

PART 2: THE CELEBRATION OF THE CHRISTIAN MYSTERY SECTION ONE THE SACRAMENTAL ECONOMY  
CHAPTER ONE THE PASCHAL MYSTERY IN THE AGE OF THE CHURCH ARTICLE 1 THE LITURGY--WORK  
OF THE HOLY TRINITY (CONT. 4)

III. THE HOLY SPIRIT AND THE CHURCH IN THE LITURGY (CONT. 2)

**The Holy Spirit makes present the mystery of Christ (Cont.)**

Para 1106- The Eucharistic sacrifice is a joint expression of both anamnesis and epiclesis. (PM) St. John Damascene, in *De fide orth.*: 4, 13; *PG* 94, 1145A responds to the question of how do the gifts become the body and blood of Jesus Christ. He basically says that the Holy Spirit responds to our request to come upon the gifts even as the Son of God took on flesh in Mary's womb. (PM)

Para 1107- In *Eph* 1:14 and *2 Cor* 1:22 we are reminded of the certainty of the Holy Spirit's transforming power in the liturgy bringing to the conclusion of the mystery of salvation by hastening the coming of the kingdom as the inheritance through Christ promised to the faithful as the deposit of this guarantee is realized in the fullness of communion with the Holy Trinity. (PM)

**The communion of the Holy Spirit**

Para 1108- "The most intimate cooperation of the Holy Spirit and the Church is achieved in the liturgy." The Church is the divine sacrament which the Holy Spirit brings communion between God and his people who are gathered far and near for worship. (PM) Without the Holy Spirit there would be no life in the Church. "Communion with the Holy Trinity and fraternal communion are inseparably the fruit of the Spirit in the liturgy." (*Cf 1 Jn* 1:3-7)

Para 1109- "The epiclesis is also a prayer for the full effect of the assembly's communion with the mystery of Christ. 'The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit' have to remain with us always and bear fruit beyond the Eucharist celebration.' " (*2 Cor* 13:17) "The Church therefore asks the Father to send the Holy Spirit to make the lives of the faithful a living sacrifice to God by their spiritual transformation into the image of Christ, by concern for the Church's unity and by taking part in her mission through witness and service of charity." (CCC)

**34. IN BRIEF (PM)**

Para 1110- By the Holy Spirit we are adopted into the Family of God through the liturgy of the Church. Blessings are upon God the Father who is adored as the source of all blessings, and he shares his blessings with all of creation.

Para 1111- As a foretaste of the life to come, God has so provided that the Church sit in for him while he is away at the right hand of the Father. His Church is sacramental because the mystery of Christ dying on a cross to save sinners is a moving message. Like the sign and instrument used by the Holy Spirit to make present on earth the mystery of Christ, so also a foretaste of heaven is experienced in the heavenly liturgy if one is open to it by faith.

Para 1112- The Holy Spirit works in the Church in many ways during the liturgy celebration. Preparation of the people to receive the body and blood of Jesus in sacrament form requires faith empowered by the Holy Spirit who desires to make manifest the reality of what the sign signifies in us. The Holy Spirit recalls in each of us the the saving work of Christ's dynamic power to make the gifts grow and bring forth fruit unto eternal life.

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CHAPTER ONE THE PASCHAL MYSTERY IN THE AGE OF THE CHURCH ARTICLE 2 THE PASCHAL MYSTERY IN THE CHURCH'S SACRAMENTS

Para 1113- According to *SC* 6 “the whole liturgical life of the Church involves around the Eucharistic sacrifice and the sacrament.” This chapter will clarify, explain and develop the doctrinal basis for the seven sacraments given to the Church. These seven Sacraments are: Baptism, Confirmation, the Eucharist, Reconciliation, Holy Matrimony, Holy Unction and Holy Orders. The next Section will describe the distinctives of each sacrament.

### I. THE SACRAMENTS OF CHRIST

Para 1114- “The sacraments were instituted by Jesus Christ our Lord.” (The Council of Trent [1547]: *DS* 1600-1601)

Para 1115- According to St. Leo the Great, in *Sermo.74*, 2 *PL* 54, 398, “what was visible in our Savior has passed over into his mysteries. Jesus’ life on earth and His words He spoke were salvific by nature for they were spoken in light of the Paschal experience and it’s power. Through the Church ministers Christ’s life his sacrament were designed to give life to the Church.” (PM) (CCC)

Para 1116- According to *LK* 5:17, 6:19 & 8:46 sacraments are ‘powers that come forth’ from the Body of Christ, which is ever living and life giving. They are God’s master work. (PM)

### II. THE SACRAMENTS OF THE CHURCH

Para 1117- According to *Jn* 16:13 *cf.* *Mt* 13:52, *1 Cor* 4:1 the Church was to be guided into ‘all truth’ by the Holy Spirit. This didn’t happen all at once. This has been a process throughout the passing of the centuries since Christ died, arose and ascended to the Father and sent his Holy Spirit to the Church. The development of doctrine has been a progress of revelation not ending with the canonized Scripture as the *Free Movement* would hold. But rather God raised up His Church to be responsible to maintain His truth according to need. (PM)

Para 1118- The sacraments are “by her and for her.” This is why the Holy Spirit has given them to her, the Church. The Lord wanted His Holy Body to do all that He did while He ministered for three years and six weeks on earth. This required that the Church would have to be a sacrament of the sacraments. (PM) “Since they manifest and communicate to men above all in the Eucharist, the mystery of communion with the God who is love, One in three persons” (CCC)

Para 1119- Pope Pius XII stated in *Mystics Corpus* in 1943 that “Forming ‘as it were, one mystical person ‘with Christ the Head, the Church acts in the Sacraments as ‘an organically structural priestly community.’ ” The sacraments and their purpose and function are specific. (PM)

Para 1120- According to *LG* 10 § 2 “The ordained ministry or ministerial priesthood is at the service of the baptismal priesthood.” Without the Priesthood ordained by the Holy Orders Sacrament there would be no guarantee that it is really Christ who acts in the sacraments through the Holy Spirit for the Church. (PM) The saving mission of the Church was entrusted by the Holy Spirit to the Apostles of Christ and handed on in a series of successors ordained by Holy Orders Sacrament to carry out its mission and act in his name and in his person. Without the ordained minister there could be no sacramental bond that ties the liturgical action to what the apostles said and did and, through them, to the words and actions of Christ, the source and foundation of the sacraments. (PM)