

# The Paschal Mystery in the Sacraments

(4/4/06 Topic of Discussion)

and

## The Presentation of the Lord's Prayer

Presented by Fr. Ed Jocson

This evening's session opened with The Presentation of the Lord's Prayer. We began with the Sign of the Cross and opening prayer followed by the Liturgy of the Word. The readings were:

[Hosea 11:1b, 3-4, 8c-9](#)

[Responsorial Psalm 23: 1-3a, 3b-4, 5, 6](#)

[Galatians 4:4-7](#)

Each Elect was presented with "The Lord's Prayer".

The Gospel was read: [Matthew 6:9-13](#)

followed by the Homily by Father Ed: "...Almost all preparations are complete. You are becoming members of the Church, members of the family of God; now you call Him 'Father' (Our Father Who art in heaven...). You are dear to Him as a father feels toward his child and He is dear to you as you feel toward a father. You are daughters and sons of God. He will transform you so you can live out your life as a child of God...."

The *Presentation* ended with Father Ed praying over the Elect and with a blessing.

---

## The Paschal Mystery in the Sacraments

The Paschal Mystery: The death / life theme in the readings from the Fifth Sunday of Lent is very strong. ([Ezekiel 37: 12-14](#): "dead bodies rising from the grave"; [Romans 8:8-11](#): "flesh vs spirit, the Holy Spirit"; and [John 11:1-45](#): "from death to life – the story of Lazarus".)

Ezekiel writes during the Babylonian captivity when the Israelites had lost everything and were an enslaved people in a foreign land. They had lost hope and faith and were asking God what was to happen to them. Ezekiel's prophecy of dry bones coming to life is meant to restore hope. The imagery is of dead bodies rising from the grave, and Yahweh speaks words of promise ("I will put my Spirit in you that you may live") is meant to reassure and comfort them...God has not abandoned them. The application of this "imagery" is the Paschal

**Mystery of Christ, the Promise of a personal resurrection to every Christian, and the moral renewal of one who has sinned. This “imagery” embraces the Paschal Mystery of Jesus, that is, the ‘saving event’ of Jesus that is the suffering, death, entombment, resurrection, ascension and the sending of the Holy Spirit. This ‘saving event’ is experienced by Christians and through it the redemption of God in Christ (the Paschal Mystery) is opened for all humankind. In the Sacraments, the saving grace of Jesus’ entire life and death, resurrection and ascension to glory are communicated to believers today. It is dying and going back to life, the promise of a personal resurrection... we will rise from death to life.**

**(The Paschal Mystery of Christ in the Church begins on Holy Thursday and is the suffering, death and resurrection followed by the next 40 days to His ascending into heaven followed by the next 10 days to the sending of the Holy Spirit, Pentecost.)**

**In St. Paul’s letter to the Romans, the term “flesh” refers to not just our physical body but to the part of our human nature that is enslaved to sin. We learned that sin is the situation of darkness. All of us have a part that is still enslaved in sin and it is our choice to overcome and do God’s will. The battle of good and evil is always in us. It is our “Spirit” Who gives us the freedom to choose God’s will over our sinful cravings. But the “choice” (for the good) is possible only because we have received *the gift of the Holy Spirit* Who dwells in us. The Holy Spirit is the source of strength. We can go from the darkness of sin to the moral renewal and the light/freedom from sin. For Paul, this Spirit was the life-force behind Jesus’ resurrection from the dead and is the same Spirit that will raise our mortal bodies from death to life.**

**In John’s Gospel, the raising of Lazarus from death to life is a kind of enactment of the theological vision of Paul contained in the second reading.**

**The Sacraments: Death to Sin – Rise to New Life in Christ: There are seven sacraments: Baptism, Confirmation, The Holy Eucharist (Holy Communion), Reconciliation (Confession / Penance), Anointing of the Sick, Matrimony, and Holy Orders. The sacraments of initiation are Baptism, Confirmation and Holy Communion. The sacraments of service are Matrimony and Holy Orders. The sacraments of Baptism**

**and Confirmation are only received once while Holy Communion, Reconciliation and the Anointing of the Sick are repeated.**

**The Church's celebrations of the sacraments are events that insert us into the dynamism of Christ's dying and rising (the Paschal Mystery).**

**The Sacrament of Baptism is a reality. By the water and the words (*Baptized in the Name of the Father, Son and Holy Spirit*), we are cleansed of original sin and we receive the Holy Spirit to help us follow God's will. This is one-time only. It is the 'root'. Through Baptism we are incorporated into Christ and His Paschal Mystery. We become part of this...children of God...we become members of the Church, the Body of Christ.**

**The Sacrament of The Holy Eucharist (Holy Communion), the receiving of the Body and Blood of Christ, raises us to life and strengthens us to be free from sin. This is sustaining making it possible for us to share in the dynamic power of Christ's resurrection. And is continuous; we are continuously incorporated into Christ, sharing continuously in His Paschal Mystery.**

**Through the sacraments we encounter the source of all salvation – the redeeming Christ. The presence of Christ is not only expressed, but also tangibly communicated in the way in which they are celebrated.**

**The sacraments are a visible sign that confers grace:**

- **Baptism: visible signs are water and word; the grace is the cleansing of original sin.**
- **Confirmation: visible sign is the anointing of the Oil of Prism; the grace is the opening of the gifts of the Holy Spirit.**
- **Holy Eucharist: visible sign is the bread and wine changed into the Body and Blood of Jesus; the grace is the receiving and becoming part of the Body of Christ.**
- **Reconciliation: visible sign is confessing our sins; grace is the forgiveness/absolution of sins.**
- **Anointing of the Sick: visible sign is the anointing with oil; receive the grace of healing**
- **Matrimony: visible sign is the marriage of a man and woman, their commitment, a sign of God's love; receive the grace to 'love'.**

- **Holy Orders:** a man offers his whole life to the service of the Church and God; confers the duty and right to offer the Sacrifice of the Mass.

**Sacramentals** may act as sacraments but are different. They are actions that we perform to receive grace from God. Examples of **Sacramentals** are the blessing with Holy Water; praying/signing the Sign of the Cross (*In the Name of the Father, and of the Son and of the Holy Spirit. Amen*) asking God for his grace; rituals and devotions: to the Blessed Mother (e.g. reciting the Rosary, wearing the Miraculous Medal); asking the Saints for intercession; reciting the Divine Mercy; the blessing of items. These assist in making us holy and help accomplish our salvation.

Through the sacraments and sacramentals we receive the grace of God. Grace is the divine intervention by God in our life... His help... answered prayers... strength... the means to help us receive the fruits of the Paschal Mystery (suffering, death, resurrection and receiving of the Holy Spirit). We experience sanctification. Jesus anticipated everything that we now enjoy because of His Paschal Mystery. The whole Paschal Mystery event is the power source of everything... of your saving grace.

This is the richness of the Church being offered to each of us.

**The Paschal Mystery in the Sacraments:** The Paschal Mystery of Jesus Christ encompasses the saving event of His suffering, death, entombment, resurrection, ascension, and the sending of the Spirit. It is the primordial saving event experienced by Christians which opens for us the redemption of God in Christ. The life of Jesus, which led to the saving events of the Paschal Mystery (His mission and ministry), anticipated the power unleashed by and experienced in the redemption accomplished in His Paschal Mystery. Thus the entire life of the Lord can be understood as the foundation of what would later be experienced in the sacraments – communicating God's saving grace to believers today. What was made flesh in the life and saving event of Jesus is passed over to the Church in the celebration of the mysteries – the Sacraments ([CCC 1115](#)). This is important. Through the Paschal Mystery we have the sacraments and sacramentals which sanctifies almost every event of the Christian's life with divine grace.

**The Second Vatican Council teaches that the liturgy of the sacraments and sacramentals sanctifies almost every event of the lives of the faithful with divine grace that flows from the Paschal Mystery of the passion, death and resurrection of Christ. From this source all sacrament and sacramentals draw their power. There is scarcely any proper use of material things which cannot thus be directed toward the sanctification of people and the praise of God (SC61). In other words, not only the seven sacraments, but the use of sacramentals (such as holy water, other types of blessings, rituals, and devotions) assist in making us believers holy because the Son of God became flesh and in that very ‘material’ of this world along with the “worldly event” of the Paschal Mystery accomplished our salvation.**

**The way we act, our life, inside the church building and outside should be no different. We are no different inside or outside the church building. The Paschal Mystery should become our life everyday. Christ sanctified the whole of our life. Everything in our life that we have/do is a source of our salvation. Everyday we are at battle between our flesh (the cravings of our human nature) and the Spirit (which leads us to salvation). In your everyday life, ask what does my Spirit want me to do? The choice is yours. The gift of the Holy Spirit helps us to follow the prompting of the Holy Spirit and not the promptings of our human nature. This is a magnificent gift from God!**

**He brings you to a better place.**

**The passage of time itself is able to raise our minds, our thoughts and ourselves to the holy:**

- **The LORD’S DAY (Sunday) is to be observed as a holy memorial, a moment in the midst of the passage of days that commemorates the resurrection of the Christ. It is more than an obligation, it is a means of sanctification. In the light of the Paschal Mystery (and all mentioned above), it should be a time of celebration. So come to celebrate the Lord’s Day! \***
- **EASTER is the prime moment when the Paschal Mystery is observed and celebrated – made real in the life of believers who celebrate the Liturgy. At Holy Thursday evening Liturgy we honor the Lord’s Passion and the Eucharist is removed from the Church**

**(in repose) and we leave silently; on Good Friday we honor the Lord's death venerating the Cross. The Eucharist is brought back for Holy Communion and removed again (there is no Mass celebrated); on Easter (Saturday Vigil Mass or Sunday Mass) we celebrate the Lord's resurrection.**

- **In the very unfolding of the seasons as one progresses through the entire LITURGICAL YEAR, the saving event of Jesus is realized. We celebrate the whole mystery of Christ's birth (His Incarnation and Nativity), Lent, Easter, Ascension and Pentecost. In between is "Ordinary Time" ... the same as our ordinary days of our lives. All this with the expectation of the blessed hope of the His coming. All falls into place; all happens for a reason.**

**Recalling the mysteries of the redemption, the Church:**

- **opens up to the faithful the riches of the Lord's powers and merits,**
- **makes those "riches of the Lord's powers and merits" in some ways present for all time,**
- **through it, the faithful lay hold of these riches and merits and are filled with saving grace.**

**The gifts given to us in the Church and us giving to each other, brings us together.**

**\*Note: The 'obligations' the Church puts on us are similar to the obligations we put on our own children. We need to follow the directions of our Father and Mother because these obligations are for our betterment and are out of the love they have for us. The obligations of the Church are the same and are the means, the source, to salvation.**

**Submitted by  
Mary Carrajat  
Documenter**