

Sacraments of Vocation
Sacraments at the Service of Communion
Holy Orders
Matrimony

1



Grace
Participation in the life of God
(CCC 1997)

2

Grace

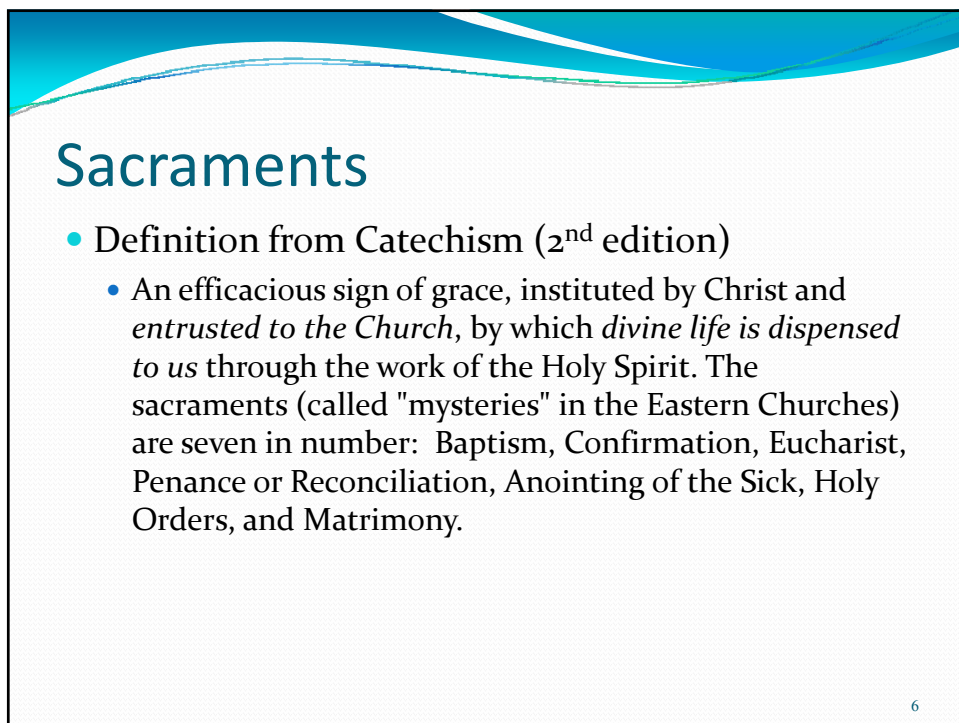
- Definition from Catechism (2nd edition)
 - The free and undeserved **gift** that God gives us to respond to our vocation to become his adopted children. As **sanctifying grace**, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As **actual grace**, God gives us the help to conform our lives to his will. **Sacramental grace and special graces** (charisms, the grace of one's state of life) are **gifts** of the Holy Spirit to help us live out our Christian vocation. (CCC 1996, 2000, 654)

3

Compendium of the Catechism

- **231. What is sacramental grace?**
 - Sacramental grace is the grace of the Holy Spirit which is given by Christ and is proper to each sacrament. This grace helps the faithful in their journey toward holiness and so assists the Church as well to grow in charity and in her witness to the world. (CCC 1129, 1131; 1134, 2003)

4



Sacraments

- Catechism of the Catholic Church (1076):
 - The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit. The gift of the Spirit ushers in a new era in the dispensation of the mystery - the age of the Church, during which *Christ manifests, makes present, and communicates his work of salvation through the liturgy of the Church, until He comes.*

7

Sacraments

- Catechism of the Catholic Church (1076 cont'd):
 - In this age of the Church Christ now lives and acts in and with His Church, in a new way appropriate to this new age. *He acts through the sacraments* in what the common Tradition of the East and the West calls the “sacramental economy”; this is the communication or dispensation of the fruits of Christ’s Paschal Mystery in the celebration of the Church’s sacramental liturgy.

8

Sacraments

- Catechism of the Catholic Church (1129):
 - The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. Sacramental grace is the grace of the Holy Spirit, given by Christ and proper to each sacrament . . . The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.

9

US Catholic Catechism

- The Sacraments (pages 168-170)
 - Sacraments have a visible and invisible reality, a reality open to all the human senses but grasped in its God-given depths with the eyes of faith
 - The visible reality we see in the Sacraments is their outward expression, the form they take, and the way in which they are administered and received
 - The invisible reality we cannot "see" is God's grace, his gracious initiative in redeeming us through the death and Resurrection of his Son. His initiative is called grace because it is the free and loving gift by which he offers people a share in his life, and shows us his favor and will for our salvation. Our response to the grace of God's initiative is itself a grace or gift from God by which we can imitate Christ in our daily lives.

10

US Catholic Catechism

- The Sacraments (pages 168-170):
 - The saving words and deeds of Jesus Christ are the foundation of what he would communicate in the Sacraments through the ministers of the Church. Guided by the Holy Spirit, the Church recognizes the existence of Seven Sacraments instituted by the Lord:
 - *Sacraments of Initiation*: Baptism, Confirmation, Eucharist
 - *Sacraments of Healing*: Penance and Reconciliation, Anointing of the Sick
 - *Sacraments at the Service of Communion*: Holy Orders, Matrimony

11

Christian Initiation

- General Introduction (Rite of Baptism)
 - Through the sacraments of Christian initiation men and women are freed from the power of darkness. With Christ they die, are buried and rise again. They receive the Spirit of adoption which makes them God's sons and daughters and, with the entire people of God, they celebrate the memorial of the Lord's death and resurrection.

12

Christian Initiation

- General Introduction (Rite of Baptism)
 - The three sacraments of Christian initiation closely combine to bring the faithful to the full stature of Christ and to enable them to carry out the mission of the entire people of God in the Church and in the world.

13

Sacraments at the Service of Communion and Mission

14

Catechism of the Catholic Church

- 1533 Baptism, Confirmation, and Eucharist are sacraments of Christian initiation. They ground the common vocation of all Christ's disciples, a vocation to holiness and to the mission of evangelizing the world. They confer the graces needed for the life according to the Spirit during this life as pilgrims on the march towards the homeland.

15

Catechism of the Catholic Church

- 1534 Two other sacraments, *Holy Orders and Matrimony*, are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God.

16

Catechism of the Catholic Church

- 1535 Through these sacraments *those already consecrated by Baptism and Confirmation* for the common priesthood of all the faithful can receive particular consecrations. *Those who receive the sacrament of Holy Orders are consecrated in Christ's name "to feed the Church by the word and grace of God." On their part, "Christian spouses are fortified and, as it were, consecrated for the duties and dignity of their state by a special sacrament."*

17

The Sacrament of Holy Orders

18

Holy Orders

- **322. What is the sacrament of Holy Orders?**
 - It is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the *Church* until the end of time. (CCC 1536)
 - 1536 . . . thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate.
 - 873 . . . in the Church there is diversity of ministry but unity of mission. To the apostles and their successors Christ has entrusted the office of teaching, sanctifying and governing in his name and by his power. But the laity are made to share in the priestly, prophetic, and kingly office of Christ; they have therefore, in the Church and in the world, their own assignment in the mission of the whole People of God.

19

Hierarchical Constitution of the Church

- **874** Christ is himself the source of ministry in the Church. He instituted the Church. He gave her authority and mission, orientation and goal:
 - In order to shepherd the People of God and to increase its numbers without cease, Christ the Lord set up in his Church a variety of offices which aim at the good of the whole body. The holders of office, who are invested with a sacred power, are, in fact, dedicated to promoting the interests of their brethren, so that all who belong to the People of God . . . may attain to salvation. (*Lumen Gentium*, Vatican Council II)

20

Hierarchical Constitution of the Church

- 875 . . . No one can give himself the mandate and the mission to proclaim the Gospel. The one sent by the Lord does not speak and act on his own authority, but by virtue of Christ's authority; not as a member of the community, but speaking to it in the name of Christ. No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace, authorized and empowered by Christ. From him, they receive the mission and faculty ("the sacred power") to act in persona Christi Capitis.
 - Romans 10:14-17

21

Hierarchical Constitution of the Church

- 876 Intrinsically linked to the sacramental nature of ecclesial ministry is its character as service. Entirely dependent on Christ who gives mission and authority, ministers are truly "slaves of Christ," in the image of him who freely took "the form of a slave" for us. Because the word and grace of which they are ministers are not their own, but are given to them by Christ for the sake of others, they must freely become the slaves of all.
 - Romans 1:1
 - Philippians 2:7
 - 1 Corinthians 9:19

22

Hierarchical Constitution of the Church

- 877 . . .it belongs to the sacramental nature of ecclesial ministry that it have a *collegial* character . . . every bishop exercises his ministry from within the episcopal college, in communion with the bishop of Rome, the successor of St. Peter and head of the college. So also priests exercise their ministry from within the presbyterium of the diocese, under the direction of their bishop.
- 878 . . . it belongs to the sacramental nature of ecclesial ministry that it have a *personal* character. Although Chnst's ministers act in communion with one another, they also always act in a personal way. Each one is called personally: "You, follow me."
 - John 21:22; John 1:4; Matthew 4:19-21

23

Hierarchical Constitution of the Church

- 879 Sacramental ministry in the Church, then, is at once a collegial and a personal service, exercised in the name of Christ. This is evidenced by the bonds between the episcopal college and its head, the successor of St. Peter, and in the relationship between the bishop's pastoral responsibility for his particular church and the common solicitude of the episcopal college for the universal Church.

24

Sacrament of Holy Orders (Compendium)

- **323. Why is this sacrament called Holy Orders?**
 - Orders designates an ecclesial body into which one enters by means of a special consecration (ordination). Through a special gift of the Holy Spirit, this sacrament enables the ordained to exercise a sacred power in the name and with the authority of Christ for the service of the People of God. (CCC 1537-1538)

25

Sacrament of Holy Orders (Compendium)

- **324. What place does the sacrament of Holy Orders have in the divine plan of salvation?**
 - This sacrament was prefigured in the Old Covenant in the service of the Levites, in the priesthood of Aaron, and in the institution of the seventy “Elders” (Numbers 11:25). These prefigurations find their fulfillment in Christ Jesus who by the sacrifice of the cross is the “one mediator between God and man” (1 Timothy 2:5), the “High Priest according to the order of Melchizedek” (Hebrews 5:10). The one priesthood of Christ is made present in the ministerial priesthood. (CCC 1539-1546; 1590-1591)

26

Sacrament of Holy Orders (CCC)

- 1541 The liturgy of the Church, however, sees in the priesthood of Aaron and the service of the Levites, as in the institution of the seventy elders, a prefiguring of the ordained ministry of the New Covenant. Thus in the Latin Rite the Church prays in the consecratory preface of the ordination of bishops:

God the Father of our Lord Jesus Christ,
 by your gracious word
 you have established the plan of your Church.
 From the beginning,
 you chose the descendants of Abraham to be your holy nation.
 You established rulers and priests
 and did not leave your sanctuary without ministers to serve you....

27

Sacrament of Holy Orders (CCC)

- 1542 At the ordination of priests, the Church prays:

Lord, holy Father, . . .
 when you had appointed high priests to rule your people,
 you chose other men next to them in rank and dignity
 to be with them and to help them in their task...
 you extended the spirit of Moses to seventy wise men...
 You shared among the sons of Aaron
 the fullness of their father's power.

28

Sacrament of Holy Orders (CCC)

- 1543 In the consecratory prayer for ordination of deacons, the Church confesses:

Almighty God . . .
 You make the Church, Christ's body,
 grow to its full stature as a new and greater temple.
 You enrich it with every kind of grace
 and perfect it with a diversity of members
 to serve the whole body in a wonderful pattern of unity.
 You established a threefold ministry of worship and service,
 for the glory of your name.
 As ministers of your tabernacle you chose the sons of Levi
 and gave them your blessing as their everlasting inheritance.

29

Sacrament of Holy Orders (Compendium)

- **325. What are the degrees that make up the sacrament of Holy Orders?**
 - The sacrament of Holy Orders is composed of three degrees which are irreplaceable for the organic structure of the Church: the episcopate, the presbyterate and the diaconate. (CCC 1554; 1593)

30

Sacrament of Holy Orders (Compendium)

- **326. What is the effect of episcopal ordination?**
 - Episcopal ordination confers the fullness of the sacrament of Holy Orders. It makes the bishop a legitimate successor of the apostles and integrates him into the episcopal college to share with the Pope and the other bishops care for all the churches. It confers on him the offices of teaching, sanctifying, and ruling. (CCC 1557-1558)

31

Sacrament of Holy Orders (Compendium)

- **327. What is the office confided to a Bishop in a particular Church?**
 - The bishop to whom the care of a particular Church is entrusted is the visible head and foundation of unity for that Church. For the sake of that Church, as vicar of Christ, he fulfills the office of shepherd and is assisted by his own priests and deacons. (CCC 1560-1561)

32

Sacrament of Holy Orders (Compendium)

- **328. What is the effect of ordination to the priesthood?**
 - The anointing of the Spirit seals the priest with an indelible, spiritual character that configures him to Christ the priest and enables him to act in the name of Christ the Head. As a co-worker of the order of bishops he is consecrated to preach the Gospel, to celebrate divine worship, especially the Eucharist from which his ministry draws its strength, and to be a shepherd of the faithful. (CCC 1562-1567; 1595)

33

Sacrament of Holy Orders (Compendium)

- **329. How does a priest carry out his proper ministry?**
 - A priest, although ordained for a universal mission, exercises his ministry in a particular Church. This ministry is pursued in sacramental brotherhood with other priests who form the “presbyterate”. In communion with the bishop, and depending upon him, they bear responsibility for the particular Church. (CCC 1568)

34

Sacrament of Holy Orders (Compendium)

- **330. What is the effect of the ordination to the diaconate?**
 - The deacon, configured to Christ the servant of all, is ordained for service to the Church. He carries out this service under the authority of his proper bishop by the ministry of the Word, of divine worship, of pastoral care and of charity. (CCC 1569-1571; 1596)

35

Sacrament of Holy Orders (Compendium)

- **331. How is the sacrament of Holy Orders celebrated?**
 - The sacrament of Holy Orders is conferred, in each of its three degrees, by *means of the imposition of hands* on the head of the ordinand by the Bishop who pronounces *the solemn prayer of consecration*. With this prayer he asks God on behalf of the ordinand for the *special outpouring of the Holy Spirit and for the gifts of the Spirit proper to the ministry to which he is being ordained*. (CCC 1572-1574; 1597)

36

Sacrament of Holy Orders (CCC)

- 1574 . . . additional rites surround the celebration
 - initial rites - presentation and election of the ordinand, instruction by the bishop, examination of the candidate, litany of the saints - attest that the choice of the candidate is made in keeping with the practice of the Church and prepare for the solemn act of consecration

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Sacrament of Holy Orders (CCC)

- 1574 . . . additional rites surround the celebration
 - Several rites symbolically express and complete the mystery accomplished
 - Bishop and priest - anointing with holy chrism, a sign of the special anointing of the Holy Spirit who makes their ministry fruitful
 - Bishop - giving the book of the Gospels, the ring, the miter, and the crozier as the sign of his apostolic mission to proclaim the Word of God, of his fidelity to the Church, the bride of Christ, and his office as shepherd of the Lord's flock
 - Priest - presentation to the priest of the paten and chalice, "the offering of the holy people" which he is called to present to God
 - Deacon - giving the book of the Gospels to the deacon who has just received the mission to proclaim the Gospel of Christ

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Sacrament of Holy Orders (Compendium)

- **332. Who can confer this sacrament?**
 - Only validly ordained bishops, as successors of the apostles, can confer the sacrament of Holy Orders. (CCC 1575-1576; 1600)
- **333. Who can receive this sacrament?**
 - This sacrament can only be validly received by a baptized man. The Church recognizes herself as bound by this choice made by the Lord Himself. No one can demand to receive the sacrament of Holy Orders, but must be judged suitable for the ministry by the authorities of the Church. (CCC 1577-1578; 1598)

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Sacrament of Holy Orders (Compendium)

- **334. Is it necessary to be celibate to receive the sacrament of Holy Orders?**
 - It is always necessary to be celibate for the episcopacy. For the priesthood in the Latin Church men who are practicing Catholics and celibate are chosen, men who intend to continue to live a celibate life “for the kingdom of heaven” (Matthew 19:12). In the Eastern Churches marriage is not permitted after one has been ordained. Married men can be ordained to the permanent diaconate. (CCC 1579-1580; 1599)

40

Catholic Eastern Churches

The Armenian Catholic Church (Patriarchate)
 The Coptic Catholic Church (Patriarchate)
 The Ethiopian/Eritrean Catholic Church (Metropolitanate)
 The Syro-Malankara Catholic Church (Major Archepiscopate)
 The Syrian Catholic Church (Patriarchate)
 The Maronite Catholic Church (Patriarchate)
 The Chaldean Catholic Church (Patriarchate)
 The Syro-Malabar Catholic Church (Major Archepiscopate)
 The Melkite Greek Catholic Church (Patriarchate)
 The Ukrainian Greek Catholic Church (Major Archepiscopate)
 The Ruthenian Byzantine Catholic Church (Metropolitanate in USA)
 The Romanian Greek Catholic Church (Major Archepiscopate)
 The Hungarian Byzantine Catholic Church
 The Albanian Byzantine Catholic Church

CNEWA.ORG - Catholic Near East Welfare Association.

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Sacrament of Holy Orders (Compendium)

- **335. What are the effects of the sacrament of Holy Orders?**
 - This sacrament yields a special outpouring of the Holy Spirit which configures the recipient to Christ in his triple office as Priest, Prophet, and King, according to the respective degrees of the sacrament. Ordination confers *an indelible spiritual character and therefore cannot be repeated or conferred for a limited time.* (CCC 1581-1589)

42

Sacrament of Holy Orders (CCC)

- 1591 The whole Church is a priestly people. Through Baptism all the faithful share in the priesthood of Christ . . . "common priesthood of the faithful." . . . there exists another participation in the mission of Christ: the ministry conferred by the sacrament of Holy Orders, where the task is to serve in the name and in the person of Christ the Head in the midst of the community.
- 1592 The ministerial priesthood . . . confers a sacred power for the service of the faithful. The ordained ministers exercise their service for the People of God by teaching, divine worship, and pastoral governance.

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The Sacrament of Matrimony

44

Compendium of the Catechism

- **321. What are the sacraments at the service of communion and mission?**
 - Two sacraments, Holy Orders and Matrimony, confer a special grace for a particular mission in the Church to serve and build up the People of God. These sacraments contribute in a special way to ecclesial communion and to the salvation of others. (CCC 1533-1535)

45

Sacrament of Matrimony (Compendium)

- **337. What is the plan of God regarding man and woman?**
 - God who is love and who created man and woman for love has called them to love. By creating man and woman he called them to an intimate communion of life and of love in marriage: “So that they are no longer two, but one flesh” (Matthew 19:6). God said to them in blessing “Be fruitful and multiply” (Genesis 1:28). (CCC 1601-1605)

46

Sacrament of Matrimony (CCC)

- 1601 "The matrimonial *covenant*, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this *covenant* between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."

47

Sacrament of Matrimony (CCC)

- 1602 Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding-feast of the Lamb." (Revelation 19:7,9) Scripture speaks throughout of marriage and its "mystery," its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal "in the Lord" in the New Covenant of Christ and the Church.

48

Sacrament of Matrimony (CCC)

- 1603 "The *intimate community of life and love* which constitutes the married state has been established by the Creator and endowed by him with its own proper laws. . . God himself is the author of marriage." . . .
"The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life."

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Sacrament of Matrimony (CCC)

- 1604 God who created man out of love also calls him to *love the fundamental and innate vocation of every human being*. For man is created in the image and likeness of God who is himself love. *Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man.*

50

Sacrament of Matrimony (CCC)

- 1659 St. Paul said: "Husbands, love your wives, as Christ loved the Church . . . This is a great mystery, and I mean in reference to Christ and the Church" (Ephesians 5:25,32).
- 1660 The marriage *covenant*, by which a man and a woman form with each other an *intimate communion of life and love*, has been founded and endowed with its own special laws by the Creator. By its very nature it is ordered to the good of the couple, as well as to the generation and education of children. Christ the Lord raised marriage between the baptized to the dignity of a sacrament.

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Sacrament of Matrimony (Compendium)

- **339. How does sin threaten marriage?**
 - Because of original sin, which caused a rupture in the God-given communion between man and woman, the union of marriage is very often threatened by discord and infidelity. However, God in his infinite mercy gives to man and woman the grace to bring the union of their lives into accord with the original divine plan. (CCC 1606-1608)
 - 1607 . . . the disorder we notice so painfully *does not stem from the nature of man and woman, nor from the nature of their relations, but from sin.* . . .

52

Sacrament of Matrimony (Compendium)

- 340. What does the Old Testament teach about marriage?
 - God helped his people above all through the teaching of the Law and the Prophets to deepen progressively their understanding of the unity and indissolubility of marriage. The *nuptial covenant of God with Israel prepared for and prefigured the new covenant established by Jesus Christ the Son of God, with his spouse, the Church.* (CCC 1609-1611)

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Sacrament of Matrimony (CCC)

- 1611 Seeing God's covenant with Israel in the image of exclusive and faithful married love, the *prophets* prepared the Chosen People's conscience for a deepened understanding of the unity and indissolubility of marriage . . . The books of *Ruth and Tobit* bear moving witness to an elevated sense of marriage . . . Tradition has always seen in the *Song of Solomon* a unique expression of human love, a pure reflection of God's love
 - Hosea 1-3
 - Isaiah 54; 62*
 - Jeremiah 2-3; 31
 - Ezekiel 16; 23
 - Malachi 2:13-17

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Sacrament of Matrimony (Compendium)

- **341. What new element did Christ give to Matrimony?**
 - Christ not only restored the original order of matrimony but raised it to the dignity of a sacrament, giving spouses a special grace to live out their marriage as a symbol of Christ's love for his bride the Church: "Husbands, love your wives as Christ loves the Church" (Ephesians 5:25). (CCC 1612-1617; 1661)
 - 1613 On the threshold of his public *life Jesus performs his first sign - at his mother's request - during a wedding feast*. The Church attaches great importance to Jesus' presence at the wedding at Cana. She sees in it the confirmation of the goodness of marriage and the proclamation that thenceforth marriage will be an efficacious sign of Christ's presence. (John 2:1-11)

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Sacrament of Matrimony (CCC)

- 1615 This unequivocal insistence on the indissolubility of the marriage bond may have left some perplexed and could seem to be a demand impossible to realize. However, *Jesus . . . himself gives the strength and grace to live marriage in the new dimension of the Reign of God . . . this grace of Christian marriage is a fruit of Christ's cross, the source of all Christian life.*
- 1616 This is what the Apostle Paul makes clear when he says: "Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her," adding at once, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. This is a great mystery, and I mean in reference to Christ and the Church." (Ephesians 5:25-26,31-32)

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Sacrament of Matrimony (CCC)

- 1617 The entire Christian life bears the mark of the spousal love of Christ and the Church. Already Baptism, the entry into the People of God, is a nuptial mystery . . . which precedes the wedding feast, the Eucharist. . .
- 1661 The sacrament of Matrimony signifies the union of Christ and the Church. It gives spouses the grace to love each other with the love with which Christ has loved his Church; the grace of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life.

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Sacrament of Matrimony (Compendium)

- **343. How is the sacrament of Matrimony celebrated?**
- Since Matrimony establishes spouses in a public state of life in the Church, its liturgical celebration is public, taking place in the presence of a priest (or of a witness authorized by the Church) and other witnesses. (CCC 1621-1624)
 - 1621 . . . celebration of marriage between two Catholic faithful normally takes place during Holy Mass, because of the connection of all the sacraments with the Paschal mystery of Christ. . . so that, communicating in the same Body and the same Blood of Christ, they may form but "one body" in Christ. (1 Corinthians 10:17)
 - 1623 . . . it is ordinarily understood that the *spouses, as ministers of Christ's grace, mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church*

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Sacrament of Matrimony (Compendium)

- **344. What is matrimonial consent?**
 - Matrimonial consent is given when a man and a woman manifest *the will* to give themselves to each other *irrevocably* in order to live a *covenant* of faithful and fruitful love. Since consent constitutes Matrimony, it is indispensable and irreplaceable. For a valid marriage the consent must have as its object true Matrimony, and be a human act which is conscious and free and not determined by duress or coercion. (CCC 1625-1632; 1662-1663)
 - 1628 The consent must be an act of the will of each of the contracting parties, free of coercion or grave external fear. . . If this freedom is lacking the marriage is invalid.
 - 1629 . . . the Church, after an examination of the situation by the competent ecclesiastical tribunal, can declare the nullity of a marriage . . . in this case the contracting parties are free to marry

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Sacrament of Matrimony (Compendium)

- **345. What is required when one of the spouses is not a Catholic?**
 - A mixed marriage (Catholic and a baptized non-Catholic) needs for liceity the permission of ecclesiastical authority. In a case of disparity of cult (Catholic and a non-baptized person) a dispensation is required for validity. In both cases, it is essential that the spouses do not exclude the acceptance of the essential ends and properties of marriage. It is also necessary for the Catholic party to accept the obligation, of which the non-Catholic party has been advised, to persevere in the faith and to assure the baptism and Catholic education of their children. (CCC 1633-1637)

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Sacrament of Matrimony (CCC)

- 1637 In marriages with *disparity of cult* the Catholic spouse has a particular task: “For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband.” It is a great joy for the Christian spouse and for the Church if this "consecration" should lead to the free conversion of the other spouse . . . Sincere married love, the humble and patient practice of the family virtues, and perseverance in prayer can prepare the non-believing spouse to accept the grace of conversion.

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Sacrament of Matrimony (Compendium)

- **346. What are the effects of the sacrament of Matrimony?**
 - The sacrament of Matrimony establishes a perpetual and exclusive bond between the spouses. God himself seals the consent of the spouses. Therefore, a marriage which is ratified and consummated between baptized persons can never be dissolved. Furthermore, this sacrament bestows upon the spouses the grace necessary to attain holiness in their married life and to accept responsibly the gift of children and provide for their education. (CCC 1638-1642)

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Sacrament of Matrimony (CCC)

- 1642 Christ is the source of this grace . . . In the joys of their love and family life he gives them here on earth a foretaste of the wedding feast of the Lamb:
 - How can I ever express the happiness of a marriage joined by the Church, strengthened by an offering, sealed by a blessing, announced by angels, and ratified by the Father? . . . How wonderful the bond between two believers, now one in hope, one in desire, one in discipline, one in the same service! They are both children of one Father and servants of the same Master, undivided in spirit and flesh, truly two in one flesh. Where the flesh is one, one also is the spirit. (Tertullian)

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Sacrament of Matrimony (Compendium)

- **350. Why is the Christian family called a domestic church?**
 - The Christian family is called the domestic church because the family manifests and lives out the communal and familial nature of the Church as the family of God. Each family member, in accord with their own role, exercises the baptismal priesthood and contributes toward making the family a community of grace and of prayer, a school of human and Christian virtue and the place where the faith is first proclaimed to children. (CCC 1655-1658; 1666)

64

Sacrament of Matrimony (CCC)

- 1655 Christ chose to be born and grow up in the bosom of the holy family of Joseph and Mary. the Church is nothing other than "the family of God."
- 1656 In our own time, in a world often alien and even hostile to faith, *believing families are of primary importance as centers of living, radiant faith.* For this reason *the Second Vatican Council*, using an ancient expression, *calls the family the Ecclesia domestica.* It is in the bosom of the family that parents are "by word and example . . . the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation."

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The Rite of Marriage

- Opening Prayer
- Prayer after Communion
- Nuptial Blessing

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