

St. Luke the Evangelist Parish
13 North St., Geneseo, NY



Sacraments: Channels of God's Grace – Sacraments of Service
Fr. Jeffrey S. Tunncliff
May 6, 2020

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**Sacraments: Channels of God's Grace
Sacraments of Service**

Opening Prayer



"The Son of Man did **not** come to be served but to serve and to give his life as a ransom for many."
Matthew 20:28, Mark 10:45

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Webinar Tips

- All participants are muted to reduce background noise
- If slides are not fully visible, check at the top center of your screen for "fit to window" under arrow.
- If you would like to ask a question, at the bottom of your screen you should see a box with the letters "Q & A". Click it and you can type your question. It will show on my screen.
- In addition to the slides, you should see a video of me. It should appear in the upper right of your screen. It should not block any significant content on the slides. If it does you can drag it around.
- "Be merciful, just as your father is merciful" (Luke 6:36), this is my first time leading a webinar

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**Sacraments: Channels of God's Grace
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- Review
 - *Catechism of the Catholic Church*, 1131- "The Sacraments are **efficacious signs** of grace, **instituted by Christ** and **entrusted to the Church**, by which divine life is **dispensed** to us."
 - Weddings and ordinations are not just "ceremonies"
 - Sacrament as gift

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- Review
 - Initiation – Baptism, Confirmation, and Eucharist
 - Healing – Reconciliation & Anointing

My previous presentations in this series on the sacraments are available online at:
www.renewaloffaith.org/sacramentsvideo

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Which of the Seven Sacraments are “Sacraments of Service”?

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Sacraments of Initiation

- Baptism
- Confirmation
- Eucharist


Sacraments of Healing

- Anointing of the Sick
- Reconciliation

Sacraments of Service

- **Matrimony**
- **Holy Orders**

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Sacraments of Service

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**.”

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Marriage in the New Testament

John 2:1-12 – The Wedding at Cana

Catechism of the Catholic Church, 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.”

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Marriage in the New Testament

God’s Plan for Marriage - Permanence
Matthew 19:4-6, Mark 10:1-12

Catechism of the Catholic Church, 1614

“In his preaching Jesus unequivocally taught the original meaning of the union of man and woman **as the Creator willed it** from the beginning: **permission given by Moses to divorce one’s wife was a concession to the hardness of hearts.** The matrimonial union of man and woman is **indissoluble**: God himself has determined it: “what therefore God has joined together, let no man put asunder.”

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Marriage in the Old Testament

- Genesis chapters 1 & 2
 - Genesis 1:27 – Male and female he created them
 - Genesis 2:18-24 – suitable partner; bone of bone, flesh of my flesh
- *Catechism of the Catholic Church, 1611*
“The books of *Ruth* and *Tobit* bear moving witness to an elevated sense of marriage and to the fidelity and tenderness of spouses. Tradition has always seen in the *Song of Solomon* a unique expression of human love, insofar as it is a reflection of God’s love—a love “strong as death” that “many waters cannot quench.”

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Marriage – Historical Development

(instituted by Christ, entrusted to the Church)

Marriage **recognized** as a Sacrament in 1184 A.D. by the Synod of Verona

- This was confirmed by Second Ecumenical Council of Lyon in 1274 (Walter Cardinal Brandmuller, “Unity and Indissolubility of Marriage,” *Remaining in the Truth*, 139)

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Marriage in the order of creation

Catechism of the Catholic Church, 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 **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...**"**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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Marriage – Second Vatican Council

"Marriage is understood as an all-embracing communion of life and love, body and spirit, between a man and a woman who **mutually give themselves and receive one another as persons.** Through the personally **free act** of their **reciprocal consent**, an **enduring, divinely ordered institution is brought into being, which is directed to the good of the spouses and of their offspring and is no longer dependent on human caprice...**Through the sacrament God bestows a special grace upon the spouses."

(Gerhard Ludwig Cardinal Brandmuller, "Testimony to the Power of Grace," *Remaining in the Truth*, 153)

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Marriage – Why is it a Sacrament?

Catechism of the Catholic Church, 1608

"Nevertheless, the order of creation persists, though seriously disturbed. To heal the wounds of sin, man and woman need the help of the grace that God in his infinite mercy never refuses them. Without his help man and woman cannot achieve the union of their lives for which God created them "in the beginning.""

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The Rite of Marriage

- The Rite for Marriage is Mass plus
 - Consent (vows)
 - Blessing and Exchange of Rings
 - Nuptial Blessing
- Mass vs. ceremony only

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Things Used in the Rite of Marriage
Marriage Vows – Consent & Effect


- The couple must “**freely** express their consent” (*Catechism of the Catholic Church*, 1625) and be “**free of coercion or grave external fear**” (*Catechism of the Catholic Church*, 1628)
- “The consent by which the spouses mutually **give and receive one another** is sealed by God himself.” (*Catechism of the Catholic Church*, 1639)
 - Through their consent, they receive the grace, “This grace proper to the sacrament of Matrimony is intended to perfect the couple’s love and to strengthen their indissoluble unity.” (*Catechism of the Catholic Church*, 1641)
 - The couple forms a covenant. This covenant serves as a witness of God’s covenant with us.

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Things Used in the Rite of Marriage
The Rings



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The Place of Marriage

Question from a previous presentation evaluation

- Why does the Catholic Church only recognize matrimony/marriage within the church? Why not in a park or other setting?
- My response
 - Where does one go for surgery?
 - In the same way we come to God’s house for the grace of the Sacrament.

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Why Have a Wedding Ceremony?

Question from a previous presentation evaluation

- If marriage is a sacrament between two people before God, why is the ceremony so important for public show/record?

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Marriage – Who Celebrates the Sacrament?

Catechism of the Catholic Church, 1623
“According to the Latin tradition, the spouses as ministers of Christ’s **grace mutually confer upon each other** the sacrament of Matrimony by expressing their consent before the Church.”

Catechism of the Catholic Church, 1630
– The clergy “receives the consent of the spouses in the name of the church.”

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How is Marriage a “Sacrament of Service”?

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How is Marriage a “Sacrament of Service”?

- One might think marriage only involves two people
 - Is marriage what my spouse can do for me?
 - Or what I can do for them?
- Marriage as “covenant” – image of the covenant God forms with us
- Domestic Church

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The Purpose

Catechism of the Catholic Church, 1609
“In his mercy God has not forsaken sinful man. The punishments consequent upon sin, “pain in childbearing” and toil “in the sweat of your brow,” also embody remedies that limit the damaging effects of sin. After the fall, **marriage helps to overcome self-absorption, egoism, pursuit of one’s own pleasure, and to open oneself to the other, to mutual aid and to self-giving.**”

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Marriage – Self-giving (and why sexual intimacy is for within marriage only)

Catechism of the Catholic Church, 1643

“Conjugal love involves a **totality**, in which all the elements of the person enter-appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a **deeply personal unity**, a unity that, **beyond union in one flesh**, leads to forming one heart and soul; it demands *indissolubility* and *faithfulness* in definitive mutual giving; and it is open to fertility.

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Marriage – There can be Difficulties

Catechism of the Catholic Church, 1649

“Yet there are some situations in which living together becomes practically impossible for a variety of reasons. In such cases the Church **permits the physical separation** of the couple and their living apart. The spouses do not cease to be husband and wife before God and so are not free to contract a new union. In this difficult situation, the best solution would be, if possible, reconciliation. The Christian community is called to help these persons live out their situation in a Christian manner and in fidelity to their marriage bond which remains indissoluble.”

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Marriage, Divorce, and Annulment

- Divorce, **Remarriage**, and Communion
 - Divorce alone does not **automatically** exclude one from receiving Communion
 - Can always come to Mass but not receive Communion
- Annulment vs. divorce – covenant vs. contract
- Grounds for an annulment (prior to wedding)
- Question from a previous presentation evaluation
 - Why is it so hard to get annulment in church – it takes a long time & both parties have to participate in the process?

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Who is the patron saint of matrimony ?

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Who is the patron saint of matrimony ?

Catholic Answers says, "There are several patron saints of marriage and aspects of marriage. The patron saints of marriage include:

- St. Adelaide of Burgundy (second marriages)
- St. Gengulphus of Burgundy (difficult marriages)
- St. Joseph (married people)
- St. Monica (married women)
- St. Priscilla (good marriages)
- St. Rita of Cascia (difficult marriages)
- St. Thomas More (difficult marriages)
- St. Valentine (happy marriages)"

<https://www.catholic.com/qa/is-there-a-patron-saint-of-marriage>

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Vocation

When a man and woman marry, a family is formed that becomes a *domestic church*.

Catechism of the Catholic Church, 1656-7 – "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**... It is here that the father of the family, the mother, children, and all members of the family exercise the **priesthood of the baptized** in a privileged way, "by the reception of the sacraments, prayer and thanksgiving, the **witness** of a holy life, and self-denial and active charity." Thus the home is the first school of Christian life and "a school for human enrichment."

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Vocation

- Religious life
- Vocation to single life (and consecrated virgins) (*Catechism of the Catholic Church, 1620*)
- Spiritual "parenting" for those in single life and religious life
- *Catechism of the Catholic Church, 1658* "No one is without a family in this world: the Church is a home and family for everyone, especially those who 'labor and are heavy laden.'"

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What does "Holy Orders" refer to?

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What does "Holy Orders" refer to?

Catechism of the Catholic Church, 1537
"The word *order* in Roman antiquity designated an established civil body, especially a governing body. *Ordinatio* means incorporation into an *ordo*."

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Holy Orders – Sacramental Character
Ordination is not just a physical ceremony incorporating one into an "ordo". The grace of the sacrament brings an ontological change (indelible mark/sacramental character). Thus the sacrament is not repeatable.

Question from an evaluation

- There is a saying, "once a priest – always a priest."
What if one leaves the church and/or marries?

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Holy Orders as a Sacrament of Service

- Question from previous evaluations
 - "Are the graces of Holy Orders extended to any other people than the ordained?"

While most of you will never be ordained, this sacrament is for your benefit. As a man and a woman enter into marriage, not for selfish reasons but for the good of the other so too is one ordained for the good of the whole.

Catechism of the Catholic Church, 1539
The priests are "**appointed to act on behalf of men in relation to God**, to offer gifts and sacrifices for sins."

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Holy Orders – New Testament

- 2 Timothy 1:6 – "For this reason, I remind you to stir into **flame the gift of God that you have through the imposition of my hands.**"
- Titus 1:5-9 – qualities to be a
 - Presbyter (priests) - Blameless, married only once.
 - Bishop - Blameless, not arrogant or irritable, hospitable, good, temperate
- The Gospels do not speak of "ordination". You will see
 - The Twelve are listed by name and sent out by Jesus who "gave them power" Luke 9:1-6
 - The 72 are "appointed" Luke 10:1-20

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Holy Orders – Old Testament

There is “ordination” in the Old Testament

- Aaron ordained/investitured
 - Exodus 29
 - Leviticus chapters 8 & 9

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Holy Orders – Old Testament cont'd

Catechism of the Catholic Church, 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.”

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Holy Orders – Historical Development

- Acts 1:15-26 – The Choice of Judas' Successor
- Acts 6:1-7 – The Need for Assistants
- St. Ignatius of Antioch (d. 107)
 - The relationship of a bishop with his people
 - While is not universal practice until the 3rd century, he speaks of the three-fold ministry of bishops, priests, and deacons.
- *Apostolic Tradition* (c. 215 A.D. Attributed to Hippolytus) contains prayers for ordination of bishops, priests, and deacons.

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The Effect of Ordination

Catechism of the Catholic Church, 1536

“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.”

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The Rites for Holy Orders – Essential Parts

Catechism of the Catholic Church, 1573
“The essential rite of the sacrament of Holy Orders for all three degrees consists in the **bishop's imposition of hands on the head** of the ordinand and in the bishop's specific **consecratory prayer** asking God for the outpouring of the Holy Spirit and his gifts proper to the ministry to which the candidate is being ordained.”

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Things Used in the Rite of Ordination

- Laying of hands
 - 1 Timothy 4:14 “Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate.”
 - 1 Timothy 5:22 “Do not lay hands too readily on anyone.”
- Oil
 - Priesthood – on the hands
 - Bishop – on the head

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Effects of Ordination

Catechism of the Catholic Church, 1550
“This presence of Christ in the minister is not to be understood **as if the latter were preserved from all human weaknesses**, the spirit of domination, error, even sin. The power of the Holy Spirit does not guarantee all acts of ministers in the same way. **While this guarantee extends to the sacraments**, so that even the minister's sin cannot impede the fruit of grace, in many other acts the minister leaves human traces that are not always signs of fidelity to the Gospel and consequently can harm the apostolic fruitfulness of the Church.

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Holy Orders - Priests

Catechism of the Catholic Church, 1562
“The function of the bishops' ministry was handed over in a **subordinate degree to priests** so that they might be appointed in the order of the priesthood and be *co-workers of the episcopal order* for the proper fulfillment of the apostolic mission that had been entrusted to it by Christ.”

Catechism of the Catholic Church, 1563
“Because it is joined with the episcopal order the office of priests **shares** in the authority by which Christ himself builds up and sanctifies and rules his Body.”

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Holy Orders - Deacons


Catechism of the Catholic Church, 1569

“At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands ‘not unto the priesthood, but unto the ministry.’” At an ordination to the diaconate only the bishop lays hands on the candidate, thus signifying the deacon’s special attachment to the bishop in the tasks of his “*diakonia*.”

Catechism of the Catholic Church, 1570

“Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity.”

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Holy Orders – Who Can be Ordained?

Catechism of the Catholic Church, 1577

“Only a baptized man (*vir*) validly receives sacred ordination.” The Lord Jesus chose men (*viri*) to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry. The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ’s return. **The Church recognizes herself to be bound by this choice made by the Lord himself.** For this reason the ordination of women is not possible.”

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Holy Orders – Who Can be Ordained?

Catechism of the Catholic Church, 1578

“No one has a *right* to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God... Like every grace this sacrament can be received only as an **unmerited gift**.”

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Holy Orders – Celibacy

Catechism of the Catholic Church, 1579

“All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who **intend to remain celibate “for the sake of the kingdom of heaven.”** Called to consecrate themselves with undivided heart to the Lord and to “the affairs of the Lord,” they give themselves entirely to God and to men. **Celibacy is a sign of this new life to the service** of which the Church’s minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God.”

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Holy Orders – Celibacy cont'd

Celibacy involves “sacrifice” something that is lost today

In the Old Testament, **eunuchs** attended to royalty (example Esther 1:12). That was their focus.

Jesus is our king.

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Holy Orders – Who Celebrates

Catechism of the Catholic Church, 1576

“Since the sacrament of Holy Orders is the sacrament of the apostolic ministry, **it is for the bishops** as the successors of the apostles to hand on the “gift of the Spirit,” the “apostolic line.” Validly ordained bishops, i.e., those who are in the line of apostolic succession, validly confer the three degrees of the sacrament of Holy Orders.”

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The Roles of the Three Degrees

| | |
|--|---|
| <p>Bishop</p> <ul style="list-style-type: none"> • Teach • Sanctify through the sacraments • Govern • Serve as a sign of unity in the church | <p>Priest</p> <ul style="list-style-type: none"> • Proclaim the gospel and preach • Celebrate the sacraments entrusted to him • Shepherd the people in the parish |
| <p>Deacon</p> <ul style="list-style-type: none"> • Proclaim the gospel and preach • Baptize • Assist the bishop or priest at Mass • Marriage & funerals • Works of charity | |

USCCB, United States Catholic Catechism for Adults. Washington, DC: USCCB, 2006. (271).

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Question from Previous Evaluations

- It seems to me such an unbelievable “thrill” or “gift” to change bread and wine into the body and blood of Jesus – how can we better appreciate and understand priests (and deacons) – ignoring the “bad eggs” from a religious perspective?

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Who is the patron saint of Holy Orders?

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Who is the patron saint of Holy Orders?

- Bishops – St. Charles Borromeo
- Priests – St. John Vianney
- Deacons – St. Stephen (Acts chapters 6 & 7)
- Single Life – St. Mel (nephew of St. Patrick)
 - There was question of his living a single life, but St. Patrick verified himself that Mel was living a holy single life.
- Religious – St. Benedict, St. Teresa of Avila

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“Homework”

- Wives be subordinated to your husbands. Husbands love your wives (Ephesians 5:21-33, Colossians 3:18-21)
- Ask God to help you know and live out your vocation in life

Suggested resources for Marriage

- WorldWide Marriage Encounter - www.wwme.org
- www.foryourmarriage.org by USCCB

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The slide handouts for this presentation will be available on my website tomorrow. All the previous presentations in this series on the sacraments are available online at: www.renewaloffaith.org/sacramentsvideo

For more videos and articles on our Catholic faith check out Fr. Jeff's website at www.renewaloffaith.org

An evaluation should come up after we end. If it doesn't you can email comments to me at fr.jeffrey.tunnickliff@dor.org

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See the treasure given to us in the Sacraments

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Resources

Brandmuller, Cardinal Walter "Unity and Indissolubility of Marriage," *Remaining in the Truth*, 144


Brandmuller, Cardinal Gerhard Ludwig, "Testimony to the Power of Grace," *Remaining in the Truth*, 153

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Healy, Mary, *Healing: Bringing the Gift of God's Mercy to the World.* Our Sunday Visitor: Huntington, IN. 2015.

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Resources (cont'd)

Irwin, Rev. Kevin W., *The Sacraments: Historical Foundations and Liturgical Theology.* Paulist Press, New York. 2016.

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St. Joseph Edition of The New American Bible Revised Edition. New Jersey, Catholic Book Publishing Corp. 2010.

USCCB, *United States Catholic Catechism for Adults.* Washington, DC: USCCB, 2006.

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