



## An Adult Exploration of the Lutheran Expression of Faith

### SESSION SEVEN: BEING SACRAMENTAL

1. The Concept of *Sacrament*
  - a. Defining “Sacrament”
    - i. Generically defined: “A sacrament is a Christian rite where grace is mediated or imparted.”
    - ii. Three Lutheran criteria for Word-centered “sacraments”
      1. A COMMAND from Jesus to do it.
      2. A common earthly ELEMENT associated with the command.
      3. A PROMISE of grace associated with the rite.
    - iii. Only Baptism and Holy Communion meet these criteria. Four of the Roman Catholic rites fail to meet one or more of these criteria while remaining significant life transition moments in the Christian journey. Only Baptism and Holy Communion mediate justification by grace alone. The rite of Penance comes the closest but lacks the association with an elemental means of grace.
    - iv. The Word of God References for Baptism and Holy Communion
2. A Return to the Nicene Creed
  - a. The Two Natures of Christ as Son of Man and Son of God – Human and Divine
  - b. The Incarnation as evidence that the infinite can contain the finite.
3. The Sacrament of Baptism
  - a. The rite of Christian initiation – “One Lord, One Faith, One Baptism”
  - b. The Small Catechism and the Sacrament of Baptism
4. The Sacrament of Holy Communion
  - a. The rite of Christian regeneration
  - b. Three watchwords to protect the Word of God from the “ravings of the rebellious spirits.”
    - i. Sacramental Union – *unio sacramentalis* – Holy Communion reflects the hypostatic union of Christ
    - ii. Oral Manducation – *manducation oralis* – We only have to receive Christ in our eating and drinking and not try to transport ourselves beyond ourselves
    - iii. Manducation of the Unworthy – *manducatio indignorum* – Whoever receives the bread and wine receives the Body and Blood of Christ regardless of their worthiness.
  - c. The Small Catechism and the Sacrament of the Altar