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Unit 5 Reading Guide Answer Key

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—Baptism, Confirmation, and the Eucharist. These sacraments are in themselves a call, a vocation, to personal holiness and to participation in the spread of the Good News of Jesus Christ to all the world. Two other sacraments—the Sacraments at the Service of Communion—give the grace and strength to serve others through specific vocations. These two sacraments are the Sacrament of Holy Orders and the Sacrament of Matrimony.
2. The ministerial priesthood gives a sacred power through the Sacrament of Holy Orders to serve the Church, helping all of us to fulfill our baptismal call. This ministry serves the People of God in the name of Christ and represents Christ within the community of the Body of Christ.
3. Those ordained to the ministerial priesthood (priests and bishops, who are also priests) are called to be “servant leaders”: to serve and to lead the Church by teaching the Word of God, by offering divine worship in the liturgy, and by governing the Church as representatives of Christ, who is the Head of the Church. . . . Deacons are also ordained for service in the Church through the Sacrament of Holy Orders, but they do not participate in the ministerial priesthood.
4. The Sacrament of Holy Orders is the sacrament by which baptized men are ordained for permanent ministry in the Church as bishops, priests, or deacons. Today, we reserve the term *ordination* for the Sacrament of Holy Orders, through which men are integrated into one of three Holy Orders: bishop, priest, or deacon.
5. The rites of ordination for bishops, priests, and deacons include references to the priesthood of the Old Covenant. At the ordination of bishops, reference is made to God's plan for salvation from the beginning. . . . Jesus fulfilled the priesthood of the Old Covenant through his institution of the Sacrament of Holy Orders. For Jesus Christ, our new High Priest, has entered not the earthly sanctuary of the Old Covenant but Heaven itself. His sacrifice was not the blood of lambs, but his own blood. This is the sacrifice of the New Covenant that conquered sin and brought salvation.
6. The institution of the Sacrament of Holy Orders flows from Jesus' institution of the Church. We can see this in Scripture in such accounts as the naming of Peter as the rock upon which the Church would be built, the choosing of the Twelve Apostles, and the command to make disciples by going out and baptizing and teaching. The priesthood is the sacrament of apostolic ministry. 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 Apostles can be carried out in the Church until the end of time.



Article 43: The Priesthood of the New Covenant

1. Unlike the Jewish priests, whose office lasted only as long as they were alive, Jesus' priesthood does not pass away because he will remain forever. In addition, Jesus will not have to offer sacrifices day after day like the high priests of the Old Covenant, because he offered himself once and for all as *the* sacrifice.
2. After the Resurrection of Christ, the Apostles understood that everything the priesthood of the Old Testament pointed toward found its fulfillment in Jesus Christ. Because we are baptized, we all participate in the one priesthood of Christ. Yet each bishop and priest participates uniquely in this priesthood of Christ. The uniqueness of the ministerial priesthood 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 priests and bishops play in community life does not make them more important in the eyes of God than any other person. . . . The ministerial priesthood is different in its essence from the common priesthood of all the baptized. It isn't that bishops and priests have more priesthood than the laity; they have a *different* priesthood, one that gives them particular responsibilities that no layperson can fulfill. These responsibilities fall into three areas: teaching the faithful, leading divine worship, and governing the Church.
4. Christ is the head of the Church. He is the High Priest who has offered his life as a sacrifice, once and for all. He is the Good Shepherd who cares for his flock. He is the Teacher of Truth. The ordained minister, through his service to God's people, makes the presence of Christ—as High Priest, Shepherd, and Teacher—visible. This does not mean that the bishop, priest, or deacon is perfect as Christ is perfect. 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 Gospel. In the sacraments, however, . . . the sins and imperfections of the minister do not impede the sacramental grace.

Article 44: The Degrees of Ordination

1. The ordained ministry consists of three degrees, or orders: the order of bishop (the episcopate), the order of priest (the presbyterate), and the order of deacon (the diaconate). The three degrees are indispensable to the Church and its mission.
2. Each degree of ordination has its particular rite. However, these rites have certain elements in common:
 - Bishops confer the Sacrament of Holy Orders in all three degrees.
 - The essential elements of the Sacrament of Holy Orders are the laying on of hands and the speaking of the Prayer of Consecration.
 - The Sacrament of Holy Orders imprints an indelible spiritual character.
3. The Church ordains only baptized men who have been recognized as suitable for the ministry. Becoming an ordained minister 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 Sacrament of Holy Orders. The Sacrament of Holy Orders is received as a pure gift.
4. Other requirements are a commitment to celibacy, adequate education and formation, good mental health, a lifelong commitment to personal prayer and devotion, and a willingness to be a servant leader in the name of Christ.



5. When a priest is ordained a bishop, he receives the fullness of Holy Orders. This makes him a member of the College of Bishops, and also makes him the visible head of the diocese to which he has been appointed. . . . Each bishop ordained is in the line of Apostolic Succession that extends back to the Apostles and thus to Christ himself. This gives the bishop a place of chief dignity in the Church. The gift of the Holy Spirit, first given to the Apostles, is transmitted to bishops through the Sacrament of Holy Orders.
6. The ordination of a new bishop must be approved by the Bishop of Rome, the Pope, as he is the visible sign of the union of all the particular churches. . . . The Eucharist celebrated by the bishop has special significance.
7. A priest is one who has received the ministerial priesthood through the Sacrament of Holy Orders. The priest serves the community of faith by representing and assisting the bishop in teaching, governing, and presiding over the community's worship. . . . When a man is ordained a diocesan priest, he is ordained as a coworker of the bishop. . . . These priests form a presbyterium, or body of priests, around the bishop, to help and advise him. It is the responsibility of the bishop to determine the pastoral assignment or other official responsibilities for each priest in his care.
8. Religious order priests 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 ordination a religious priest is obedient to the superior of his community rather than to the local bishop directly.
9. It is especially at the Eucharist, in the assembly of the faithful, that priests fulfill their priestly office, for at the Eucharist, acting in the person of Christ, they make present again the one sacrifice of Christ's offering himself for all.
10. Along with bishops and priests, deacons are one of the three Holy Orders conferred by the Sacrament of Holy Orders. Deacons are entrusted with various ministries, including baptizing, preaching, and witnessing marriages. The word deacon comes from the Greek word *diakonos*, which means "service." . . . There are two types of deacons: transitional deacons, who intend to be ordained to the priesthood in the future; and permanent deacons, who intend to remain lifelong deacons. Permanent deacons may be married or single. Deacons intending to be priests in the future, and deacons who are single, make a promise of celibacy at ordination.

Article 45: The Graces of the Sacrament

1. The Holy Spirit gives those who receive the Sacrament of Holy Orders certain effects and graces. Like the Sacraments of Baptism and Confirmation, the Sacrament of Holy Orders marks the recipient with an indelible spiritual character. It is never conferred temporarily nor is it repeated.
2. The grace of the Sacrament of Holy Orders includes configuration to Christ as priest, teacher, and pastor. . . . The special grace of this sacrament for the bishop is the grace of strength—strength to govern and guide; strength to love all, especially those in need; strength to proclaim the Gospel to all. Not only do bishops have many administrative responsibilities, but they also celebrate Mass, assist and guide the priest and parishes under their care, and often have responsibilities for schools and diocesan outreach programs that serve the larger community.



3. The sacramental grace for deacons is a wholehearted commitment to the People of God. In this commitment, deacons cooperate with the bishop and priests, offer service (*diakonia*) in the liturgy, proclaim the Word of God, and reach out in works of love toward those who are in need.
4. The grace of ordination, as all graces, requires the cooperation and continual conversion of the one who receives it. Grace is a gift. It is not a thing but a relationship. . . . The ordained clergy are ordained not as leaders alone, but as servant leaders, following in the footsteps of Christ.

Chapter 12: The Sacrament of Matrimony

Article 46: Lifelong Covenant

1. Marriage 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 work and must be nurtured with healthy communication, sacrifice, compromise, thoughtfulness, and deep commitment.
2. The union of a baptized man and a baptized woman in marriage is a sign and symbol of God's covenant with his people, a covenant of love and grace in Jesus Christ.
3. God created marriage, 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 human institution, but is God's loving way of bringing happiness 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 two great goods: the good of the man and woman pledged to each other, and the gift and nurturing of children.
4. In our society, relationships between men and women sometimes result in misunderstandings and conflict. This is due not to the nature of men and women, or to the quality of their relationships, but to sin. But God continues to offer us his mercy and healing. The consequences of the first sin also became a means of healing.
5. The Book of Tobit inspires us to be faithful to God's Law, to act respectfully toward parents, to honor marriage, and to value almsgiving, prayer, and fasting.
6. The Church has always seen marriage as part of the divine plan, and sees in Jesus' presence at the wedding at Cana a sign of his blessing upon the state of marriage itself. . . . Jesus' presence at the wedding affirmed the goodness of marriage and revealed that the Sacrament of Matrimony, from then on, would be a sign of his presence.
7. Jesus' affirmation of the goodness of marriage forms the background of his teaching on other issues related to marriage and family. For example, Jesus prohibited divorce and remarriage. He taught that marriage is truly a covenantal relationship, like the covenant relationship between God and his people, and therefore cannot be dissolved.



Article 47: Witnesses to Love

1. Marriage is an exclusive, permanent, and lifelong contract between a man and a woman in which they commit themselves to care for each other and to procreate and raise children. When a marriage takes place between baptized persons who enter into a covenant modeled on that between Christ and the Church, it is recognized as the Sacrament of Matrimony.
2. Saint Paul states that he knows no greater union than that of Christ and the Church. The Sacrament of Matrimony 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 Christ loves the Church. . . . 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 two Catholics marry, the Rite of Marriage is normally celebrated during the Eucharist. This is because all the sacraments unite us with the Paschal Mystery of Christ.
4. A mixed marriage is a marriage between a Catholic and a baptized non-Catholic. This kind of marriage is not forbidden, but it does present obstacles to complete unity in marriage. It can have consequences in the education of children, and tensions can arise. Another kind of mixed marriage is called “disparity of cult,” which is a marriage between a Catholic and a person who is not baptized. Both kinds of mixed marriages require special permission from Church authority.

Article 48: The Order of Celebrating Matrimony

1. Marriage is a public vocation. Because of this, the Sacrament of Matrimony is usually public and in church. However, there are some places where permission or dispensations are granted by the local bishop for a marriage ceremony to take place outside of a church.
2. The Sacrament of Matrimony establishes the matrimonial covenant as a religious action, an act of worship, and emphasizes that in this action and as a result of it, God’s love will be shared not only between the married couple but also with the community. Therefore, it is fitting that the ceremony be public, within a liturgical celebration, and before a priest (or deacon), two other witnesses, and the assembly. The presence of the minister and the witnesses is a tangible sign that sacramental marriage is a communal and ecclesial reality, not a private or secular matter.
3. Note that the priest or deacon is not the minister of the sacrament but a witness representing the Church. The actual ministers of the sacrament are the bride and the groom, who give their free consent to the marriage. This consent, which must be freely given, is an essential element of the Sacrament of Matrimony. Consent is the will of the man and woman to give themselves to each other in order to live a lifelong covenant of faithful love, and to be open to sharing that love with children.
4. The priest or deacon, as the Church’s witness, receives this consent and gives the blessing of the Church. . . . If free consent is lacking on either side, there is no marriage bond. 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 constraint is an obstacle that prevents free and full consent to a marriage.
5. The three elements that are essential to every Catholic marriage are: unity, indissolubility, and openness to children.



6. When a marriage has been entered into under constraint, or for other reasons, the marriage bond can be declared null and void by the Church. The Church's declaration of nullity is called an annulment. This declaration means that a true marriage bond, as a sacrament, never existed in the eyes of the Church.
7. An annulment declared by the Church is not the same as a civil divorce. Those who have been civily divorced from a spouse still living, and have remarried without a Church annulment, have gone against God's Law as taught by Christ. They are still members of the Church, but may not receive the Eucharist.

Article 49: Lifelong Journey

1. The grace of the Sacrament of Matrimony 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 responsibilities of married life, 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 fidelity of Christ to his Church. Husbands and wives, strengthened by the grace of the Sacrament of Matrimony, are called to this same fidelity.
3. The entire community must support those in the married state with their prayers and encouragement. The grace of the Sacrament of Matrimony is a lifelong grace. Those who seek to cooperate with this grace find that at times, enriching their marriage through reflection and education is helpful.
4. The Sacrament of Matrimony is the foundation for the Christian family. The Christian family is the place where children first learn the love of God through the love of their parents. The family is the domestic church. It is "the church at home," where children first hear the faith proclaimed.
5. Parents are children's first teachers in the faith. When children are young, parents—exercising their authority as members of the "common priesthood of the faithful"—should set a routine of family prayer and reading from Scripture. As children grow, parents should set an example of regular participation in the sacraments. Children should see their parents praying, helping those in need, serving others, and forgiving each other as often as the need arises.
6. A man and woman united in marriage must also be open to the gift of children and ready to take on responsibility for their growth and education, especially in morality and the spiritual life. . . . Parents are also called to encourage and nurture a religious vocation, should they discern that one or more of their children might be suited to this calling.

