SACRAMENTS - MARRIAGE

A. MARRIAGE AS A NATURAL INSTITUTION

- 1. God instituted marriage as the beginning and basis of human society.
 - a. It was implicitly instituted in the creation of man and woman:

Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him." ... So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.



- 2. Marriage is a life long covenant between a man and a woman, where by the man and woman (two persons), <u>freely and mutually</u> consent:
 - a. to intimately unite as one (a truly singular reality the married couple)
 - b. to create an intimate bond of love
 - c. to form a family of persons,
 - d. to be mutual gifts of self to one another.
- 3. Marriage, as a natural institution, exists among the non-baptized.

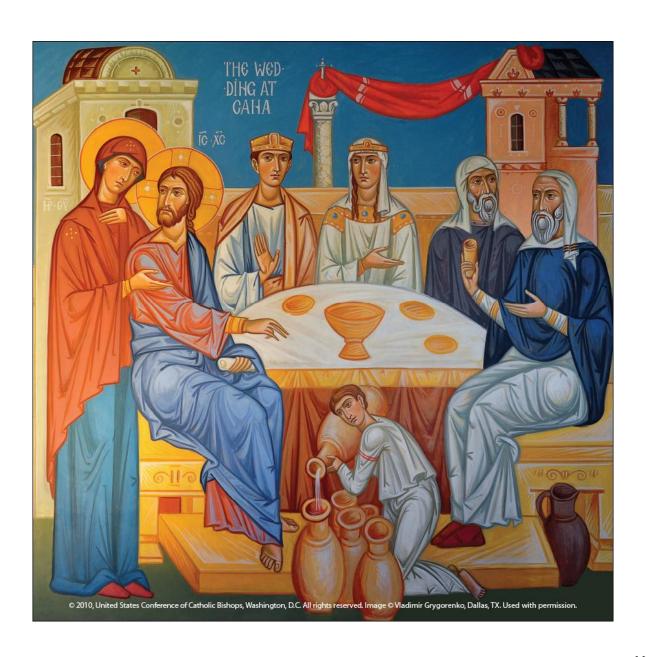


B. THE TWOFOLD PURPOSE OF MARRIAGE

- 1. Marriage by its nature is ordered toward (the twofold end of marriage):
 - a. The good of the spouses *[unitive purpose]* [Fidelity]
 - 1) The spouses give themselves definitively and totally to one another.
 - 2) The spouses are obligated to preserve their covenant as unique and indissoluble.
 - b. The procreation and education of offspring *[procreative purpose] [Fecundity]*
 - 1) The fruit and fulfillment of the mutual giving of the spouse is a child.
 - 2) The Church teaches that "it is necessary that each and every marriage act remain ordered per se to the procreation of human life."
 - 3) Spouses share in the creative power of God.
 - 4) Transmission of life and education of children are a married couples proper mission.



- 2. These two meanings or values of marriage cannot be separated --
 - > without altering the couple's spiritual life and compromising the goods of marriage and the future of the family.
- 3. Marriage is lawful, good, and praiseworthy, as long as it is direct to the purpose for which God established the institution.



C. MARRIAGE AS A SACRAMENT

- 1. Marriage between baptized persons has been raised by Christ to the dignity of a sacrament.
 - a. Christ took the natural bond of marriage and made it a sacramental bond.
 - b. A sacramental bond is unbreakable
 - c. It is the sacramental bond that allows a marriage to succeed, to grow, to realize the true beauty and meaning of marriage.
 - d. The sacrament bond provides a channel for grace.
 - e. The success of the marriage depends on those graces.

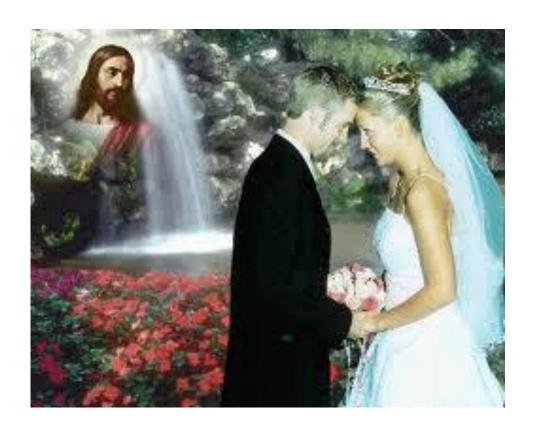


- 2. As a sacrament marriage signifies and communicates grace.
- 3. Marriage is sign of the covenant of Christ and the Church.
- 4. A marriage without that help from the sacrament is doom to fail or at least limp along; it will never be want could or should be.
- 5. But even if the marriage is constituted as a sacrament and a sacramental bond is there, it is possible to block that grace because of sin.
 - a. A person entering marriage in the state of serious / mortal sin won't have available the graces;
 - b. the bond will be there, but the graces will not...



D. MATRIMONIAL CONSENT

- 1. It is the mutual exchange of consent that establishes the "conjugal" bond it makes the marriage.
 - a. If consent is lacking there is no marriage.
- 2. The consent must be an act of the will of each of the contracting parties, free of coercion or grave external fear.
 - a. If this freedom is lacking the marriage is invalid.
- 3. An invalid marriage can be annulled, i.e., that the marriage never existed.
- 4. The priest (or deacon) who assists at the celebration of a marriage receives the consent of the spouses in the name of the Church and gives the blessing of the Church.



E. MIXED MARRIAGES AND DISPARITY OF CULT

- 1. Mixed marriage: a marriage between a Catholic and baptized non-Catholic
 - a. Requires the express permission of ecclesiastical authority.
- 2. Disparity of cult: a marriage between a Catholic and a non-baptized person.
 - a. Requires a dispensation
- 3. This permission or dispensation presupposes:
 - a. that both parties know and do not exclude the essential; and
 - b. that the Catholic party confirms the obligations of
 - 1) preserving his or her own faith and
 - 2)ensuring the baptism and education of the children in the Catholic Church

F. THE EFFECTS OF THE SACRAMENT OF MATRIMONY

- 1. A sacramental bond is created between the spouses which by its very nature is perpetual and exclusive:
 - a. A marriage concluded and consummated between baptized persons can never be dissolved.
- 2. The grace received from the sacrament of Marriage:
 - a. Perfects the couple's love and strengthens their indissoluble unity,
 - b. Helps the couple to attain holiness in their married life, and
 - c. Helps them in welcoming and educating their children.

G. OFFENSES AGAINST THE DIGNITY OF MARRIAGE

- 1. Adultery...
- 2. Divorce...
- 3. Free unions (rejection of marriage)
 - a. A man and a woman refuse to give juridical and public form to a liaison involving sexual intimacy.
 - b. These situations offend against the dignity of marriage;
 - 1) They destroy the very idea of the family;
 - 2) They weaken the sense of fidelity.
 - 3) They are contrary to the moral law.
 - c. The sexual act must take place exclusively within marriage.
 - d. Outside of marriage it always constitutes a grave sin and excludes one from sacramental communion.

4. Trial marriages

- a. Such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim.
- b. Human love does not tolerate "trial marriages." It demands a total and definitive gift of persons to one another.