

## **The Sacraments at the Service of Communion**

*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. – CCC 1534*

### **Sacraments of “Consecration”**

- Directed to salvation of others
  - Holy Orders: toward the faithful
  - Matrimony: toward spouse, family

#### **Sacrament of Holy Orders**

- Holy Orders 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: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate.
  1. Sacrament (visible sign)
    - a. Instituted by Christ
    - b. In the Church
    - c. Until end of time
    - d. Apostolic ministry
  2. Three degrees of Holy Orders
    - a. A priestly hierarchy rooted in Scripture
      - Bishop
      - Priests
      - Deacons
  3. To do what?

Instituted to proclaim the Word of God and to restore communion with God by sacrifices and prayer, this priesthood nevertheless remains powerless to bring about salvation, needing to repeat its sacrifices ceaselessly and being unable to achieve a definitive sanctification, which only the sacrifice of Christ would accomplish. (Heb 5, 7, 10)
  4. CCC 154

5. New Testament: Jesus “orders” his followers:
  - a. One (Jesus/Moses)
  - b. One (Peter/Aaron)
  - c. 3 (Peter, James, John/Aaron, Nadab, Abihu)
  - d. 12 (12 Apostles/twelve tribes)
  - e. 70 (Sent by both Jesus and Moses (Num 11))
6. Old Testament backdrop:
  - a. Exodus 24
  - b. typology for Jesus’ New Priesthood
  - c. Distinction between laity and priests
  - d. Priests offering sacrifice and ritual meal
  - e. Institution of a new covenant
  - f. Parallels to Jesus’ actions
7. New Testament: Jesus “orders” his followers:
  - a. Bishops (type: Aaron, his sons)
  - b. Priests (type: the “seventy”)
  - c. Deacons (type: the Levites)
8. New Covenant priesthood rooted in the Priesthood of Jesus Christ himself
  - a. See CCC 1545
9. KEY DISTINCTION:
  - a. Ministerial and Common Priesthood
  - b. Two participations in the one priesthood of Christ (CCC 1546)
  - c. “They differ essentially.” (CCC 1547)
  - d. How?

**How two “participations” different?**

1. Ministerial (or “exterior”) priesthood ordered to common priesthood
  - a. Christ builds up His Church through the Priesthood
  - b. So it is a sacrament (visible sign within the Church)
2. Priest acts in persona Christi capitis
  - a. In the person of Christ the head (CCC 1548)
    - i. Head: source of the Church’s life, one body with her
    - ii. Mediator between Church and Christ
    - iii. Mediator between men and God (in Christ)
    - iv. Only Priest confects the Eucharist
  - b. The presence Christ made visible (CCC 1549)

- c. Bishop is a type of the Father
- d. "In persona Christi" refers specifically to sacramental actions
- 3. Priest acts in the name of the whole Church
  - a. Does NOT mean priest is a delegate of the community
  - b. It does mean he is a representative of the WHOLE CHURCH because he represents Christ (CCC 1553)

### **Celebration of the Sacrament of Holy Orders**

- 1. Matter: laying on of hands (CCC 1573)
- 2. Form: prayer of consecration
  - a. Conferred to priests/deacons only by a Bishop, to a bishop by two bishops (CCC 1572)
  - b. Guarantees Apostolic Succession (575-576)
- 3. Recipient of the Sacrament
  - a. Only a baptized man (CCC 1577)
    - Official argument: Christ's will
    - Other logical reasons follow given sacramental (visible, exterior, fleshly) character
    - A gift received (CCC 1578): given only to a few men yet for the whole Church (ordered to the Common Priesthood)

### **Effects of Sacrament**

- 1. The indelible character CCC 1581
- 2. Cannot be repeated
- 3. Spiritual character
- 4. Principle: to act as a priest you have to be a priest
- 5. Priests are priests in heaven: cf Rev 14
  - (Celibate men who alone sing the song of the lamb)

Pause!

■ Questions or comments regarding Holy Orders?

## **Holy Matrimony**

*"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."* CCC 1601

## Holy Matrimony

1. The dignity of a sacrament
  - a. Marriage exists since the beginning as a natural bond
  - b. Marriage is from God (CCC 1603)
  - c. The sacrament is a supernatural bond from Christ
2. A “Covenant”
  - a. A sacred family bond
  - b. Exchange of persons, not goods
3. Key text in Scripture: Mark 10  
“...what God has joined...”
  - a. A supernatural act by God
  - b. Disciples are confused: Jesus is instituting a Sacrament
  - c. Indissolubility: a logical consequence of Holy Matrimony
4. A sign of Christ’s union with the Church
  - a. Christ’s first miracle at a wedding (CCC 1615)
  - b. Indissolubility: Christ will not leave his Church
5. Key text: Ephesians 5 (cf CCC 1616)
  - a. A “great mystery”: reference to Christ and the Church
  - b. Christ and the Church IS NUPTIAL (CCC 1617)

## Celebration of Holy Matrimony

1. Normally during Holy Mass (CCC 1621)/exceptions
  - a. Eucharist as source
  - b. Reception of sacrament of penance
2. Spouses are the ministers of the sacrament through their consent (CCC 1625)
  - a. One man and one woman
  - b. Free
  - c. Faithful
  - d. Fruitful
3. Matter and form: the mutual giving and accepting of consent by the spouses
  - a. Matter=love of the couple
  - b. Form=I N take you N for my lawful wedded spouse etc.
  - c. Conjugal act consummates the marriage

4. Four key/cool points (CCC 1631)
  - a. Matrimony is a liturgical act
  - b. Is an ecclesial order
  - c. A state of life in the Church
  - d. Public character
5. Effects of Matrimony See CCC 1638 ff
  - a. A BOND !!! (real, invisible)
  - b. Strength for duties, special gifts
  - c. Grace to attain holiness
  - d. Encounter with Christ, God (ccc 1642)
  - e. Children: the “crowning glory” of matrimony (CCC 1652)
  - f. Grace to hand faith on to kids

### **CONCLUSION!**

- Sacraments: powers that flow from the body of Christ!
- The power to know and grow in God’s own triune life, who became flesh for our sake.

Final Assignment:

*Your protestant friend, a 45 yr old teacher, tells you that he doesn’t understand why Catholics have to “do all these rituals to be close to God.” He says Jesus came to “set us free from all that stuff.” Write an email response to your friend in which you explain the Catholic view of the “Sacramental economy”. Build your argument around two distinct reasons to explain why the Sacraments are logical and/or essential.*

- Email it to [frkieran@stacc.net](mailto:frkieran@stacc.net) by 12/17/13 at midnight