

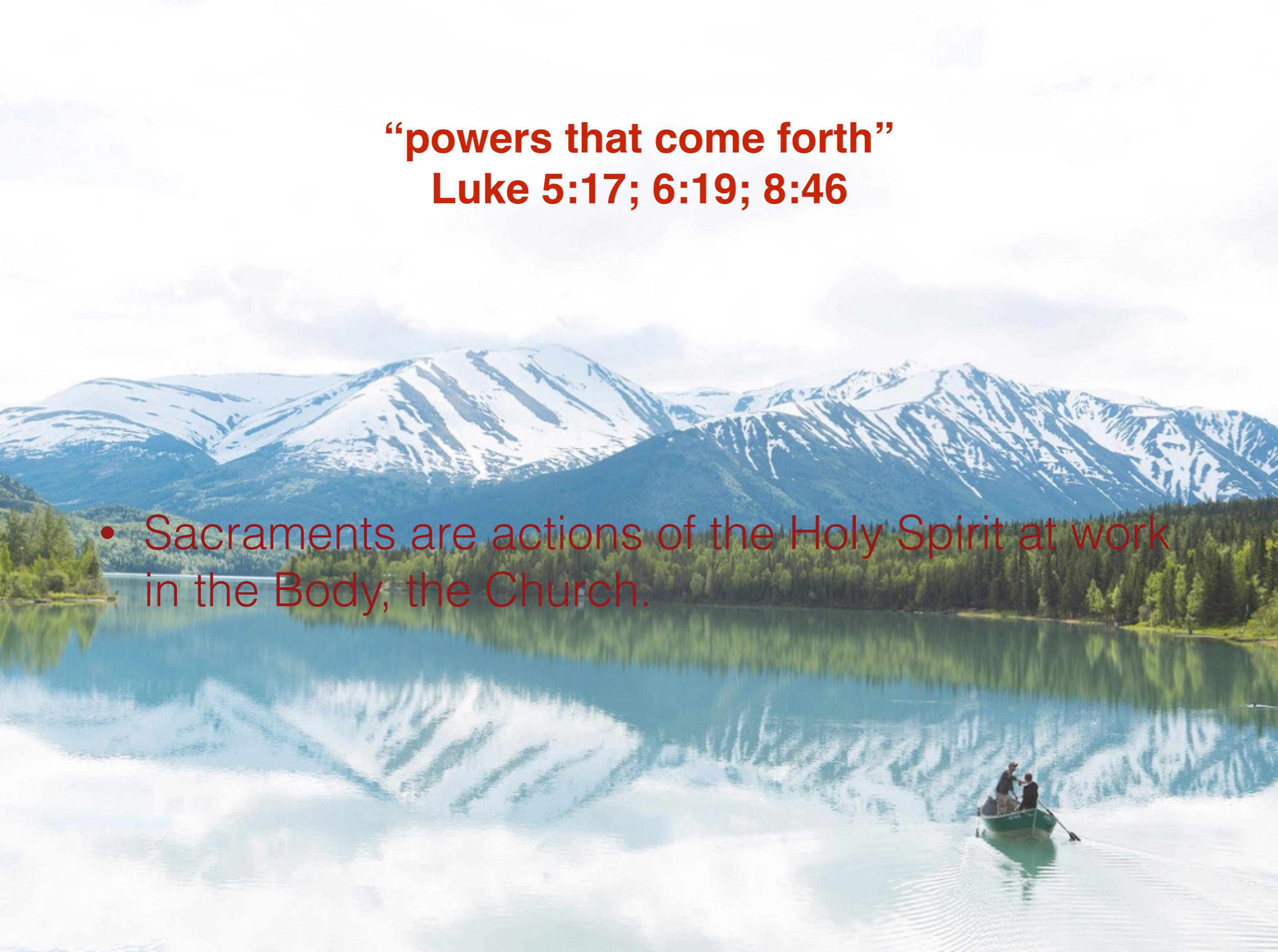
SACRAMENTS

MARRIAGE/HOLY ORDERS

THE SACRAMENTS OF VOCATION

**“powers that come forth”
Luke 5:17; 6:19; 8:46**

- Sacraments are actions of the Holy Spirit at work in the Body, the Church.



VOCATION

The calling or destiny we have in this life and the hereafter

He calls man to seek him, know him, and love him with all strength- we are scattered and divided by sin CCC 1

GS 19: man cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator. also CCC 27

Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of intellect, a sound will, “an upright heart,” as well as the witness of others who teach him to seek God. CCC30

CALL'S POWER

To human beings God even gives the power of freely sharing in his providence by entrusting them with the responsibility of “subduing” the earth and having dominion over it. God thus enables men to be intelligent and free causes in order to complete the work of creation, to perfect its harmony for their own good and that of their neighbors. Though often unconscious collaborators with God’s will, they can also enter deliberately into the divine plan by their actions, their prayers, and their sufferings.¹⁶⁹ They then fully become “God’s fellow workers” and co-workers for his kingdom. CCC 307

IN UNITY

In God's plan man and woman have the vocation of "subduing" the earth as stewards of God. This sovereignty is not to be an arbitrary and destructive domination. God calls man and woman, made in the image of the Creator "who loves everything that exists,"²⁴⁹ to share in his providence toward other creatures; hence their responsibility for the world God has entrusted to them CCC 373

Who is Called

Everyone is called to enter the kingdom. First announced to the children of Israel, this messianic kingdom is intended to accept men of all nations. To enter it, one must first accept Jesus' word: CCC 543

On entering the People of God through faith and Baptism, one receives a share in this people's unique, *priestly* vocation: "Christ the Lord, high priest taken from among men, has made this new people 'a kingdom of priests to God, his Father.' The baptized, by regeneration and the anointing of the Holy Spirit, are *consecrated* to be a spiritual house and a holy priesthood. 804: One enters into the People of God by faith and Baptism. "All men are called to belong to the new People of God" (LG 13), so that, in Christ, "men may form one family and one People of God" CCC 784

Who cont.

“The Christian faithful are those who, inasmuch as they have been incorporated in Christ through Baptism, have been constituted as the people of God; for this reason, since they have become sharers in Christ’s priestly, prophetic, and royal office in their own manner, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one. CCC 871

CATEGORIES

“The term ‘laity’ is here understood to mean all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church. That is, the faithful, who by Baptism are incorporated into Christ and integrated into the People of God, are made sharers in their particular way in the priestly, prophetic, and kingly office of Christ, and have their own part to play in the mission of the whole Christian people in the Church and in the world.” CCC 897

“By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God’s will.... It pertains to them in a special way so to illuminate and order all temporal things with which they are closely associated that these may always be effected and grow according to Christ and may be to the glory of the Creator and Redeemer. CCC898

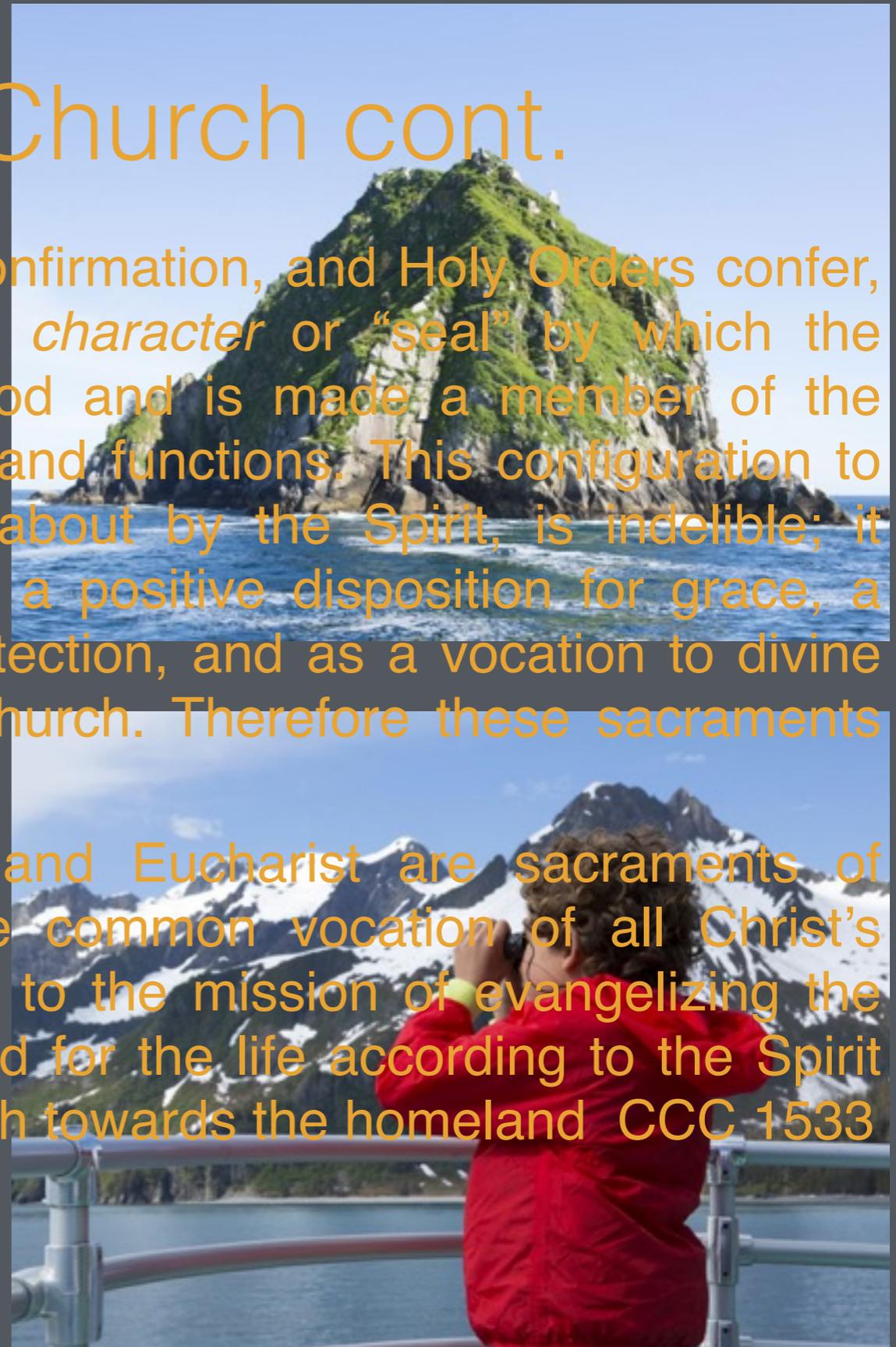
Categories cont.

- Hierarchical Church: Holy Orders - Bishop, Priest, Deacon
- Christ is himself the source of ministry in the Church. He instituted the Church. He gave her authority and mission, orientation and goal CCC874
- The one sent by the Lord does not speak and act on his own authority... No one can bestow grace on himself. Bishops and priests receive “the sacred power” to act *in persona Christi Capitis*; deacons receive the strength to serve the people of God in the *diaconia* of liturgy, word, and charity, in communion with the bishop and his presbyterate. the ministry in which Christ’s emissaries do and give by God’s grace what they cannot do and give by their own powers, is called a “sacrament” by the Church tradition. CCC 875
- “The state of life which is constituted by the profession of the evangelical counsels (chastity, charity, obedience), while not entering into the hierarchical structure of the Church, belongs undeniably to her life and holiness (consecrated virgins, religious sisters, religious brothers) CCC 914

Hierarchical Church cont.

The three sacraments of Baptism, Confirmation, and Holy Orders confer, in addition to grace, a sacramental *character* or “seal” by which the Christian shares in Christ’s priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and to the Church, brought about by the Spirit, is indelible; it remains for ever in the Christian as a positive disposition for grace, a promise and guarantee of divine protection, and as a vocation to divine worship and to the service of the Church. Therefore these sacraments can never be repeated. CCC 1121

CCC 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 CCC 1533



Categories con't

“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 vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity,⁸⁸ some sense of the greatness of the matrimonial union exists in all cultures. “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. CCC1603

Categories

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. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.' CCC 1604

Marriage cont.

According to faith 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*. As a break with God, the first sin had for its first consequence the rupture of the original communion between man and woman. Their relations were distorted by mutual recriminations; their mutual attraction, the Creator's own gift, changed into a relationship of domination and lust; and the beautiful vocation of man and woman to be fruitful, multiply, and subdue the earth was burdened by the pain of childbirth and the toil of work. CCC 1607

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.

By a discernment according to the Spirit, Christians have to distinguish between the growth of the Reign of God and the progress of the culture and society in which they are involved. This distinction is not a separation. Man's vocation to eternal life does not suppress, but actually reinforces, his duty to put into action in this world the energies and means received from the Creator to serve justice and peace. CCC 2820

“The Christian ideal has not been tried and found wanting. It has been found difficult: and left untried.” G. K. Chesterton
justice and peace.