

Living in the Kingdom

God's Plan for Marriage and the Family (Part II)

Lesson 22: The Sacrament of Matrimony



CCC 1601	1. <i>The covenant of marriage, 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 children; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.</i>
FC 13 CCC 1643	2. The sacramentality of marriage binds the spouses to one another in a total and indissoluble manner. The spouses' belonging to each other is a real representation of the relationship of Christ with the Church.
CCC 1621-22	3. The celebration of marriage between two Catholics normally takes place during Mass, connecting matrimony with the Paschal mystery. Preparation for marriage through confession is highly recommended.
CCC 1623-24	4. The spouses confer upon each other the sacrament by expressing their consent before the Church. They receive the Holy Spirit as the communion of love of Christ and the Church, the seal of their covenant, and the source of their love and the strength to renew their fidelity.
CCC 1625-29	5. To enter marriage, a man and a woman must express their consent , free of any constraint, coercion or fear, and not impeded by any natural or ecclesiastical law. The consent between the spouses, fulfilled in the marital act, makes the marriage (no consent = no marriage). Since marriage establishes the couple in a public state of life in the Church, it is a public, ecclesial and liturgical act.
CCC 1630-32	6. The Church can declare the nullity of a marriage (the marriage never existed). A marriage is either valid or not at the exchange of vows. The later situation of the marriage does not affect its validity.
CCC 1629	7. Impediments that invalidate a marriage: below minimal age (man - 16, woman - 14); perpetual impotence (not sterility); previous marriage; marriage between Catholic and non-baptized person (dispensations can be granted); sacred orders or vow of chastity; abduction; murder of current spouse; blood relation; lacking consent; either of the parties willfully excludes marriage or some essential element of it; same-sex unions.
CIC 1083-1107	8. Mixed marriage: marriage between a Catholic and a baptized non-Catholic requires the Church's permission. Disparity of cult: marriage between a Catholic and a non-baptized person is an impediment to marriage and requires dispensation. Mixed marriages are possible but not recommended because they are often a source of disunity and tension, and may lead to religious indifference.
CCC 1633-34	9. Permission or dispensation presupposes that both parties know and accept the essential ends of marriage; the Catholic party commits to preserve his or her own faith and to ensure the baptism and education of the children in the Catholic Church. Marriages with disparity of cult may lead to the conversion of the other spouse.
CCC 1635-37 1 Cor 7:14	

<p>CCC 1638-40</p>	<p>10. The marriage bond: In a valid marriage, God seals a perpetual and exclusive bond between the spouses, integrated into God's own covenant with man. And so a marriage concluded and consummated between baptized persons can never be dissolved.</p>
<p>CCC 1641</p>	<p>11. The grace of Matrimony perfects the couple's love and strengthens their unity as they help one another to attain holiness and welcome and educate their children. Through the sacrament Christ gives them the strength to take up their crosses and follow him, rise after they have fallen, forgive one another, bear one another's burdens, be subject to one another, and love one another. In the joys of their love and family life Jesus gives them a foretaste of the wedding feast of the Lamb.</p>
<p>CCC 1644</p>	<p>12. The Goods and Requirements of Conjugal Love:</p> <p>a. The unity and indissolubility of marriage: Marriage embraces the entire life of the spouses, who are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving.</p>
<p>CCC 1647</p>	<p>b. The fidelity of conjugal love: The intimate union of marriage and the good of the children require an unbreakable union between them. Between the baptized, a consummated marriage cannot be dissolved by any human power or for any reason other than death.</p>
<p>FC 14, CCC 1652</p>	<p>c. Openness to fertility: Marriage and conjugal love are ordained to the procreation and education of children – the crowning glory of marriage. Children are a living reflection of their parents' love and a permanent sign of conjugal unity.</p>
<p>CCC 2380-85 CCC 1650</p>	<p>13. Adultery is a grave sin against the covenant of marriage, the other spouse, and the children. Divorce separates what God has joined together. Physical separation is sometimes unavoidable, but divorced spouses continue to be husband and wife before God; they are not free to contract a new union. The divorced person who remarries contradicts God's law and remains in a situation of public and permanent adultery - forbidden to receive communion.</p>
<p>CCC 2390</p> <p>FC 15 CCC 1657</p>	<p>14. Other sins against marriage: polygamy, incest, and "free unions" or cohabitation, where there is no permanent commitment to each other.</p> <p>15. In the family, each person is introduced into the "human family" and into the "family of God," the Church. All members should exercise the priesthood of the baptized by receiving the sacraments, by prayer and thanksgiving, the witness of a holy life, self-denial and active charity, learning endurance and the joy of work, fraternal love, generous forgiveness, and the offering of one's life.</p>
<p>LF 2 CCC 1655-56</p>	<p>16. God entered human history through the family. Christ "fully discloses man to himself" beginning with the family in which he chose to be born and to grow up. The Church is "the family of God." In an unbelieving world, Christian families are to be islands of living, radiant faith where parents are by word and example the first heralds of the faith to their children. The home is the first school of Christian life.</p>