what is the grace proper to the sacrament that God makes available through the sacrament?
- (e) What does the term “transubstantiation” mean and what is its relevance to the Sacrament of the Eucharist?

With reference to *Understanding the Sacraments Today* pp. 33-51

- (a) How many major parts to the celebration of Mass are there? What are their names and how do they correspond to the natural elements of human gatherings?
- (b) What is the major focus of the first part of mass? How do the various elements of this section serve to further this purpose?
- (c) What is the dominant posture of the assembly through most of the second part of the mass? What is the key theological presupposition underlying that posture?
- (d) The third part of the mass has several major sections. Name them. Which one is the central one of these and of the greatest importance?
- (e) What is the major focus of the final part of mass? How do the various elements of this section serve to further this purpose?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. How do you understand your role as a faithful parishioner differently in the formation of those preparing for the Sacraments of Christian Initiation as a result of this study? What, if anything, do you intend to do differently as a result?
2. How might you approach the Sunday Eucharist differently in the knowledge that Christ is really present in the Sacramental celebration in four distinct modes? Will you prepare yourself differently or engage the celebration differently as a result?

Lesson 4 – Handout 1
(Home Group Exercise)

With reference to *Understanding the Sacraments Today* pp. 56-61

- (a) What were the ritual elements and movements that were contained in the celebration of canonical penance, i.e. the celebration of reconciliation for those enrolled in the order of penitents? How many times could one engage in this process? What sort of sins necessitated entry into the order of penitents?
- (b) From what pastoral practice did the celebration of private confession originate? Where was this first celebrated and how did it spread?
- (c) What different views of sin and reconciliation are contained in celebration of canonical penance and the celebration of individual confession?
- (d) What was the original order of the elements of individual confession? To what did it change and why?

With reference to *Sacramental Theology* pp. 115-118, *Understanding the Sacraments Today* pp. 89-92,
and CCC nos. 1514-1525

(a) Who are proper candidates for the Sacrament of Anointing of the Sick? Who are not proper candidates?

(b) Who administers the Sacrament of Anointing of the Sick?

(c) How is the Sacrament of Anointing of the Sick celebrated?

(d) What are the effects of the Sacrament of the Anointing of the Sick?

(e) What sacrament is properly viewed as the final sacrament for those on the verge of death?

Lesson 4 – Handout 5
(Expert Group 4)

With reference to *Sacramental Theology* pp. 115-116 and *Understanding the Sacraments Today* pp. 77-89

- (a) What is the New Testament origin of the Sacrament of Anointing of the Sick?

- (b) What are the three major periods in the history of the Sacrament of Anointing of the Sick and what is the relative emphasis within each period?

- (c) In contemporary theology and pastoral practice, how is the Sacrament of Anointing of the Sick integrated in the overall pastoral care of the sick?

- (d) What is meant by the claim that the Sacrament of Anointing of the Sick is designed to help the sick person be sick in a Christian way?

- (e) What dangers does the Sacrament of Anointing of the Sick seek to help the recipient overcome?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. How will what you learned today affect your own participation in and experience of the Sacrament of Penance and Reconciliation? Will it affect the frequency with which you celebrate the sacrament? Will you prepare differently?
2. If you have ever suffered a serious illness, reflect on your own experience. If you have not, reflect on the experience of a person dear to you who has suffered a serious illness (e.g. a spouse, parent, or grandparent). Based on that experience, what does it mean to you that the Sacrament of Anointing of the Sick is intended to help the sick person be sick in a Christian way? Does this claim resonate at all with your experience?

**Lesson 5 – Handout 1
(Home Group Exercise)**

With reference to *Understanding the Sacraments Today* pp. 94-101

- (a) When did the Christian community begin to recognize the sacramental character of marriage between two Christians?
- (b) When did the Church unambiguously name marriage as one of the seven sacraments?
- (c) What historical developments led the Church to become more intimately involved in the rites and rituals by which a marriage is effected?
- (d) What is the significance of the Church turning to the category of covenant (rather than contract) when attempting to discuss the nature and meaning of the sacrament of marriage?

With reference to CCC 1643-1666 and *Understanding the Sacraments Today* pp. 101-106

- (a) What three characteristics must mark the unity created by the matrimonial covenant? Why is each one essential?
- (b) What is an “annulment”? Does an annulment terminate a valid, sacramental and consummated marriage?
- (c) What is the status in the Church of those who have been civilly divorced but have not remarried? Of those who have remarried in a ceremony outside of the Church?
- (d) In what sense is marriage a vocation within the Church?

With reference to *Understanding the Sacraments Today* pp. 113-130

- (a) What does the word “order” mean in the context of the Sacrament of Holy Orders?
- (b) What is meant by the claim that ordination is not a personal possession? To what does ordination link someone?
- (c) What ritual actions in the celebration of an ordination make manifest the fact that the person being ordained has entered in a relationship with all the other members of the order to which he is ordained?
- (d) What were the “minor orders”, who suppressed them, when, and why?

Self-Reflection Questions - Personal Appropriation

Write about a paragraph answer to at least one of the following questions:

1. Much in our popular culture tells a bride (and sometimes a bride and groom) that the wedding day is “their day”. How is this at odds with the theological idea that marriage is a vocation within the Church? What pastoral activities could we undertake to help couples preparing for marriage understand that their marriage is not exclusively, or even primarily, about them? If you are married, how does this affect the way you think about and approach your own married life?
2. What concrete steps have you taken to encourage and assist people in your parish who might be discerning a call to Holy Orders? What might you commit yourself to in the future?

FTCM COURSE EVALUATION

Instructor's Name: _____ Course Title: **Sacraments v3.0**

FTCM Center: _____ Your Name:(optional) _____

Please indicate the value of each of these methods as used in this course:

	Very Useful	Somewhat Useful	Not Useful	Not Applicable
Instructor's Lecture Portion				
Small Group Exercises				
Large Group Discussion Periods				
Question and Answer Periods				
Prayers				

Please rate the instructor and course as follows:

	Very Effective	Somewhat Effective	Not Effective	Not applicable
Instructor's ability to clearly explain difficult concepts				
Instructor's willingness/ ability to answer questions				
Instructor's ability to handle difficult people				
Use of the Catechism and Scripture in most lessons				
Overall rating of the Instructor				
Overall rating of content covered in the course				

Would you recommend this course to a friend? _____ Why or why not?