

WRONG SACRAMENTAL SUMS

In 384 AD, St Jerome translated the four gospels into Latin. Whenever the word mystery appeared meaning a symbol of something spiritual he translated it as sacrament.

Many used the word to mean a symbolic rite representing the activity of God in the soul and many more added the notion that such rites actually caused God to act.

Even as late as the twelfth century, some, notably Hugh of St Victor held that there were thirty sacraments.

The sign of the cross, making a cross on your body and saying, “In the name of the Father and of the Son and of the Holy Spirit. Amen, “ was sometimes considered to be a sacrament.

The first to give the same list of sacraments as the Roman Church now does was Peter Lombard in the twelfth century (page 88, *The Lion Concise Book of Christian Thought*). His theology accepting the seven sacraments was approved at the Fourth Lateran Council of 1215 AD which silenced the factions believing in between two and twelve sacraments. The number of sacraments in Catholicism was irrevocably and infallibly set at seven in 1439 by the Council of Florence which was repeated infallibly at the Council of Trent. The number seven had been made official as well in 1439 by Pope Eugene IV. The Popes and bishops who decreed this had no head for maths or were understandably half-asleep after saying Mass.

In Baptism the person receives the grace to live as a Christian.

In confirmation this grace is strengthened. Confirmation is the completion of baptism. It gives us the Holy Spirit in a bigger dose.

The Eucharist gives all sorts of graces.

Penance forgives sins and prevents them happening again.

Extreme unction does the same thing with the addition of the grace to get holier through sickness. The sacrament of sick and of penance seem to be the same. But they are not for the latter sacrament does not require oil.

Marriage helps the couple to live together in holiness.

Ordination gives the grace to give grace and to be dedicated to this work.

There are really nine sacraments in the Church if these are really sacraments. Theologians say that ordination to the diaconate and priesthood and episcopate are all separate stages in the sacrament of holy orders. When ordained the deacon receives the grace to minister in some ways but not the power to give any sacraments. The priest receives all this power except the power to give holy orders which is only bestowed on the bishop and gets additional grace to live up to being a worthy minister of the sacraments. The Bishop gets the grace to respect the power to ordain. Yet Rome says that “holy” orders is one sacrament though we have three here. The grace to be a deacon is not the same grace needed to be a priest or a bishop. Baptism gives the ordinary Catholic the power to be a priest and offer Mass with the priest. Yet it is a separate sacrament from ordination.

The fact that the Church teaches that the sacramentals like holy water and scapulars are not sacraments but only have power through prayer and that there are only seven sacraments proves that grace is largely limited to the rituals.

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