

Sacramental Theology Means Of Grace Way Of Life Catholic Basics A Pastoral Ministry Series

A general introduction to the whole study of sacraments that analyzes them from the perspective of the sacrament that is Christ and the Church. Ecumenical in its presentation, it sets out the complete teaching of the Roman Catholic Church and relates this to a wide range of Anglican and Protestant thought as well. The author brings together the teaching of Vatican II on the sacraments with the rich tradition of sacramental theology through the centuries.

"With the Silent Glimmer of God's Spirit gives a comprehensive account of recent developments in sacramental theology in the context of postmodern thinking. How can we think and speak about the sacraments in our postmodern world, with its suspicion of static and rigid categories? The author resolves this by using the concepts of "gift" and "icon," both of which imply interaction between giver and recipient, between the reality looked at and the one looking."--BOOK JACKET.

This volume is a first-ever companion to the intellectually and pastorally stimulating work of Louis-Marie Chauvet, one of the most important systematic theologians of liturgy and sacraments in recent times. In this trans-Atlantic venture, pairs of leading thinkers continue the development of sacramental-liturgical theology along six lines of Chauvet's thought:

fundamental theology, Scripture and sacrament, ecclesiology, liturgy and ethics, theology and the social sciences, and the theological anthropology of symbolism. Embracing his constant attention to faith is actual practice in history, these francophone and anglophone authors test numerous of Chauvet's insights in the face of new challenges for the church and world, the ongoing mediation of the humanity of God revealed in the crucified and risen Christ. Louis-Marie Chauvet retired in 2008 from the faculty of theology at the Institute Catholique de Paris, while continuing his work as pastor of Saint-Leu-la-Forêt in the Diocese of Pontoise, just outside Paris. He is author of *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence* and *The Sacraments: The Word of God at the Mercy of the Body*, both published by Liturgical Press. Philippe Bordeyne is professor of theological ethics and dean of the faculty of theology at the Institut Catholique de Paris. Bruce T. Morrill, SJ, holds the Edward A. Maloy Chair of Catholic Studies in the divinity school at Vanderbilt University where he is also Professor of Theological Studies. In addition to numerous journal articles, book chapters, and reviews, he has published several books, most recently *Encountering Christ in the Eucharist: The Paschal Mystery in People, Word, and Sacrament* (Paulist Press, 2012). His most recent book with Liturgical Press is *Divine Worship and Human Healing: Liturgical Theology at the Margins of Life and Death* (Pueblo/Liturgical Press, 2009).

This second edition of the Westminster Dictionary of Theological Terms provides a comprehensive guide to nearly 7,000 theological terms—1,000 more terms than the first edition. McKim's succinct definitions cover a broad range of theological

studies and related disciplines: contemporary theologies, biblical studies, church history, ethics, feminist theology, global theologies, hermeneutics, liberation theology, liturgy, ministry, philosophy, philosophy of religion, postcolonial theology, social sciences, spirituality, worship, and Protestant, Reformed, and Roman Catholic theologies. This new edition also includes cross-references that link readers to other related terms, commonly used scholarly abbreviations and abbreviations for canonical and deuterocanonical texts, an annotated bibliography, and a new introductory section that groups together terms and concepts, showing where they fit within particular theological categories. No other single volume provides the busy student, and the theologically experienced reader, with such easy access to so many theological definitions.

Well-chosen and readable anthology of articles on contemporary sacramental theology.

Here, a team of award-winning teaching scholars has come together to create an introductory text that offers a truly unique and innovative contribution to the discipline of theological studies. This "first book" provides students of any religious tradition with the foundational skills, vocabulary, conceptual understanding, and research abilities that they need to succeed in theology and religious studies. Theological Foundations provides the following: Ten chapters that introduce the major sub-disciplines of theology creating a well-rounded source for understanding the discipline as a whole Contributions that are clear, accessible, and steeped in content A strong basis for vigorous intellectual and personal exploration of life and our relation to God Flexibility that allows the instructor to assign readings in any order that fits his or her syllabus A one-of-a-kind, integrated library research component, "From the Reference Librarian," which teaches students the foundational skills needed for successful study in theology and in any academic discipline

"As a multi-faceted introduction to sacramental theology, the purposes of this Handbook are threefold: historical, ecumenical, and missional. The forty-four chapters are organized into the following parts five parts: Sacramental Roots in Scripture, Patristic Sacramental Theology, Medieval Sacramental Theology, From the Reformation through Today, and Philosophical and Theological Issues in Sacramental Doctrine. Contributors to this Handbook explain the diverse ways that believers have construed the sacraments, both in inspired Scripture and in the history of the Church's practice. In Scripture and the early Church, Orthodox, Protestants, and Catholics all find evidence that the first Christian communities celebrated and taught about the sacraments in a manner that Orthodox, Protestants, and Catholics today affirm as the foundation of their own faith and practice. Thus, for those who want to understand what has been taught about the sacraments in Scripture and across the generations by the major thinkers of the various Christian traditions, this Handbook provides an introduction. As the divisions in Christian sacramental understanding and practice are certainly evident in this Handbook, it is not thereby without ecumenical and missional value. This book evidences that the story of

the Christian sacraments is, despite divisions in interpretation and practice, one of tremendous hope"--Publisher. Ganoczy provides a complete overview of the history of Catholic sacramental theology and a clear explanation of contemporary theological developments. The "classical" teaching of the Council of Trent and its later theological formulations are compared to the new theological language of the Second Vatican Council and the "personalist" theologies of modern thinkers such as Karl Rahner and Edward Schillebeeckx. Introduction to Catholic Sacramental Theology moves clearly from (1) a sketch of the historical development of the sacramental concept, to (2) the basic elements in a general theory of the sacraments, to (3) discussion of the individual sacraments. In the last chapter, the author introduces his own expanded understanding of the sacraments. Using the concepts of modern communication theory, he envisions the sacraments as events of communication in the life of the concrete faith community in which each sacrament has its own particular form and purpose.

Sacramental Theology Means of Grace, Ways of Life

What does baptism do to the baptized? Nothing? Something? In this study, Peter Leithart examines this single question of baptismal efficacy. He challenges several common but false assumptions about God, man, the church, salvation, and more that confuse discussions about baptism. He aims to offer a careful and simple discussion of all the central biblical texts that speak to us about baptism, the nature of signs and rites, the character of the church as the body of Christ, and the possibility of apostasy. In the end, the author urges us to face up to the wonderful conclusion that Scripture attributes an astonishing power to the initiation rite of baptism.

This study moves beyond postmodern trends in Catholic eucharistic theology by exploring the works of Bernard Lonergan and Louis-Marie Chauvet: "Having learned from both Chauvet's critique of metaphysics and Lonergan's development of a critical metaphysics, we hope to offer a fruitful understanding of traditional eucharistic doctrines that is able to respond to some contemporary problems and shed some light on the great mystery that stands at the center of Christian worship" (from the introduction). Postmodern theologians have been critical of using metaphysics to interpret the presence of Christ in the Eucharist, liturgical sacrifice, and sacramental causality, preferring instead a symbolic approach. Lonergan's critical metaphysics, however, offers an account of knowing and being that resists attempts to pit metaphysics against the symbolic and moves sacramental theology into the real world of meaning. The result is a theology of the Eucharist grounded in tradition that speaks to today's believers.

John Colwell presents a robust sacramental theology for Protestant churches. He maintains that a doctrine of the Trinity leads us to conceive of God's gracious engagement with his creation as one that is mediated through that creation. And this lies at the foundation for an understanding of the sacraments. Colwell further argues that the Church and Scripture confer context, definition, and validity on all other sacramental events. The final section reconsiders the seven Sacraments of the Catholic tradition in the light of the understanding of sacramentality developed earlier in the book: baptism, confirmation, the Lord's Supper, cleansing, healing, ministry, and marriage. Colwell discusses the Sacraments from an evangelical perspective but with a committed

ecumenical intent.

Anglican eucharistic theology varies between the different philosophical assumptions of realism and nominalism. This book presents case studies from the 20th Century to the Present and avoids the hermeneutic idealism of particular church parties by critically examining the Anglican eucharistic tradition.

Catholic sacramental doctrine has lost much of its credibility. Baptized people leave the church, adolescents stop attending shortly after they are confirmed, supposedly indissoluble marriages regularly dissolve, few go to confession, and many do not believe in transubstantiation. Drawing upon his decades-long study of the sacraments, Martos reveals how teachings that seemed rooted in the scriptures and Catholic life have become unmoored from the contexts in which they arose, and why seemingly eternal truths are actually historically relative. After carefully constructing Catholic teaching from the church's own documents, he deconstructs it by demonstrating how biblical passages were misconstrued by patristic authors and how patristic writings were misunderstood by medieval scholastics. The long process of misinterpretation culminated in the dogmatic pronouncements of the Council of Trent, which continues to dominate Catholic thinking about the church's religious ceremonies. If the sacraments are released from their dogmatic baggage, Martos believes that the spiritual realities they symbolize can be celebrated in any human culture without being tied to their traditional rites.

The materialist spirituality in Embodied Faith is biblically grounded, and it smells of earth even as it offers a taste of heaven. Taking an observation of St. Benedict as his starting point, Ola Tjrhom maintains that outward forms are fully capable of incorporating and expressing inner spiritual substance. / Tjrhom moves on to identify three crucial features of a materialist spirituality. First, it has a concrete substance primarily the sacraments and the sacramental dimension of our Christian life in its totality. Second, materialist spirituality cannot be lived out in a vacuum, but requires concrete spaces mainly the church and the world, which, though separate, are clearly interconnected. Third, this spirituality is grounded not in airy ideas and concepts but in plain empirical perception in things we can see and hear, smell and taste making it a spirituality eminently suited for our daily lives and the world. / Ola Tjrhom has written a wise book that bridges many gaps: between the material and the spiritual, the Catholic and the Protestant, the mystical and the everyday. His vision of a materialist spirituality is not a call to leave this world nor an invitation to extreme experiences, but a sober proposal for a Christian life that is in but not of the world. Firmly rooted in creation, such a spirituality still yearns for the transformation of all things. Few books are as ecumenical as Tjrhom s, drawing on a variety of Christian traditions in a way that respects each. Persuasively presented, his wide-ranging reflections cover such a range of topics, one is tempted to call it a systematics of spirituality. Michael Root / Lutheran Theological Southern Seminary

This is a reprint of "Selections from the Writings of John Wesley," selected, edited, and prefaced by Herbert Welch. John Wesley (28 June [O.S. 17 June] 1703 - 2 March 1791) was an English Anglican cleric and theologian who, with his

brother Charles and fellow cleric George Whitefield, founded Methodism. Educated at Charterhouse School and Christ Church, Oxford, Wesley was elected a fellow of Lincoln College, Oxford, in 1726 and ordained a priest two years later. He led the "Holy Club", a society formed for the purpose of study and the pursuit of a devout Christian life; it had been founded by his brother Charles, and counted George Whitefield among its members. After an unsuccessful ministry of two years at Savannah in the Georgia Colony, Wesley returned to London and joined a religious society led by Moravian Christians. On 24 May 1738 he experienced what has come to be called his evangelical conversion, when he felt his "heart strangely warmed". He subsequently departed from the Moravians, beginning his own ministry. A key step in the development of Wesley's ministry was, like Whitefield, to travel and preach outdoors. In contrast to Whitefield's Calvinism, Wesley embraced the Arminian doctrines that dominated the Church of England at the time. Moving across Great Britain and Ireland, he helped form and organise small Christian groups that developed intensive and personal accountability, discipleship and religious instruction. Most importantly, he appointed itinerant, unordained evangelists to travel and preach as he did and to care for these groups of people. Under Wesley's direction, Methodists became leaders in many social issues of the day, including prison reform and the abolition of slavery. Although he was not a systematic theologian, Wesley argued for the notion of Christian perfection and against Calvinism-and, in particular, against its doctrine of predestination. He held that, in this life, Christians could achieve a state where the love of God "reigned supreme in their hearts", giving them outward holiness. His evangelicalism, firmly grounded in sacramental theology, maintained that means of grace were the manner by which God sanctifies and transforms the believer, encouraging people to experience Jesus Christ personally. Throughout his life, Wesley remained within the established Church of England, insisting that the Methodist movement lay well within its tradition. In his early ministry, Wesley was barred from preaching in many parish churches and the Methodists were persecuted; he later became widely respected and, by the end of his life, had been described as "the best loved man in England" In 2002, he was placed at number 50 in the BBC's poll of the 100 Greatest Britons.

Principles of Catholic morality are presented with questions concerning everyday life. A Pastoral Series that offers an in-depth yet accessible understanding of the fundamentals of the Catholic faith for adults, both those active in pastoral ministry and those preparing for ministry. The series helps readers explore the Catholic tradition and apply what they have learned to their lives and ministry situations. Includes study questions and suggestions for further reading.

This is a reprint of John Wesley's "Explanatory Notes upon the New Testament." John Wesley (28 June [O.S. 17 June] 1703 - 2 March 1791) was an English Anglican cleric and theologian who, with his brother Charles and fellow cleric George Whitefield, founded Methodism. Educated at Charterhouse School and Christ Church, Oxford, Wesley was

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it before?" Cradle Catholics may ask this same question as the story helps them to see and experience the wonder and beauty of their faith in a fresh way. More than anything else, Steps of Grace is about following and fulfilling our deepest of human longings-finding the Presence of God. This makes Steps of Grace perhaps less a conversion story and more a love story that illustrates how a person's love and need for the Presence of God led him to the last place he thought he would ever find it-the Real Presence of Christ in the Holy Eucharist. This is not a walk in the park, but a walk of faith, led by grace, step-by-step. Doug Gonzales is a former Church of the Nazarene Pastor whose testimony of conversion to Catholicism has moved and challenged audiences across the world. A graduate of The Divinity School at Duke University, Doug spent nearly ten years as an Evangelical pastor and prison chaplain until his miraculous and amazing conversion to the Roman Catholic Church. Besides being a guest twice on EWTN's The Journey Home show, Doug has traveled the U.S., Canada, and Latin America sharing his conversion story to large conferences, seminarians, parishes, and even small prayer groups captivating audiences about the wonder and grace he has found in the Catholic faith. Doug's story continues to impact those who hear it in a way that few other modern conversion stories can do. Doug is also the proud father of three wonderful children.

The Catholic understanding of the sacraments is presented in their relationship in the life of the Church. Learn more about sacraments at Loyola Press.

Radically rethinks sacramental life and theology from the standpoint of postmodern philosophy.

This new and broad ranging anthology replaces A Feast of Anglican Spirituality on the Canterbury Press list and is a more comprehensive guide to Anglican doctrine and practice, suitable both for browsing and for continuous reading. It is sometimes said that Anglicanism has no distinctive doctrine, yet this volume demonstrates a clear Anglican contribution to Christian thought and practice.

This book surveys developments in sacramental and liturgical discourse and discord, exploring the writings of English and Scottish divines, and focusing on baptism and the Lord's Supper. The reigns of James I and Charles I coincided with divergence and development in teaching on the sacraments in England and Scotland and with growing discord on liturgical texts and the ceremonial. Uniquely focusing on both nations in a single study, Bryan Spinks draws on theological treatises, sermons, catechisms, liturgical texts and writings by Scottish theologians hitherto neglected. Exploring the European roots of the churches of England and Scotland and how they became entwined in developments culminating in the Solemn League and Covenant and Westminster Directory, this book presents an authoritative study of sacramental and liturgical debate, developments, and experiments during the Stuart period.

"A comprehensive account of Catholic sacramental theology from the viewpoint of the body, drawing on Scripture,

patristic and medieval authors (Augustine, Aquinas), the Council of Trent, and modern authors (Scheeben, Ratzinger), including the teachings of Vatican II on the Church as a sacrament"--

Baptism and the Lord's Supper are means of grace, representing spiritual realities by whose observance the Church and its members celebrate the life they are given in Christ. Upon this belief Professor Arndt examines the meaning of "sacramental theology" particularly in its relation to the whole of the Gospel of Christ. He believes that the "Font" and "Table" are symbolic events representing God's renewing action, and through them this "Community of faith and people of God becomes concrete in historical actuality". He does not claim that this essay provides a complete sacramental theology. He is primarily concerned with securing a perspective of sacramental practice in the hope of assisting in a "reconstruction of sacramental teaching, a more responsible ordering of practice and a more understanding participation in the sacraments of the gospel."

The emergence of the Salvation Army within the context of Victorian England was theologically a part of the late nineteenth century holiness revival. This book examines the historical and theological influences on William Booth's decision to abandon sacramental practice (1883), and investigates the relationship between the Salvation Army's pneumatology and its non-sacramental theology. By placing the theology of the early Salvation Army in the context of Victorian society, the Wesleyan revival, and the nineteenth century holiness movement, the author interprets Booth's non-sacramental position as the subordination of ecclesiological and sacramental concerns to pneumatological priorities. Baptism in the Holy Spirit is a sacramental encounter. The embodied spirituality of Pentecostalism, expressed in the doctrine of the baptism in the Holy Spirit, suggests that Pentecostalism is essentially sacramental. Sacraments are spiritual graces and those who participate in faith encounter the "real presence" of Christ through the Holy Spirit. As we approach the altar to participate in sacramental worship, we do so "in the Spirit." The Holy Spirit makes us aware of heavenly realities, and we experience heavenly mysteries. The primary Pentecostal sacraments are Water Baptism, The Lord's Supper, Footwashing, and the Anointed Touch - Laying on hands. These sacred actions are not mere symbols, but acts of worship in which Christ is present and the Holy Spirit is active. This revised edition includes more than 50 pages of new material derived from the Pentecostal Worship Assessment which included over 300 participants. The assessment demonstrates that Pentecostals are intuitively sacramental and that the celebration of sacraments enriches Pentecostal worship. "Daniel Tomberlin . . . dares to say that Baptism, the Lord's Supper, Feet Washing and Anointing with oil are all sacramental means of grace enabling us to remember, experience and anticipate the mysteries of salvation. Together they symbolize the Christian's journey from initiation to glorification and our need for continual cleansing along the way. Drawing from ecumenical dialogues, scholarly research, devotional reflections and 30 years of

pastoral experience, Tomberlin adds valuable insights to the discussion on what it means to be Pentecostal and how Spirit filled believers view the practices Christ instituted." Dr. Mark Williams Church of God, Cleveland, TN ." . . a book that takes a new direction in commending the sacraments to a Pentecostal audience . . . It is hard to convey the richness of the tapestry that Tomberlin brings together, that inspires both the mind and heart, the scholar and the practitioner, the teacher and the worshipper. Deeply rooted in the Church of God tradition and yet ecumenical in engagement. From my charismatic-catholic-evangelical Anglican background I found it quite a wonderful stimulus to prayer and further thought." Rev. Andy Lord, Ph.D. Church of England Nottingham, United Kingdom "This is the most academically sound and instructive work in popular theology I have ever read . . . Daniel Tomberlin encourages Pentecostal ministers to forsake their frequently minimalist sacramental devotion and adopt a comprehensive theology of the sacraments-specifically, water baptism, Lord's Supper, footwashing, and anointing with oil/laying on of hands. He exposes non-specialists to some major theoretical questions surrounding sacraments, just as he raises some important practical questions that professional theologians should also consider. His investigations are historically informed, balanced with numerous accounts from thinkers in early Christianity and early Pentecostalism . . . In light of its potential to transform worship in local churches when critically appropriated, it will have been worth his effort if only ten Pentecostal pastors read it and learn from it. May 10,000 do so." Christopher Stephenson, Ph.D. Lee University, Cleveland, Tennessee *Pneuma: The Journal for the Society for Pentecostal Studies* (33:3)

"A synthesis of theology on the Eucharist that, working within the framework of Thomas Aquinas's eucharistic theology, brings together classical and critical biblical exegesis, historical debates on the liturgy, patristic doctrine, conciliar teachings, and the *lex orandi* of the Catholic Church"--

Publisher description: In this book the monks of St. Meinrad recount the tradition of Catholic prayer. In the early chapters they explore prayer chronologically, from Old Testament psalms, New Testament models, and early church theologies, through the per
General Principles of Sacramental Theology addresses a current lacuna in English language theological literature. Bernard Leeming's highly respected book *Principles of Sacramental Theology* was published more than sixty years ago. Since that time, there has been a noted decrease, especially in English language sacramental theology, in treatments of the basic topics and principles – such as the nature of the sacraments of signs, sacramental grace, sacramental character, sacramental causality, sacramental intention, the necessity and number of the sacraments, sacramental matter and form, *inter alia* – which apply to all of the sacraments. This book will be of use in seminary, graduate, and undergraduate courses. The sacraments play an irreplaceable role in pursuing a Universal Call to Holiness that is so central to Vatican II's teaching.

Modern secular culture has severely eroded the religious foundations on which traditional sacramental practice was based. Built upon the sacramental bedrock, the very Christian identity and mission were affected. German Martinez looks at this challenge from the perspective of

freedom as an opportunity to develop a sacramental worldview relevant to the new millennium. To this effect, he applies a series of methodologies and fresh pastoral approaches to the highly complex sacramental reality and to each individual sacrament. Beginning with ten key interpretative elements, he offers a coherent synthesis of the remarkable development of sacramental theology in our time. Envisioned for both scholarly research and pastoral ministry, this book presents the key issues of a renewed sacramentality--rooted in ordinary life and celebrated in the liturgical mystery. This theology is grounded in a biblical, patristic, historical and theological background. It tries to articulate especially the Christological, ecclesial, individual and social aspects of the celebration of the sacraments as a dynamic and organic whole, emphasizing their spirituality. The material is organized into four parts: - the Sacramental Way of Life, - the Initiation and Foundational Church, - the Healing Church - the Church at the service of Communion. Highlights: - scholarly, yet pastorally sensitive - perfect text for courses on the sacraments - solid, one-volume, comprehensive text +

“This book presents a personally compelling, sacramentally sound exposition on the means of grace. These days, we need to be reminded that God’s character is grace, and Neal succeeds in ways both subtle and succinct. All should read this book.” —Thomas A. Langford, Duke University “This book stays close to Wesley’s own thought and will be a godsend to pastors, Sunday school teachers, and interested lay persons. In a time of resurgence of Wesleyan Theology, this volume makes a significant contribution.” —Bishop William B. Oden, Retired This book is about grace and the many ways that Christ conveys his unmerited favor to us. Since grace is essential to the Christian life, it is important for us to consider how we receive it, what it looks like, and how it functions. Dr. Neal does more than speak of abstract theological concepts; he opens a door to his own life, personality, and experiences. Through them he shows how God works in us, imparting divine love through the sacraments and the other means of grace.

The tensions between Calvinism and Arminianism have perpetuated Christian thought for some 500 years. The concerns from both parties are legitimate. Calvinists are often accused of fatalism along with holding to a troubling view of double-predestination. Arminians are often accused of holding to a human-centered view of salvation that robs God of glory while championing human ability. Could it be that many of the tensions between Calvinists and Arminians are sourced in an often-overlooked issue—monergism and synergism? Could the same be said regarding Protestantism and Roman Catholicism concerning justification? In this volume, Daniel Kirkpatrick explores the specific roles of God and humans in various aspects of salvation to determine whether salvation is a work between God and a person (synergism) or a work of God alone (monergism). Building upon the framework of Aquinas, the Reformers, and Arminians, this book examines the issue of who does the work of salvation in light of cause and effect with hopes of providing new insights on historic doctrines.

What are we doing when we confirm teenagers? Why is the religious education of teenagers so perplexing? Why is confirmation often a moment of "graduation" out of parish life? Confirmation: How a Sacrament of God's Grace Became All about Us tells the story of how confirmation, more than any other sacrament, has interacted with secular culture to give rise to these kinds of pastoral challenges. At the same time, confirmation has, over the course of the twentieth century, become a sacramental stamp of approval for various Catholic renewal movements. The cultural shifts of the last century have led to various theological themes for confirmation, creating a crisis of meaning today. Is confirmation a personal choice for faith, or is it the deepening of an ongoing relationship with the Divine? Timothy Gabrielli gives us a fresh approach for addressing these pressing questions.

Both resistance to and renewed interest in the sacraments mark current theological thought. This work acknowledges human limitations of the sacraments but stresses that God's relationship to human beings cannot be other than sacramental." Sacramental structures and events

constitute salvation history, and thus permeate all theology. What makes this sacramental view comprehensible is faith; faith is an indispensable precondition for a sacramental theology. Therefore, the author first demonstrates the preconditions of faith on which sacramental theology rests, and what place it holds within the whole of theology. Following this, he briefly presents the concept of sacraments and the history of that concept, the teachings of Church tradition on sacraments in general, and the basic features of a sacramental theology. Next, he explains from a theological perspective the traditional sacraments of the Catholic Church, including related topics such as indulgences and sacramentals.

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