

Name _____

Unit 5 Reading Guide

The Sacraments at the Service of Communion

Chapter 11: The Sacrament of Holy Orders

Article 42: Consecrated to God's People

1. We begin our life in the Church as followers of Christ through the Sacraments of Christian initiation—
_____, _____, and the _____. These sacraments are in themselves a
_____, a _____, to personal holiness and to participation in the spread of the Good
News of Jesus Christ to all the world. Two other sacraments—_____—
_____—give
the grace and strength to serve others through specific vocations. These two sacraments are the
_____ and the _____.
2. The ministerial priesthood gives a sacred power through the _____
_____ to serve the Church, helping all of us to fulfill our baptismal call.
This ministry serves the _____ in the name of Christ
and represents Christ within the community of the _____.
3. Those ordained to the ministerial priesthood (_____, who are also priests) are called to be “ _____”: to serve and to lead the
Church by teaching the Word of God, by offering divine worship in the _____, and by governing
the Church as representatives of Christ, who is the Head of the Church. . . . _____ are also
ordained for service in the Church through the _____,
_____, but they do not participate in the ministerial priesthood.
4. The _____ is the sacrament by which
baptized men are ordained for _____ in the Church as _____,
_____, or _____. Today, we reserve the term *ordination* for the _____,
_____, through which men are integrated into one of
three Holy Orders: bishop, priest, or deacon.



5. The rites of ordination for _____, _____, and _____ include references to the priesthood of the _____. At the ordination of _____, reference is made to God's plan for salvation from the beginning. . . . Jesus fulfilled the priesthood of the _____ through his institution of the _____. For Jesus Christ, our _____, has entered not the earthly sanctuary of the Old Covenant but _____ itself. His sacrifice was not the _____, but his _____. This is the sacrifice of the _____ that conquered sin and brought salvation.

6. The institution of the _____ flows from Jesus' institution of the Church. We can see this in Scripture in such accounts as the naming of _____ as the rock upon which the Church would be built, the choosing of the _____, and the command to _____ by going out and baptizing and teaching. The priesthood is the sacrament of _____. It is Christ's gift to the Church of his own authority and mission for the good of the whole Body of Christ. Through this sacrament, Christ's mission entrusted to his _____ can be carried out in the Church until the end of time.

Article 43: The Priesthood of the New Covenant

1. Unlike the _____, whose office lasted only as long as they were alive, Jesus' priesthood does not pass away because he will _____. In addition, Jesus will _____ offer sacrifices day after day like the high priests of the _____, because he offered himself once and for all as *the* sacrifice.

2. After the Resurrection of Christ, the Apostles understood that everything the _____ of the _____ pointed toward found its fulfillment in _____. Because we are baptized, we all participate in the _____ of Christ. Yet each _____ and _____ participates uniquely in this priesthood of Christ. The uniqueness of the _____ lies in its call and commitment to serve the entire Church and to help all Christians live a life of grace in union with Jesus Christ.

3. This unique participation in the priesthood of Christ and the leadership role that _____ and _____ play in community life does not make them more important in the eyes of God than any other person. . . . The _____ is different in its essence from the _____ of all the baptized. It isn't that bishops and priests have _____ than the laity; they have a *different* priesthood, one that gives them _____ that no layperson can fulfill. These responsibilities fall into three areas: _____, _____, and _____.



4. _____ is the head of the Church. He is the _____ who has offered his life as a sacrifice, once and for all. He is the _____ who cares for his flock. He is the _____. The _____, through his service to God's people, makes the presence of Christ—as High Priest, Shepherd, and Teacher—_____. This does not mean that the bishop, priest, or deacon is _____ as Christ is _____. Because the ordained minister is human, he is not always a perfect model of Christ. And because of their leadership roles, bishops, priests, and deacons can greatly help the Church and the spread of the _____. In the sacraments, however, . . . the _____ of the minister do not _____ the sacramental grace.

Article 44: The Degrees of Ordination

- The ordained ministry consists of _____ degrees, or _____: the order of _____ (the episcopate), the order of _____ (the presbyterate), and the order of _____ (the diaconate). The three degrees are indispensable to the Church and its mission.
- Each degree of ordination has its _____. However, these rites have certain elements in common:
 - _____ confer the Sacrament of Holy Orders in _____ degrees.
 - The essential elements of the Sacrament of Holy Orders are the _____ and the speaking of _____.
 - The Sacrament of Holy Orders imprints an _____.
- The Church ordains only _____ who have been recognized as suitable for the ministry. Becoming an _____ is not a right or a purely personal decision but is based in the call of the Church. The Church alone has the right and responsibility to call someone to receive the _____. The Sacrament of Holy Orders is received as a _____.
- Other requirements are a commitment to _____, adequate education and _____, good _____, a lifelong commitment to _____ and devotion, and a willingness to be a _____ in the name of Christ.
- When a priest is ordained a _____, he receives the fullness of _____. This makes him a member of the _____, and also makes him the visible head of the diocese to which he has been appointed. . . . Each bishop ordained is in the line of _____ that extends back to the _____ and thus to Christ himself. This gives the bishop a place of chief dignity in the Church. The gift of the _____, first given to the _____, is transmitted to bishops through the Sacrament of Holy Orders.
- The ordination of a _____ must be approved by the Bishop of Rome, the Pope, as he is the _____ of the union of all the particular churches. . . . The Eucharist celebrated by the _____ has special significance.



7. A priest is one who has received the _____ through the _____. The priest serves the community of faith by representing and assisting the bishop in _____, _____, and presiding over the community's worship. . . . When a man is ordained a _____, he is ordained as a coworker of the bishop. . . . These priests form a _____, or body of priests, around the bishop, to help and advise him. It is the responsibility of the _____ to determine the pastoral assignment or other official responsibilities for each priest in his care.
8. _____ belong to a particular religious order, such as the Dominicans, Franciscans, or the Society of Jesus. Although all priests are required to respect their bishop, after _____ a _____ is obedient to the superior of his community rather than to the local bishop directly.
9. It is especially at the _____, in the assembly of the faithful, that priests fulfill their _____, for at the _____, acting in the person of Christ, they make present again the one sacrifice of Christ's _____ for all.
10. Along with bishops and priests, _____ are one of the three Holy Orders conferred by the Sacrament of Holy Orders. _____ are entrusted with various ministries, including _____, _____, and _____. The word *deacon* comes from the Greek word *diakonos*, which means "_____." . . . There are _____ types of deacons: _____ deacons, who intend to be ordained to the priesthood in the future; and _____ deacons, who intend to remain _____. Permanent deacons may be married or single. Deacons intending to be _____ in the future, and deacons who are _____, make a promise of _____ at ordination.

Article 45: The Graces of the Sacraments

1. The _____ gives those who receive the Sacrament of Holy Orders certain _____. Like the Sacraments of Baptism and Confirmation, the Sacrament of Holy Orders marks the recipient with an _____. It is never conferred temporarily nor is it repeated.
2. The _____ of the Sacrament of Holy Orders includes configuration to Christ as _____, _____, and _____. The special grace of this sacrament for the bishop is the grace of _____ — _____ to govern and guide; _____ to love all, especially those in need; _____ to proclaim the Gospel to all. Not only do bishops have many administrative responsibilities, but they also _____, assist and guide the _____ under their care, and often have responsibilities for schools and diocesan outreach programs that serve the larger community.
3. The sacramental grace for _____ is a wholehearted commitment to the People of God. In this commitment, _____ cooperate with the bishop and priests, offer _____ (*diakonia*) in the liturgy, proclaim the _____, and reach out in works of love toward those who are in need.



4. The grace of ordination, as all graces, requires the _____ and _____ of the one who receives it. Grace is a _____. It is not a thing but a _____. . . . The ordained clergy are ordained not as _____, but as _____, following in the footsteps of Christ.

Chapter 12: The Sacrament of Matrimony

Article 46: Lifelong Covenant

1. _____ is a calling to a particular person and to a particular way of life. . . . The one thing that remains constant is that any healthy relationship takes _____ and must be nurtured with _____, _____, _____, thoughtfulness, and deep commitment.
2. The union of a baptized man and a baptized woman in marriage is a sign and symbol of _____ with his _____, a _____ of love and grace in Jesus Christ.
3. God created _____, and it is part of his wonderful plan for human life. Because we are made in the image and likeness of God, we are made for love. Marriage is not a purely _____, but is God's loving way of _____ to his sons and daughters and assuring them that they need not be alone as they journey through life. Marriage has been planned by God to bring about _____ great goods: the good of the man and woman _____, _____, _____, and the gift and _____.
4. In our society, relationships between men and women sometimes result in misunderstandings and conflict. This is due not to the _____ of men and women, or to the _____ of their relationships, but to _____. But God continues to offer us his _____ and _____. The consequences of the first sin also became a means of healing.
5. The Book of _____ inspires us to be faithful to _____, to act respectfully toward _____, to honor _____, and to _____ almsgiving, prayer, and fasting.
6. The Church has always seen _____ as part of the divine plan, and sees in Jesus' presence at the _____ a sign of his blessing upon the state of _____ itself. . . . Jesus' presence at the _____ affirmed the goodness of _____ and revealed that the _____, from then on, would be a _____.
7. Jesus' affirmation of the goodness of _____ forms the background of his teaching on other issues related to _____ and _____. For example, Jesus prohibited _____ and _____. He taught that marriage is truly a _____ relationship, like the _____ relationship between God and his people, and therefore cannot be _____.



Article 47: Witnesses to Love

1. Marriage is an _____, _____, and _____ contract between a man and a woman in which they commit themselves to care for each other and to _____ and _____ children. When a marriage takes place between _____ persons who enter into a _____ modeled on that between _____ and the _____, it is recognized as the _____.
2. _____ states that he knows no greater union than that of _____ and the _____. The _____ is a sign of that union. In this sacrament, a man and a woman are given the grace to love each other with the same love with which _____ loves the _____. . . . The grace of the Sacrament of Matrimony joins a man and a woman and makes them holy as they journey together on the path to eternal happiness.
3. When _____ marry, the Rite of Marriage is normally celebrated during the _____. This is because all the sacraments _____ us with the _____ of Christ.
4. A _____ is a marriage between a Catholic and a _____. This kind of marriage is _____, but it does present obstacles to _____ in marriage. It can have consequences in the _____ of children, and tensions can arise. Another kind of mixed marriage is called "_____, _____," which is a marriage between a _____ and a person who is _____. Both kinds of mixed marriages require special permission from Church authority.

Article 48: *The Order of Celebrating Matrimony*

1. Marriage is a _____. Because of this, the _____ is usually _____ and in _____. However, there are some places where permission or dispensations are granted by the _____ for a marriage ceremony to take place outside of a church.
2. The Sacrament of Matrimony establishes the _____ as a religious action, an _____, and emphasizes that in this action and as a result of it, God's love will be shared not only between the _____ but also with the _____. Therefore, it is fitting that the ceremony be _____, within a _____, and before a _____ (or _____), two other witnesses, and the _____. The presence of the minister and the witnesses is a _____ that sacramental marriage is a _____ and _____, not a private or secular matter.



3. Note that the priest or deacon is not the _____ of the _____ but a witness representing the Church. The _____ of the sacrament are the _____ and the _____, who give their _____ to the marriage. This _____, which must be freely given, is an _____ of the Sacrament of Matrimony. _____ is the will of the man and woman to give themselves to each other in order to live a _____ of faithful love, and to be open to sharing that love with _____.
4. The priest or deacon, as the Church's _____, receives this _____ and gives the blessing of the Church. . . . If free consent is _____ on either side, there is no _____. To be free when expressing consent means: (1) not being under any constraint and (2) not being barred from marriage by any natural or Church law. A _____ is an obstacle that _____ free and full consent to a marriage.
5. The three elements that are essential to every Catholic marriage are: _____, _____, and _____.
6. When a marriage has been entered into under constraint, or for other reasons, the marriage bond can be declared _____ by the Church. The Church's declaration of nullity is called an _____. This declaration means that a true _____, as a _____, never existed in the eyes of the Church.
7. An annulment declared by the Church is not the same as a _____. Those who have been _____ from a spouse still living, and have remarried without a Church _____, have gone against God's Law as taught by Christ. They are still members of the Church, but may not receive the _____.

Article 49: Lifelong Journey

1. The grace of the _____ is the grace to bring the couple's love for each other to its fullness and to strengthen their bond with each other. This grace helps the husband and wife to live the _____ of _____, so that in their love and companionship they may help bring each other through this life and into the eternal and heavenly Kingdom prepared for them for all eternity.
2. Christian marriage is a symbol of _____ of Christ to his Church. Husbands and wives, strengthened by the grace of the _____, are called to this same _____.
3. The _____ must support those in the married state with their _____ and _____. The grace of the Sacrament of Matrimony is a lifelong _____. Those who seek to cooperate with this _____ find that at times, enriching their marriage through _____ and _____ is helpful.
4. The Sacrament of Matrimony is the foundation for the _____. The Christian family is the place where children _____ the love of God through the love of _____. The family is the _____. It is "the church at home," where children first hear the faith proclaimed.



5. Parents are children's _____ in the faith. When children are young, parents—exercising their authority as members of the “_____”—should set a routine of family prayer and reading from Scripture. As children grow, parents should set an example of regular participation in the _____. Children should see their parents _____, helping those in need, _____ others, and _____ as often as the need arises.
6. A man and woman united in marriage must also be open to the _____ and ready to take on responsibility for their growth and education, especially in _____ and the _____. . . . Parents are also called to encourage and nurture a _____, should they discern that one or more of their children might be suited to this calling.

