

## KEY-NOTE ADDRESS

### The Book and the Rite: The Sacramentality of the Word

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The Latin rite of the solemn Mass begins with a very significant gesture. The deacon carries the Evangeliary (the Book of the Gospels) in procession and puts it on the altar – a gesture that is not only a ceremonial act of a certain solemnity, but is also a sort of hermeneutical key to the entire celebration. This is because from the very beginning of the Mass the presence of the Word of the Lord marks the altar where the Holy Sacrifice will take place. Likewise, it is from the altar that the Evangeliary is taken for the liturgical proclamation of the Gospel, as if to indicate that only in the light of the sacramental event can the Word of the Lord be truly understood.

This correlation between the Gospel and the altar, as well as between the book and the rite, suggests the need for a deeper consideration of the role of the Divine Word in the sacramental economy. The topic we are going to deal with is precisely an attempt to explain the meaning of a concept that the debate on the relationship between Scripture and Liturgy has surfaced in recent decades: the concept of the “*sacramentality of the Word*”.

In order to appreciate this concept and the contribution it offers to a better understanding of the sacramental economy, we will take four steps. Firstly, we have to recall the process that has allowed this concept to emerge in the recent teaching of the Church. Secondly, we will expose the theoretical obstacles that render difficult the right correlation of Word and Sacrament. Thirdly, we will recall the biblical roots of the notion we are considering. Finally, I will propose a short theological elaboration of the topic.

Before we begin, however, it is important to give a brief *explicatio terminorum* in order to avoid any ambiguity due to their polysemy. “Word” is a term that has a wide range of meanings in the theological field. Depending on the case, it designates, the eternal Word of the Father, i.e. the Second Person of the Divine Trinity; the event of Revelation, i.e. the act of God’s Trinitarian self-communication that reaches its culmination in the story of Jesus of Nazareth; the *dicta Jesu*, that is, the content of his preaching; Scripture as the sacred text in which Revelation is attested; the proclamation in the Eucharistic celebration, in which “God himself speaks to his people and Christ, present in his word, proclaims the Gospel” (*General Instruction of the Roman Missal*, 29). Even the theological term “sacramentality” has an analogical use that requires clarification. Depending on the theoretical models, its semantic value expresses: the relationship between a visible sign and a spiritual content; an intrinsic salvific efficacy; the nature of an ontological symbol of grace; or the rootedness in the original sacramentality of the Church.

In our reflection, the formula “sacramentality of the Word” will refer to the *liturgical act of the proclamation of the Scriptures as an element that contributes decisively to the existence and essence of the sacramental economy of the Church*. We will therefore *not* speak of a sacramentality of Jesus Christ, eternal Word of the Father made flesh, neither of the book of Scripture in itself. We refer the sacramentality to the act of the living proclamation of the Bible in the Liturgy of the Church, thus already hinting at a sacramental conception that attributes an organic and constitutive character to the symbolic-ritual action.

#### 1. The sacramentality of the Word in the recent Magisterium of the Church

The Magisterium introduced the innovative expression “sacramentality of the Word” for the first time in the Apostolic Exhortation *Verbum Domini* 56. In that document, Benedict XVI wrote:

Reflection on the performative character of the word of God in the sacramental action and a growing appreciation of the relationship between word and Eucharist lead to yet another significant theme which emerged during the synodal assembly, that of the *sacramentality* of the word.

Despite its innovative formulation, this concept has not appeared suddenly. It has deep roots in the teaching of the Second Vatican Council, especially in *Sacrosanctum Concilium* and in *Dei Verbum*. It also has a significant precedence in the Encyclical *Fides et Ratio* of saint John Paul II. Its appearance is undoubtedly due to the innovation of the theology of Revelation and Liturgy of the last decades.

We shall now consider the documents of the Second Vatican Council. First of all, *Sacrosanctum Concilium* states that Christ «is present in His word, since it is He Himself who speaks when the holy scriptures are read in Church» (7). The most important affirmation, however, regards the unity of the Holy Mass: «the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship» (56). The text of this brief paragraph clearly indicates the need to go beyond a consideration of the liturgy of the Word as a sort of instructional and didactic premise to the true centre of the celebration. It insists on the close conjunction of the two essential “parts” into which the Mass is articulated. It does not, however, develop the content of the statement nor offer theological elements that motivate it.

In *Dei Verbum* we highlight the celebrated text which states that the «plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them» (2). This statement indicates a shift from an intellectualistic concept of revelation to a dynamic, historical and relational one. Thus, events and words mutually reference each other and make jointly accessible the divine mystery. This correlation is strengthened, with clearer reference to our theme, in n. 21: «The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God’s word and of Christ’s body». The use of the image of the table for both, the Scripture and the sacramental Body (cfr. SC 48 e 51), confirms the inseparability of Word and Sacrament, which together contribute to nourishing the people of God. It also suggests, albeit in a veiled manner, that the Bible finds its privileged destination and its complete actualization in liturgical proclamation.

The seeds of the new conciliar vision gradually matured in subsequent ecclesial reflection until they found a significant development in n. 13 of the encyclical *Fides et ratio* of Saint John Paul II, dedicated to clarify the existence of a “sacramental character of revelation”. In simple terms, there is a strict parallelism between the divine Word and the Christian sacrament, because they follow the same symbolical logic. In the signs of the revelation as well as the sacramental economy there is an essential and «indissoluble unity between the signifier and signified» that «makes it possible to grasp the depths of the mystery».

From these premises, Benedict XVI derives the explicit affirmation of the sacramentality of the Word. This sacramentality is rooted in the mystery of the Incarnation itself (“the Word became flesh”) and can be understood by analogy with the real presence of Christ under the appearances of the consecrated bread and wine. The pope continues: «By approaching the altar and partaking in the Eucharistic banquet we truly share in the body and blood of Christ. The proclamation of God’s word at the celebration entails an acknowledgment that Christ himself is present, that he speaks to us, and that he wishes to be heard» (VD 56). The pope then quotes a famous text of Saint Jerome

We are reading the sacred Scriptures. For me, the Gospel is the Body of Christ; for me, the holy Scriptures are his teaching. And when he says: *whoever does not eat my flesh and drink my blood* (Jn 6:53), even though these words can also be understood of the [Eucharistic] Mystery, Christ’s body and blood are really the word of Scripture, God’s teaching. When we approach the [Eucharistic] Mystery, if a crumb falls to the ground we are troubled. Yet when we are listening to the word of God, and God’s Word and Christ’s flesh and blood are being poured into our ears yet we pay no heed, what great peril should we not feel?<sup>1</sup>

In order to further understand the sacramentality of the Word, another element offered by the Apostolic Exhortation *Verbum Domini* is noteworthy. It is the perspective of the performative character of the Divine *dabar*: «In salvation history there is no separation between what God says and

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<sup>1</sup> In *Psalmum* 147: CCL 78, 337-338.

what he *does*. His word appears as alive and active (cf. *Heb* 4:12), as the Hebrew term *dabar* itself makes clear» (54).

It is the task of theology to reflect on this theme, to explain its content and to develop its pastoral potential for the life of the Church.

## 2. The theoretical obstacles

The statement of Saint Jerome presented above and other similar texts can testify that ancient tradition had a very high perception of the presence of the Lord Himself in His Word. Unfortunately, this awareness grew weaker and weaker across the centuries. The change of mentality introduced theoretical obstacles which have to be recognized and overcome.

The *first* obstacle is to be found in the modern history of theology, and precisely in the contrast between Lutheran and Catholic perceptions of the sacraments. The more Luther gave importance to preaching the Divine Word as the central act of worship, the less the Catholic theology developed its importance.

Departing from the widespread pastoral practice of his time, Luther repeatedly reflects about the correct use of the sacraments by asking himself what are the conditions for an ecclesial practice that corresponds to a biblically based understanding of the salvific event. This leads him to strongly emphasize that the liturgy is intended to make vital the Word through which God promises man his grace and demands from him that gesture of humble and trusting acceptance which is faith.

The sacrament is for Luther the ecclesial act of *preaching* par excellence, that is, the act that re-proposes the words with which the Lord presented the gift of his life as the foundation of saving faith. The promising Word (*verbum promissionis*) Luther refers to, however, is always to be understood as a “corporeal word” (*Leibhaftes Wort*); that is, a word accompanied by a material seal (water in Baptism, bread and wine in the Supper) in conformity with the incarnatory structure of the Christological event. This is why worship has the form of a sacred sign in which the Word of God, promising grace to sinful man, is sealed by a bodily gesture that confirms the announcement. Christ, in fact, did not command the apostles to preach as an isolated act, but prescribed the implementation of the liturgical act in its entirety, namely, the Divine Word preached and the material seal which together constitute the sacrament. At its deepest core, the sacrament is essentially *proclamation*: the proclamation of the death and resurrection of the Lord who demands faith and offers grace.

Reacting to the Lutheran approach, Catholic doctrine censored the emphasis on proclamation as an essential moment of the sacrament, since this approach, demanding the faith of the recipient as essential for the working of grace, seemed to question the principle of the efficacy *ex opere operato*. In line with this, post-Tridentine dogmatic theology will consistently neglect the importance of the proclamation of the Word by focusing unilaterally on the *formula* that accompanies the sacramental gesture. From the perspective of sacramental hylomorphism, the sacrament is constituted of *materia* and *forma*. According to this view, the attention of the theological reasoning concentrates on the words that are the *forma sacramenti*, on the basis of the famous Augustinian motto: *accedit verbum ad elementum et fit sacramentum* (the word is added to the element, from which results the Sacrament). As the sacrament is progressively considered in a static way and as the theological debate is concentrated on the causality of the sacrament, that is, on its power to confer grace effectively, the liturgical proclamation of the Scripture receives less attention.

This brings us to the *second* obstacle in conceiving the sacramentality of the Word, that derives from an objectivist and instrumental conception of language, which reduces words to a sort of label that man affixes to reality in order to name it and in this way appropriate it. This view assumes that knowledge essentially occurs as a reflection of the world in the intellect and imagines that the role of the word is merely to convey to others the inner representation that the mind has made of reality.

The rich and deep philosophical debate of last century about the language (from Heidegger till Austin) had rediscovered that language is not a mere instrument of the subject, who uses words only to communicate his thoughts to the other. The weakness of this vision consists in the fact that it thinks the existence of the human consciousness before and independently from the word. Correcting

this approach, Heidegger has shown that the language is the home of our identity: We become ourselves in the language and through the language. Language, in fact, brings beings out into the open; it “shows” beings, it shapes the way in which beings come to presence. From a complementary perspective, Austin pointed out that we use language to do things as well as to assert things, and that the utterance of a statement like “I promise to do so-and-so” is best understood as doing something – making a promise – rather than making an assertion about anything.

The new comprehension of the performativity of the language, that is its power not simply to describe things, but to function as a form of social action and to effect change in the world, helped theologians to overcome the modern tendency to call the first part of the eucharistic celebration “didactic Mass”. A clear attestation of this instrumental approach to the proclamation of the Word can still be found in the way an authoritative liturgist like J.A. Jungmann presented the articulation of the Mass in the fifties:

The Eucharistic celebration could begin with the preparation of the Oblates and with the Consecration. But already at the end of Christian antiquity it is a constant rule that it begins with an introductory part that is based on the readings. They are, in a certain way, destined to create a vibrant atmosphere of faith before the sacred Mystery is fulfilled once again. We call this instructive part of the celebration a didactic Mass as opposed to the sacrificial one.

The meaning of the Word remains confined to the sphere of a previous instruction which is fundamentally extrinsic to the sacrificial gesture, while the gesture, which properly realizes the sacramental formality, does not show that it has any debt or relationship with the announcement of the *Verbum Dei*. Because of these reasons the treatise *De Eucharistia* developed without paying any attention to the liturgy of the word for many centuries

As long as an instrumental conception of the word and a mechanical (almost automatic) view of the efficacy of the sacraments are maintained, the sacramentality of the word will remain misunderstood.

### 3. Back to the Scriptures

In order to rediscover the biblical roots of the sacramentality of the Word, it is useful to refer first of all to the texts of the Old Testament that deal with the reciprocity between the book and the rite, that is the pericopes that present a proclamation of the Divine Word in a ritual context. These texts are not very numerous, but very relevant. *Ex 24:1-11* stands out in particular. In this passage, the proclamation of the Law takes place within the rite of covenant, of which it constitutes together with the sacrifice (erection of the altar with twelve pillars v. 4 and offering of burnt offerings and sacrifices of communion v.5) one of two poles:

1 Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship at a distance. 2 Moses alone shall come near the Lord; but the others shall not come near, and the people shall not come up with him.” 3 Moses came and told the people all the words of the Lord and all the ordinances; and all the people answered with one voice, and said, “All the words that the Lord has spoken we will do.” 4 And Moses wrote down all the words of the Lord. He rose early in the morning, and built an altar at the foot of the mountain, and set up twelve pillars, corresponding to the twelve tribes of Israel. 5 He sent young men of the people of Israel, who offered burnt offerings and sacrificed oxen as offerings of well-being to the Lord. 6 Moses took half of the blood and put it in basins, and half of the blood he dashed against the altar. 7 Then he took the book of the covenant, and read it in the hearing of the people; and they said, “All that the Lord has spoken we will do, and we will be obedient.” 8 Moses took the blood and dashed it on the people, and said, “See the blood of the covenant that the Lord has made with you in accordance with all these words.” 9 Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, 10 and they saw the God of Israel. Under his feet there was something like a pavement of sapphire stone, like the very heaven for clearness. 11 God did not lay his hand on the chief men of the people of Israel; also, they beheld God, and they ate and drank.

The content of the proclamation provides the conditions placed on Israel for the covenant. This proclamation before the assembly is a kind of echo - and therefore an actualization of what God himself said to Moses. The possibility for the people to “hear” the divine voice that spoke to Moses is mediated by the fact that the divine words were written (v.4 «Moses wrote down all the words of

the Lord») and read (v. 7: « took the book of the covenant and read it in the hearing of the people”). The “book of the covenant” (v.7), in fact, is read as the divine word and the people recognize it as such when they respond: “All that the Lord has spoken we will do, and we will be obedient” (v. 7). The book and Moses (the direct recipient of the word of the Lord, writer of the book and reader in the ritual act) thus appear as elements of the same single mediation, which makes possible the encounter between the divine Word and the people. The sprinkling of the sacrificial blood as well as the banquet of communion that follows seal this meeting: they happen in the same spiritual space that the listening to the Word and the response of obedience have disclosed. The sprinkling and the banquet therefore do not express any salvific automatism, but sanction a correlation between divine revelation and human faith which reading and listening the Word have made possible. Blood and food inscribe, so to speak, this correlation in the body.

The stipulation of the covenant in *Ex 24* stands as a prototype for subsequent resumptions of the same dynamics which the drafting of the book itself makes possible, and to which, indeed, it seems destined, so that the divine Word received by Moses may reach Israel in every generation. Along this way, we encounter *Jos 8:30-35* and *2Kings 23*, which re-propose the gesture of the ritual proclamation and confirm its importance for the covenant. The famous page of *Ne 8* could also be recalled, even if the ritual reading does not take place in the context of a renewal of the covenant. On the whole, in these Old Testament passages the written text is presented as an instrument which through its resumption in the ritual reading allows the original word of the covenant to remain stable over time as a founding element of Israel’s identity. The reading of the sacred text, therefore, does not have a merely didactic or pedagogical meaning, but in some way it procures a salvific effect as it provokes the people’s response of faith to God, which is the heart of the Covenant.

In the New Testament, it is above all to *Lk 4:16-30* – the famous episode in the synagogue of Nazareth – that we must turn to investigate the meaning of the liturgical proclamation of Scripture. This episode, due to its narrative collocation at the beginning of the public life of the Lord and its proleptic anticipation of its dramatic destiny, is a programmatic text. It lets us understand the radical innovation introduced by the fact that the ancient holy Scriptures are now read by Jesus Himself. The text of Luke highlights, as if viewing in a slow-motion, the moments of the ritual act: Jesus “stood up to read” (v. 16), “unrolled” (v. 17b) the scroll, “found the place” (v. 17b) of Isaiah which is quoted (in effect a collage of quotations), “rolled” (v. 20a) the scroll and then “began to say” (v. 21a). On the one hand, Jesus appears in this scene as the image of the perfect Israelite who lives by hearing and authentically practicing the Torah; soon after, however, something new comes forward, something scandalous and surprising: Jesus claims to be the fulfilment of the Word written by the prophets, referring it to his messianic ministry.

He begins his commentary with «Today this Scripture has been fulfilled in your hearing» (v. 21) and thereby introduces a twofold reference. The first concerns the relationship between the past of the prophetic text and the present of its ritual proclamation. In Jesus’ interpretation, what Isaiah had written about the envoy whom God anoints with his Spirit was a word in expectation, waiting to find the One who could relate those words to himself. The scroll had conveyed through the succession of Israel’s generations this prophecy till the Messiah, the Anointed of the Lord, would read it. That future time so long awaited for, Jesus says, is today. That Anointed One is I. The second reference is the link between the word and the hearers: it is in fact a word fulfilled “in your hearing”. The event of revelation is not merely informative, but can only take place by radically involving the assembly to which it is addressed. It is in fact accomplished by soliciting a personal response, that is, by involving a personal act of acceptance. The text discloses its meaning only to the one who is ready to be questioned and challenged.

Clearly, the pivot around which the twofold reference becomes one is the person of Jesus. It is by virtue of Him that the text finds its fulfilment in the ‘today’ of ritual reading. It is still by virtue of Him that it becomes the most demanding, since it is ultimately of Him that it speaks. Only Jesus can offer the true and definitive hermeneutic of the Scriptures that will culminate in the catechesis of the Risen One to the disciples of Emmaus (*Lk 24*). It is not difficult to intuit that, in the context of the experience of the post-Easter community, the Gospel of Luke ultimately wishes to present Christ

as the One who continues to speak his mystery in the Church every time the Word is proclaimed in the liturgical assembly.

#### 4. Theological development

In the light of what has been said so far, the starting point for a theological reflection on the sacramentality of the Word can only be the liturgical practice of the Christian community and more precisely the act of proclaiming Scripture in sacramental celebrations. The ritual act of proclaiming the Word holds within itself two fundamental poles which, in their correlation, provide the essential theoretical elements for the interpretation of our theme.

The first shows the *relativity of the book to an event* that precedes and surpasses it: the living event of God speaking to his people gathered to ratify the covenant with him. This pole signals that the book does not find its root and its aim in itself: it is born from and for something else. The book does not exist to remain a book, but to become the Word again. For this it seeks the Voice, which allows it to implement the task for which it was written. The second pole attests *the absolute necessity of the book*, each time confirming its inescapability for recognising the divine Word and naming, in conformity with the Christological event, the Mystery of God who works in the sacrament. In fact, the religious grammar of the Sacred used in the ritual action needs to be crossed by the Word in order to be oriented in the right direction, fixed *semel pro semper* in its lineaments by the biblical text and recognizable only by the faith born *ex auditu*.

For this reason it must be affirmed that the (biblical) book cannot do without the (sacramental) rite, nor the rite without the book, but their reciprocity is asymmetrical, since it is founded in the priority of the event over the forms of its mediation. This is what we are now briefly trying to show.

The first side of the thesis requires emphasizing an element expressly attested by Scripture, but to which sufficient attention is not always paid: *the fulfilment of the biblical text is not in the text*, but in an *extratextual* event which is precisely the *Christological event*. More precisely, we must affirm with P. Beauchamp that «the fulfillment of the figures is not the life of Christ nor the death of Christ, but the meeting of Christ and the Church». *The fulfillment of the Old Testament is therefore not the New Testament, but rather the event that lies in the middle between the two and to which the New Testament intends to bear witness.*

The episode of the disciples of Emmaus shows that the true meaning of the Scriptures can be discovered only if the hermeneutical horizon of the reader is changed by the impact of the encounter with the Risen Lord. Like a photographic negative, the words of Scripture need the original glow of light that fixed them in order to once again transmit the event that is meant to be said through them. It is not then a matter of going back from the text to the event, bridging the gap between the sign and the referent (an impossible undertaking), but rather of recognizing that only in the presence of the referent can the text be read according to the point of view of the One from which it originates (as its effect). The Eucharist is exactly the place in which the Referent, placing us in communion with his Mystery, makes us sharers in the horizon within which the sacred page can be understood according to its original intentionality.

The second side of the thesis consists in showing that the liturgical action constantly needs to refer to the memory preserved in the biblical text in order to access the truth of the gift that is fulfilled in it. Indeed, if the ritual action stages the grammar of the sacred – which belongs to the ambit of the pre-verbal and has its roots in the symbolism of the body – the divine Word directs that grammar to be understood and practised according to the unheard-of novelty of the Christological event.

The pre-verbal character of the sacred emerges clearly in this text by Ricoeur:

Indeed, the most remarkable thing about the phenomenology of the sacred is that it allows itself to be described as a way of inhabiting space and time. This is why we speak of sacred space, to designate the fact that space is not homogeneous, but delimited - *templum* - and oriented starting from the “centrality” of the sacred place. There are very numerous figures, such as the circle, the square, the cross, the labyrinth, the *mandala*, which have the same power of spatializing, with respect to the sacred [...] All these phenomena [...] attest to the inscription of the sacred more bottom of language. The temporality of the sacred is just as pre-verbal as the spatiality of the sacred [...] The celebration interrupts profane time, just as the temple interrupts space. *Tempus* and *templum*

correspond. The feast is the time in which one lives closest to the gods, in which the effective side of being is shown in the density of time.

However, this ability of the sacred to organize time and space around something that is irreducible to immanence inevitably has a suspended and interlocutory character: the sense of the sacred indicates the space of a possible revelation of the divine, but it does not already coincide with this manifestation. For this reason, its symbolic carries with it an inevitable ambivalence. To realize this, it is enough to consider one of the most recurring symbols in the ritual practices of the most varied religious traditions, which is water. Nothing more than this element evokes the origin as the source of life and fertility, and the devastating power of death, which drags everything into a vortex of destruction; evokes the blessing that descends from heaven and makes the earth fertile and the underground whirlpools that recall the primordial chaos. Its contact therefore purifies and heals, but it can also overwhelm and bury. For this reason, if religions and civilizations have mostly developed along large rivers and have interpreted life as water to be crossed, the meaning they have attributed to this symbol on an anthropological level remains ambivalent.

By developing the symbolism of water in the history of Israel, the biblical text however directs its interpretation. Its deepest meaning will become legible in the story of Jesus, who begins his mission in the waters of the Jordan and completes it by the outpouring of blood and water from his side. Scripture thus comes to shape the sacramental rite in a decisive way, since the symbolic gesture of using water is qualified by the Word which challenges the decision of faith: the death and resurrection of the Lord are the source of life and the eschatological washing of salvation. Faith is not adhering to an idea but being immersed in the paschal mystery of Jesus. The Word proclaims it and the ritual symbol realizes it.

When in the rite the *verbum* is added to the *elementum* to constitute the *sacramentum*, we have what Ricoeur calls “the mutation of the sacred ritual into a kerygmatic regime”. The *verbum*, joining the material element, fully intercepts the world of bodily experience, with its symbolic codes, its emotions, its roots in a culture. But this world is crossed by the announcement of the kerygma, which like a sword pierces human experience and proclaims the need for a decision of absolute value.

In the light of these considerations, the sacramentality of the Word must be understood as the *constitutive role that the proclamation of Scripture has so that the Christian sacramental economy is realized according to the intention of the Lord*, as the place of a filial relationship with the Abba of Jesus in the power of his Spirit. Without the bodily implication of the religious symbol, the Word would fall upon the human being from above, but it would not pass through what man experiences in his worldly roots; conversely, without the proclamation of the Word which testifies to the Christological event as the exceeding fulfillment of every religious expectation and calls to adherence to faith, the rite would risk remaining a prisoner of a vision of the numinous not inhabited by the Gospel of grace.

The sacramentality of the Word is the quality by which Scripture is originally intended for liturgical proclamation, in which it returns to become a living event of the saying of God, to orient the symbolism of the Christian rite according to the radical explosive novelty of the Gospel, which goes beyond any religious logic. The Word is not in itself a “sacrament” - an eighth mediation that joins the elements of the septenary - but a constitutive element of the ritual action of the Church, so that the sacramental effectiveness of faith is fully realized in it.