

## LESSON 19: Marriage in Scripture & History



REFERENCE

Page 227 [THE SACRAMENTS OF CALLING]



### WHAT YOU NEED

- (2) Bibles
- (3)(4) LSM: 'Sacrament of Marriage through the Ages'

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### AIM

- To reflect on what the Scriptures say about marriage
- To trace the historical development of the Sacrament of Marriage

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### OUTCOMES

- KUI Learners have a clear understanding of what the Scriptures say about marriage.
- KUI Learners have a clear understanding of the historical development of the Sacrament of Marriage.

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### TEACHER'S NOTE

This lesson gives learners an opportunity to explore the origins of the Sacrament of Marriage.

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### LESSON OUTLINE

#### 1 Introduction

Ask learners to discuss in small groups of four or five learners, the reasons why people marry. Ask them to provide feedback to the class.

#### 2 Marriage in Scripture

- Give each group one of the following scriptural text to look up:
  - Matthew 5: 31-32
  - Ephesians 5:21-33
  - Matthew 19:3-9
  - Mark 10:2-12
  - 1 Cor 7:1-17
- Ask each group to study the text and then answer the question: What does this text say about marriage?
- A speaker from each group reports back what their text said about marriage.
- Hold some general discussion. Is there any common thread in the texts? What are the most important messages about marriage we hear in Scripture?

#### 3 Development History

Give a brief outline of the development of the Rite of Christian Marriage. The Lesson Materials page 'Sacrament of Marriage through the Ages' provides you with some ideas.

#### 4 Reflecting on the History

Distribute the Lesson Materials page ‘Sacrament of Marriage Through the Ages’ Ask the groups to study it with a view to identifying any clear differences between today’s understanding of marriage in the Church when compared with earlier centuries

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### OTHER IDEAS

#### 5 Marriage in Other Churches, Religions, and Cultures

The Catholic Church sees marriage as a sacrament. But some churches, including Lutheran, Anglican, and Methodist, don’t. Learners from these, and other churches, could find out their church’s position on marriage and consider why it differs from the Catholic view. Learners are not asked to argue for one position against another – just to hold the different positions in mind. However, all learners can consider how a sacramental view of marriage (as with a sacramental view of the whole of life) might change their perspective on their relationship with a boyfriend, girlfriend, or fiancée, or on the kind of relationship or marriage they would like to have. Learners from faith backgrounds other than Christian may be able to present their faith community’s view on marriage.

#### 6 Arranged Marriages

Some learners may raise the question of arranged marriages. This is also worth exploring. But it may help the discussion if the perceived gap between a decision by a couple, for instance, or two families in the case of an arranged marriage is reduced. For instance, similar criteria might come into play – what’s different might largely be whether they are overtly or covertly applied and, in either case, by whom. One way or another, it’s certainly easier if the families concerned give their blessing to the couple. And, although the role of families in an urban or ‘westernised’ or ‘secularised’ context may be weakened, vestiges of stronger roles and influences should still be identifiable. Another vestige to be aware of is the way men (as husbands) and women (as wives) are viewed in marriage ceremonies, and the way the relationship between their families is constituted. Thus, a sensitive consideration of marriage may also lead into discussions on gender and extended family structures.

#### MATERIALS

##### LEARNER

- Pennock Michael. 1981. ‘The Sacrament of Marriage through the Ages’ in *The Sacraments and You*. Notre Dame, Indiana: Ave Maria Press, pp. 240 – 243



## Lesson Materials



# Sacrament of Marriage through the Ages

*New Testament times.*

Our brief survey of the history of this sacrament must begin with Jesus' attitude toward marriage. For Jesus, marriage was sacred. He restored the ideal of marriage which God intended from the beginning when he said: "So then, what God has united, man must not divide" (Mt 19:6). Marriage between man and wife was to be like God's covenant of love for his people: constant, faithful and forever. Furthermore, Jesus greatly supported women in marriages. In the Judaism of his day, a wife had very few rights if her husband was unfaithful to her. But Jesus made women equal to men in marriage when he said: "The man who divorces his wife and marries another woman is guilty of adultery against her" (Mk 10:11).

Though he himself did not marry, Jesus performed his first miracle at a wedding feast. His presence at Cana surely showed that he enjoyed wedding celebrations. His sensitivity to the young couple was one concrete way he blessed marriage.

St. Paul also had a number of things to say about marriage. Among his important teachings were that a husband and wife make a lifelong commitment when they marry (1Cor 7: 10-11) and that they should love each other as Jesus loved us (see Eph 5). If they do so, they are a sacrament, a sign of the loving Saviour who died for us.

*In the early centuries.*

In the early centuries, there was no specific liturgy for marriage. Marriage was seen as a civil and family affair with Christian significance. St. Augustine wrote about marriage as a sign, a sacrament of the relationship between Christ and his church. This relationship was marked by undying fidelity. Thus, while the civil law could allow divorce, it was generally held in this period that divorce did not apply to Christians who were called to lifelong faithfulness in marriage.

Also, during this period, church teachers had to defend the right of people to marry. Some heretics taught that anything connected with sex was filthy, dirty and the result of sin and the influence of the devil. Although St. Augustine rightly defended the virtues of marriage, he tended to overemphasise that in marriage only sexual intercourse with the intention of having children was morally justifiable. He thought that original sin had so affected human sexuality that intercourse always carried with it some moral evil.

*During the Middle Ages/...*

## Lesson Materials

### SACRAMENT OF MARRIAGE THROUGH THE AGES (cont)

#### During the Middle Ages.

Theologians of this period echoed Augustine's teaching that marital love should be primarily for procreation. They also saw marriage more in terms of *contract* than covenant as it had been described earlier. Speaking of marriage as contract enabled church people to describe very precisely what was meant by a "valid" marriage and "marital consent," what were the marital duties of each partner, etc. What was lost in this period, however, was the rich notion of marriage as covenant. This period in church' history clearly defended marriage as a sacrament that made objectively present in the husband and wife the invisible union of Jesus and his church.

#### Council of Trent to today.

Because most Protestants stressed only baptism and Eucharist as true sacraments, the church had to state firmly that marriage was a sacrament intended by Christ (and as taught in Ephesians). Every marriage between baptised persons is a sacramental marriage which lasts until the death of one of the partners. Divorce was not allowed, although a declaration of nullity was permitted when it was shown that there had been no real Christian marriage from the very beginning (for example, when no true consent was given). Nullity simply means that church courts determined that there was no marriage to begin with.

#### Today,

There are two striking developments in the sacrament. The first is that "procreation of children" is not talked about as the only purpose of marriage. Rather, now the church speaks of two aims that exist together: the sharing of love and affection between husband and wife and the procreation of children. This important distinction makes it clear that the pleasure in sexual lovemaking is not just something that is tolerated because of the ultimate goal of procreating children. The joy of sexual sharing -which ought to bring a couple even closer together - is one of the purposes of marriage itself. Their union is a sign, a sacrament of Christ's union with his church.

Second, because of psychological insights into the human personality, the church has recognized more and more in some cases that what appeared to be Christian marriage in the beginning simply never was. Hence, many Catholics notice today that there have been more and more annulments of marriages. Annulments are not divorces with remarriage. The church rightly teaches that she cannot dissolve a true Christian marriage and grant a person the right to remarry. Jesus himself forbade divorce and remarriage. But she can declare that what appeared to be a true marriage in Christ never really was because of some impediment or psychological condition of one of the parties.

## LESSON 20: The Rite of Marriage



REFERENCE

Page 227-228 [THE SACRAMENTS OF CALLING]



### WHAT YOU NEED

- (2) LSM: 'The Rite of Christian Marriage'
- (3) LSM: 'Signs, Symbols, Effects'

### AIM

- To develop a knowledge and understanding of the Rite of Marriage.

### OUTCOMES

- KUI Learners have a clear understanding of the procedure of the Rite of Marriage.
- KUI Learners have a clear understanding of the signs, symbols and accompanying effects of the Rite of Marriage.

### TEACHER'S NOTE

It would be ideal if the learners could first attend the Rite of Marriage - perhaps of someone connected to the school. If this is not possible, they could view a video of the Rite of Marriage. This viewing would need to take place before this lesson since it could be referred to during the lesson activities.

### LESSON OUTLINE

#### 1 Introduction

Introduce the lesson by asking learners to answer the questions listed below:

- Which of you has attended a Catholic wedding before?
- What happened? Elicit the procedure and as many signs and symbols possible from the learners. If there are symbols they have left out, ask them if that specific symbol or symbolic action was used.

Make a list of the signs and symbols identified.

#### 2 The Rite of Christian Marriage

Look at the actual Rite of Christian Marriage on the Lesson Materials page of that name.

Learners could read the page with a view to identifying the signs and symbols listed in the introductory exercise.

#### 3 Signs, Symbols, Effects

Remembering that a sacrament is a symbol of a deeper reality, the Lesson Materials page 'Signs, Symbols, Effects' will open the learners' eyes to aspects of the symbolic content of the rite they will not have noticed. Ask them to identify these, and to consider them. They then express their understanding of marriage in terms of the signs and symbols encountered in this lesson.

## OTHER IDEAS

### 4 Comparing Rites

Compare the Christian Rite of Marriage with a Civil Marriage Ceremony or with the Marriage Ceremony in another cultural or religious tradition. Learners from various cultural or faith backgrounds in your class may be able to suggest points of similarity or difference to the Catholic Sacrament of Marriage with regard to the process and practice of marriage in their communities. You could ask them to describe the procedure and the signs and symbols used.

#### MATERIALS

##### LEARNER

- Michael Pennock. 1981. 'The Rite of Christian Marriage' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, pp. 248-249
- Michael Burke. 1991. 'Sacraments of Marriage – signs, symbols, effects' 170 in *Connections*. Pietermaritzburg: Centaur Publications, p 143



## Lesson Materials



# The Rite of Christian Marriage

## I. INTRODUCTORY RITE AND LITURGY OF THE WORD

This proceeds as usual with special readings.

## II. RITE OF MARRIAGE

### **A. Introduction. The priest addresses the bride and groom:**

My dear friends, you have come together in this church so that the Lord may seal and strengthen your love in the presence of the church's minister and this community. Christ abundantly blesses this love. He has already consecrated you in baptism and now he enriches and strengthens you by a special sacrament so that you may assume the duties of marriage in mutual and lasting fidelity. And so, in the presence of the church, I ask you to state your intentions.

### **B. Statement of intentions. Priest questions the couple:**

N. and N., have you come here freely and without reservation to give yourselves to each other in marriage?

Will you love and honour each other as man and wife for the rest of your lives?

Will you accept children lovingly from God, and bring them up according to the law of Christ and his church?

(The couple answers the questions separately.)

### **C. Consent. The priest invites the couple to declare their consent.**

Priest: Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his church.

(They join hands.)

Groom: I, N., take you, N., to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

Bride: I, N., take you, N., to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honour you all the days of my life.

### **D. Reception of Consent. The priest receives their consent for the whole church:**

You have declared your consent before the church. May the Lord in his goodness strengthen your consent and fill you both with his blessings. What God has joined, men must not divide.

People: Amen.

### **E. Blessing and Exchange of Rings/...**

## Lesson Materials

### RITE OF CHRISTIAN MARRIAGE (cont)

**E. Blessing and Exchange of Rings.** At this point in the ceremony, the rings are blessed and lovingly exchanged by the couple. The ring is a symbol for eternal love.

### III. LITURGY OF THE EUCHARIST.

The marriage Mass Continues pretty much as usual with a few minor changes.

**A. After the Lord's Prayer, the priest faces the couple and gives a beautiful nuptial blessing.** He praises God for his divine plan of creation in his image and likeness, for the beauty of marital love and marriage which symbolizes Christ's love for his church. Then he prays specifically for the couple that they might love and cherish each other for life.

#### **B. The rite concludes with the following blessing:**

May God, the almighty Father,  
give you his joy  
and bless you in your children. Response: Amen.  
May the only Son of God have mercy on you  
and help you in good times and in bad. Response: Amen.  
May the Holy Spirit of God  
always fill your hearts with his love. Response: Amen.  
And may almighty God bless you all,  
the Father,  
the Son, + and the Holy Spirit. Response: Amen.



## Lesson Materials



### Signs, Symbols, Effects

- the couple (symbolic of human interdependence)
- the presence of the Priest (representing the Church and God's blessing: note that it is not Priests who are Ministers of this Sacrament but the couples themselves) .
- the presence of the community (representing the support of the Church, so important for the living out of the Marriage commitment)
- the fact that Marriage is a public act (commitment to life-long love is a reason for the community to celebrate)
- the fact that the Sacrament is celebrated in the context of the Mass (Marriage is a particular way of living out the life-long conversion challenged and celebrated in Mass)
- the promises/vows (symbolising a Covenant between two people and the third partner, Christ)
- the rings (a bond and a symbol of endlessness)
- the kiss (symbolising intimate love)
- the Marriage candle (a popular symbolic embellishment - usually it is lit simultaneously from two separate candles which are then extinguished: the symbolism speaks for itself)
- sexual intercourse (essential to the 'consummation' of the marriage, it symbolises the oneness of the two lives, and it is an image of Christ's oneness with his Church)
- faithful, permanent married life (an image of the relationship between Christ and his Church, this is the real fullness of the Sacrament).

## LESSON 21: Readiness for Marriage



REFERENCE

Page 228- 229 [THE SACRAMENTS OF CALLING]



### WHAT YOU NEED

- (1) LSM: 'Successful Marriage'
- (3) LSM: 'LSM: 'Marriage Laws'
- (4) LSM: 'Preparing for Marriage'

### AIM

- To develop in the learners an understanding of what readiness for marriage involves.

### OUTCOMES

- KUI Learners have a clear understanding of what readiness for marriage involves.
- DAP Learners appreciate that marriage cannot be entered into lightly without adequate personal development and preparation.

### TEACHER'S NOTE

As in the previous lesson, the focus is on advance preparation for marriage. The particular aspect dealt with here is readiness. This means being adequately prepared, knowing what to expect in a common sense way, and being familiar with religious and legal customs and requirements.

Invite learners to reflect on the material in the light of the view of marriage shared by their family and religious community.

### LESSON OUTLINE

#### 1 A Successful Marriage

- Distribute the Lesson Materials page 'Successful Marriage'. The learners, in small groups, are asked to decide which statements reflect requirements necessary for a successful marriage.
- Groups are asked to decide on the three most important statements.
- Groups share their choices, and the class tries to find consensus on the two most important ones.

#### 2 What Marriage Costs

Help learners to grow in awareness of the responsibility, difficulties, problems, and sacrifices entailed in carrying out duties as man and wife and in giving children a home, car, love, discipline, and education. (CORD p 228). Here are a few scenarios to get discussion going:

- 'It was OK until the baby came. Now I never see her - we never go out together.' (Paul, aged 24)
- 'Since John got laid off it's been terrible. He's home all day and has lost the will to go out at all. He's under my feet -just moping about (Erica, aged 35)
- 'We argue like hell, about money mainly. She spends money like water.' (Lloyd, aged 23)

## GRADE 12 Worship

- 'I was married at nineteen. I'd never known anyone else except Richard. One day I met this lovely bloke at the keep-fit club. He's kind, charming, gentle . . . everything that Richard was until we got married. I think I would like to have an affair with him.' (Stephanie, aged 22)
- 'I never see Gordon. He doesn't get home from work till eight and every weekend he leaves me and the kids and plays golf.' (Cheryl, aged 30)  
(Joe Jenkins. 1987. *Contemporary Moral Issues*. Oxford: Heinemann, p 48)

### 3 Requirements

Learners test their knowledge of the marriage laws of the Church by deciding which statements in the Lesson Materials page 'Marriage Laws' are true, and which are false. Answers are provided for you (the teacher) on the back of this page. You may want to discuss: How do the 'rules' of the Church differ from the teaching of today's society? Why is there a discrepancy, do you think?

### 4 Getting Ready

- Ask learners to discuss the following question: What advice would you give a friend, who is contemplating marriage, on how to prepare for it?
- Invite a few learners to share their views with the class.
- Distribute the Lesson Materials page 'Preparing for Marriage'. After learners have read this, call for any questions or comments.

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## OTHER IDEAS

### 5 Practical Matters

Create in learners some awareness of practical matters that can wreck a marriage if not taken account of: financial security, age, social background, education, accommodation, job-demands, how to budget and save... The importance of these things is underlined by the finding that marriage breakdown most commonly starts with problems in the very first year of marriage. (CORD p 228)

### 6 Community Services

Develop an awareness of the Church's pastoral services for the married and the engaged, e.g. Marriage Encounter, Engaged Encounter, Marriage Preparation, Marriage Counselling ('Marriage Enrichment'), etc. At this stage, specially note the preparation-supports - often the marriage ceremonies are thoroughly and beautifully prepared but the preparation for a life of marriage is neglected. (CORD p 229)

### 7 Guest Speaker

Invite a speaker, a marriage counselor, a couple who have been married for many years, a priest from the Diocesan Marriage Court or someone from Engaged or Marriage Encounter to speak to the learners about what is essential for a good (Christian) marriage. You might like to ask the class to agree on some important questions that they would like to see addressed beforehand.

### 8 Faith Sharing

Invite learners in small groups to discuss these questions:

- What does fidelity in a relationship mean?
- What does it mean to say marriage is a permanent and exclusive relationship?
- What do you mean by a total commitment?

## 9 Failed Marriage Relationships

Consider the effect of divorce on the family – those married, the children, and the wider network of familial relationships and friends. Have you experienced this? Or has one of your friends? Can you name the challenges and feelings that go with this experience? What kind of support helps? Have you been able to offer support to a friend in this position? What did you do?

## 10 Same-Sex Unions

The Church, as well as other religious or cultural bodies in civil society, have a particular view of marriage (i.e. between a man and a woman, or, in some instances, between a man and two or more women). Thus, the recognition of same-sex marriage by an increasing number of governments causes a great deal of discomfort. Mapping the positions and arguments of various parties on this might be an interesting and useful exercise in showing the rationale of different positions. Learners investigate:

- i. the position of the Church or their own religious community;
- ii. the position of Gay and Lesbian activists who want their relationships recognised as marriages or civil unions; and
- iii. the approach to the issue from the point of view of the State in relation to a constitution, human rights, and the law.

There will be differences and tensions within each of these parties and between these parties. Observant learners will recognise this. But the issue also illustrates an important characteristic of a form of government – the constitutional democratic state. An understanding on this issue will help learners understand how this form of government works in relation to other issues. An extract explaining the Church's position is given below:

U.S. Bishops on Why Homosexual "Marriage" Is a Contradiction  
Denying Status to Same-Sex Unions Seen as Requirement of Justice

*WASHINGTON, D.C., DEC. 12, 2003 ([Zenit.org](http://www.zenit.org)) - Denying marriage to homosexual couples does not demonstrate unjust discrimination or lack of respect, because marriages and same-sex unions are essentially different realities, says the U.S. bishops' conference.*

*"To uphold God's intent for marriage, in which sexual relations have their proper and exclusive place, is not to offend the dignity of homosexual persons," the bishops wrote in their statement, which they overwhelmingly approved at their meeting last month.*

*"Christians must give witness to the whole moral truth and oppose as immoral both homosexual acts and unjust discrimination against homosexual persons," the statement said.*

*The statement comes at a time of serious debate over the definition of marriage in the United States. A Massachusetts court recently ruled in favour of same-sex marriage. Vermont allows civil unions between homosexuals, and laws in California and Hawaii extend some economic benefits to same-sex couples.*

*The bishops stressed that marriages and same-sex unions are fundamentally different.*

*"For several reasons a same-sex union contradicts the nature of marriage," they said. "It is not based on the natural complementarity of male and female; it cannot cooperate with God to create new life; and the natural purpose of sexual union cannot be achieved by a same-sex union."*

*"Persons in same-sex unions cannot enter into a true conjugal union. Therefore, it is wrong to*

*equate their relationship to a marriage," they said.*

*Some proponents of same-sex unions want equal rights for homosexual couples under law. But the bishops rejected redefining marriage to provide legal benefits for homosexual persons.*

*"The legal recognition of marriage, including the benefits associated with it, is not only about personal commitment, but also about the social commitment that husband and wife make to the well-being of society," they said. "It would be wrong to redefine marriage for the sake of providing benefits to those who cannot rightfully enter into marriage."*

*The bishops pointed out that some benefits sought by persons in homosexual unions could already be obtained without regard to marital status. For example, individuals can agree to own property jointly with another, and they can generally designate anyone they choose to be a beneficiary of their will or to make health care decisions in case they become incompetent.*

*To explain the state's responsibility in supporting marriage between a man and a woman, the bishops wrote, "Across times, cultures and very different religious beliefs, marriage is the foundation of the family. The family, in turn, is the basic unit of society. Thus, marriage is a personal relationship with public significance."*

*"The state has an obligation to promote the family, which is rooted in marriage," they said. "Therefore, it can justly give married couples rights and benefits it does not extend to others. Ultimately, the stability and flourishing of society is dependent on the stability and flourishing of healthy family life."*

*The bishops concluded that the state or the Church could not redefine marriage, as it was given by God.*

*"Marriage is a basic human and social institution," they wrote. "Though it is regulated by civil laws and church laws, it did not originate from either the church or state, but from God. Therefore, neither church nor state can alter the basic meaning and structure of marriage."*

## **MATERIALS**

### **LEARNER**

- Michael Pennock. 1981. 'Successful Marriage' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, p 233
- Michael Pennock. 1981. 'Marriage Laws' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, p 243 & 247
- Michael Pennock. 1981. 'Preparing for Marriage' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, pp. 250-251



## Lesson Materials

# Successful Marriage

Which of the following do you think are essential ingredients for a successful marriage? Mark a check () if you agree with the statement about a particular requirement for a good marriage; mark an (⊙) if you don't agree with it as necessary. Leave the space blank if you don't know.

1. People who marry should have the same general interests: intellectual, recreational and social.
2. Married people should have the same religion.
3. For a successful marriage couples ought to agree on money matters.
4. Good relations with in-laws are essential for a happy marriage.
5. People who marry should agree on sex roles and the number of children before they marry
6. Respect for the other is a key to a good marriage.
7. The age of the couple when they marry is a good predictor of the success of the marriage.
8. A disagreement before marriage will probably be a problem after marriage.
9. Children are essential to a happy marriage.
10. A couple who prays together will have a better chance for a good marriage.

## Lesson Materials



### Marriage Laws

To test your knowledge of the marriage laws of the church, here are some true and false statements. See how much you know by trying your hand at these.

1. A Catholic may not marry a non-Catholic.
2. A Catholic must marry before a priest and two witnesses.
3. The church encourages a couple to live together before getting married.
4. The Catholic church recognizes homosexual marriages.
5. Catholic church teaching holds that marriage is always permanent.
6. The church will bless a marriage where the couple has decided beforehand not to have any children.
7. The church hopes each married couple will have as many children as possible.
8. A Catholic is obliged to obey church laws on marriage.
9. There are no restrictions -besides state laws -for two Catholics who wish to marry.

**Lesson Materials**  
MARRIAGE LAWS (cont)

**Answers**

1. False. Although "mixed marriages" can bring problems to the faith-life of a couple, the local bishop can and does permit Catholics to marry non-Catholics. The couple is counselled on the problems involved in such a marriage.
2. True. This is the "canonical form" of marriage which follows church law. Exceptions can be made by the local bishop.
3. False.
4. False. There really is no such thing because "true" marriage can only be between a man and a woman.
5. True
6. False. A marriage must be open to the procreation and education of children just as it must always be open to mutual love and sharing between the couple.
7. False. Parents must plan families using moral means and taking into consideration many factors including finances, health of the parents, present size of the family, etc.
8. True.
9. False. For a valid Catholic marriage, the couple must be of age, never before validly married, freely intend to live together until death, be capable of sexual intercourse and not closely related by blood or marriage.



## Lesson Materials



# Preparing for Marriage

Most of us will get married one day. Is there anything we can do now to prepare for that sacrament? Here are a few suggestions that might help.

**Cultivate friendships.** The basis of any good marriage is friendship. Sexual love is certainly important in marriage, but for the long run friendship is what counts. Friendship love is characterised by common interests and spending time together. In addition, friendship love does not distort reality like "puppy love" or infatuation can. A friend recognizes the truth about the other person but is willing to accept the other despite his or her flaws. Finally, friends learn to *give* wholeheartedly to the relationship, seeking the other's good over their own. If you want to prepare for a good marriage, make friends now and learn how to keep them.

**Learn how to communicate.** Friendship and marriage are built on communication—a coming into unity, a oneness. Communication is a two-way process. The first part of the process involves the risk of sharing not only your thoughts but also your deepest feelings. For example, to be able to say "I love you" to a friend and mean it takes courage and trust that the other will accept your offer of love. The second part of the communication process involves really *listening* to the other, listening not only to the words listed but to the nonverbal communication as well. A large part of the message a person communicates is conveyed in body language: through gestures, expressions, body posture, eye contact and the like. A sensitive person will learn how to "read" and interpret these kinds of nonverbal cues.

**Be forgiving.** What cements human relationships together more than any other ingredient is Forgiveness. Friends hurt friends; husbands and wives sometimes hurt each other. This happens accidentally and sometimes intentionally. Only forgiveness can heal these kinds of hurts that tend to destroy relationships. There is a saying that married couples should not go to bed at night angry with each other. Each day the hurts of that day should be forgiven and healed. This is a wise saying that helps marriages survive. Learning to put this saying into practice now with your friends can be a powerful help to a successful marriage later.

**Be willing to change.** Successful marriage depends on growth. Growth means change. A couple who refuse to grow are doomed to a dying relationship. If you are a flexible, growing person, willing "to roll with the punches" while young, then you'll tend to be open to growth later on.

Learn self-control/...

## Lesson Materials

### PREPARING FOR MARRIAGE (cont)

**Learn self-control.** Marriage demands discipline, the willingness to sacrifice personal pleasure for the partner and the children. Marriage demands fidelity to the other person, the turning away from temptation to a lifelong commitment of love to the marriage partner. Self-control and fidelity are not "caught," nor do they come easily. They are learned before marriage, while a person is young.

The real test of a growing self-discipline is how before marriage you treat your own sexuality and that of your friends. Sex is a great gift from God: It is beautiful and sacred. Sexual intercourse - as the symbol of total sharing between man and woman - expresses a total commitment and giving to the other. This kind of total commitment - with no conditions attached - can truly be expressed only in marriage. By struggling with the sexual temptations that will naturally come along, you can learn the kind of self-discipline that is a real help in preserving fidelity after.

© Michael Pennock. 1981. 'Preparing for Marriage' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, pp. 250-251

## LESSON 22: Orders in Scripture & History



REFERENCE

Page 230 [THE SACRAMENTS OF CALLING]



### WHAT YOU NEED

- (2) Bibles
- (3) TSM: 'Short History of Holy Orders'

### AIM

- To develop an understanding of what Scripture says about Holy Orders
- To trace the historical development of the Sacrament of Holy Orders.

### OUTCOMES

- KUI Learners have a clear understanding of what Scripture says about Holy Orders.
- KUI Learners have a clear understanding of the historical development of Holy Orders.

### TEACHER'S NOTE

In this lesson and the next, learners will gain some familiarity with the ideas of priesthood and ordination. They should help learners appreciate the nature and origins of the Sacrament of Holy Orders, and appreciate and respect the decisions of people willing to be in positions of special ministry in the Church, such as catechists, deacons, brothers, sisters or priests. Bear in mind, though, that the Sacrament of Holy Orders applies only to bishops, priests and deacons.

### LESSON OUTLINE

#### 1 Introduction

Elicit a response from the learners to the question: What are Holy Orders?

*[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 (bishops), presbyterate (priests), and diaconate (deacons). (Catechism of the Catholic Church, paragraph 1536) The term 'priest' is a pre-Christian term for one who offered sacrifices linking God and people; the term was not applied to Christian leaders for the first 100 years after Christ.]*

#### 2 What Scripture Says

- i. Divide the class into small groups.
- ii. Allocate one of the Scripture texts below to each group.
  - Mark 3:13
  - John 20:21-23
  - Acts 6:1-6
  - Luke 22:19
- iii. Learners must establish what the Scriptures say about Holy Order. A speaker from each group will give feedback after a brief group discussion.

### 3 The History of the Holy Orders

Give the learners a brief history of Holy Orders. Use the Lesson Materials page 'Short History of Holy Orders' either for a presentation, or for group work.

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## OTHER IDEAS

### 4 Prayer

Conclude with one of the prayers given below.

#### Prayer for vocations

O Jesus, send labourers into your fields, which are awaiting holy apostles, saintly priests, heroic missionaries, dedicated sisters and brothers. Enkindle in the hearts of men and women the spark of a vocation. Grant that Christian families may desire to give to your Church, helpers in the work of tomorrow. Amen.

#### Prayer for Priests

(You may add: nuns/sisters, monks/brothers and deacons, in the first paragraph/where applicable)

O Jesus, I pray for your faithful and fervent priests; for your unfaithful and tepid priest; for your priests labouring at home or abroad in distant mission fields; for your tempted priests; for your lonely and desolate priests; for your young priests; for your dying priests; for the souls of your priests in purgatory.

But above all I recommend to you the priests dearest to me: the priest who baptised me; the priests who absolve me of my sins; the priests at whose Masses I assisted and who gave me Your Body and Blood in Holy Communion; the priests who taught and instructed me; all the priests to whom I am indebted in any other way.

O Jesus, keep them all close to your heart, and bless them abundantly in time and eternity.  
Amen

## MATERIALS

### TEACHER/LEARNER

- Pennock Michael. 1981. 'A Short History of Holy Orders' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, pp. 215-217




 Lesson Materials

## Short History of Holy Orders

In the **early church** there was much variety of ministry. Overseers (bishops) were a group of men who led the local church. *Elders* or *presbyters* (priests) helped the apostles, were appointed to help the mission churches (Acts 14:23) and directed local churches in teaching and prayer. They were inducted into office by the laying-on of hands and prayer which invoked the Holy Spirit. *Deacons* served the early Christian communities in many ways, for example, by serving at the Eucharist and preaching God's word. They also were ordained by the laying-on of hands and prayer.

By the **third century** the role of the bishop was firmly established. He had the high priestly service for the flock; he was the symbol of unity. Other priests shared in his priesthood. Clearer lines were drawn between the laity and the clergy, with special emphasis put on the need for priests to live a higher spiritual life and a more perfect moral life. By around the *fifth* century ordination was seen as conveying a special "sacramental character," which meant that once ordained a priest, a man remains a priest forever. Holy orders touches the priest's very being: He is permanently designated by God to be a living sign who points to the Lord and his coming at the end of time.

In the **Middle Ages** the order of diaconate as an active ministry declined. During this period, deacons only assisted at liturgies. Gradually the diaconate was included as only a step on the way to the priesthood. A whole series of "minor orders" was commonly recognized: *porters* (who gathered together the worshipping community), *lectors* (who read God's word), *exorcists*, (who assisted the bishop and priests in caring for the catechumens), *acolytes* (who served the deacon and the priest at Mass). In this period, these minor orders - which had their roots in the early church - were widely regarded as merely ceremonial steps to the priesthood. A fifth order, *sub-deacon*, was raised to a major order in medieval times because the obligation of celibacy was also required of sub-deacons (as it was by now of bishops, priests and deacons). Today, minor orders are called "ministries" and are "open to" lay people. Only the ministries of lector (reader) and acolyte have been retained. The practice of ordaining sub-deacons has been discontinued.

At the **Council of Trent** (16th century) the church fathers reaffirmed that holy orders is a sacrament. Stress was put on the fact that orders conferred on the priestly ministry especially the powers, to exercise the ministry of the Eucharist and the forgiveness of sins.

Today/...

## Lesson Materials

### SHORT HISTORY OF HOLY ORDERS (cont)

**Today**, ministerial priesthood is often seen in terms of the images of prophet, priest and king -three roles fulfilled by Jesus the Lord. The prophetic role highlights the word of God through preaching and application to the lives of believers. The priestly role of mediator between God and his people focuses on eucharistic worship. The kingly role is one of a service of leadership in faith, Christian life, prayer and reconciliation. Also, the big theme in the theology of this sacrament today is the fact that *all* the members of God's people share in Christ's priesthood. By living the Eucharist, we bring God to others, especially by extending his love and forgiveness into the world. A priest is a go-between, a mediator between God and people. Baptized Christians share in Jesus' mediation. Ordained priests have the special vocation to serve and build up the *priestly* people. They do so by acting as *leaders* who speak as official representatives of God's word and who lead us in sacramental worship. They direct and assist the building of the community of God's people.

© Pennock Michael. 1981. 'A Short History of Holy Orders' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, pp. 215-217

## LESSON 23: Rite of Priestly Ordination



REFERENCE

Page 230-231 [THE SACRAMENTS OF CALLING]



### WHAT YOU NEED

- (2) LSM: 'Rite of Ordination'
- (3) LSM: 'Signs, Symbols, Effects'
- (5) Prayer for Priests (Lesson 22)

### AIM

- To develop an understanding of the Rite of Priestly Ordination and the signs, symbols used in the celebration.

### OUTCOMES

- KUI Learners have a clear understanding of the Rite of Priestly Ordination.
- KUI Learners Have a clear understanding of the signs, symbols, and accompanying effects of the Sacrament of Holy Orders.
- DAP Learners are open to respond to the special call that the Lord might address to them

### TEACHER'S NOTE

This lesson aims at further developing an understanding of Holy Orders through exposing the learners to the Rite of Priestly Ordination. Try to arrange for the class to attend an actual ordination – otherwise screen a video of an ordination prior to this lesson. Another alternative would be to act out the ceremony with all the words and gestures.

### LESSON OUTLINE

#### 1 Introduction

Ask learners if any of them have ever attended an Ordination. If any have, ask them to describe their experience to the class.

#### 2 The Rite of Ordination for a Priest

Guide the learners through the text of the Rite of Priestly Ordination found on the Lesson Materials page 'Rite of Ordination'. Ask them to list the signs and symbols that are used in the rite. Collect a list from the learners before proceeding.

#### 3 Signs, Symbols, Effects

Ask learners to suggest the meaning of each of the signs or symbols that are on the collected list. Then distribute the Lesson Materials page 'Signs, Symbols, Effects', asking learners to check their understanding of these signs and symbol, and to take note of any they may have missed.

#### 4 Suitable Candidates

Divide the class into small groups. Ask them to prepare a list of the five most important questions they think they should ask a man before he is ordained. Compose the list from the perspective of a young person who is really concerned about Church leadership. (If you have a seminary in your area, invite a few of the seminarians to visit your school so as to be interviewed, using these questions.)

## 5 Prayer

Conclude with the Prayer for Priests, which can be found in Lesson 5.

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## OTHER IDEAS

### 6 Priests and Religious Leaders or Teachers in other faiths

Learners from other churches or faith backgrounds could be asked to find out something about the (public) religious ceremony that goes with becoming priest, leader, teacher, or religious in their faith community. Or they might consider where responsibility for performing religious rituals is located in African cultures – often with the head of the family, or with a person holding a position given importance by the (extended) family structure.

### MATERIALS

#### LEARNER

- Michael Pennock. 1981. 'The Rite of Ordination for a Priest' in *The Sacraments And You*. Notre Dame, Indiana: Ave Maria Press, p 221-224
- Michael Burke. 1991. 'Sacraments of Orders – Signs, symbols, effects' 172 in *Connection*. Pietermaritzburg: Centaur Publications, p 144





## Lesson Materials

# Rite of Ordination

### I. INTRODUCTION.

The introductory rites of a typical Mass take place the same as usual up to the homily.

### 2. THE CALL TO PRIESTLY MINISTRY.

The deacon of the Mass calls each candidate by name. The response is: "Present." The candidates go before the bishop who receives them after a properly designated priest testifies that they have been trained and are worthy of receiving the sacrament. The bishop then addresses the people and the candidates on the meaning of priesthood.

### 3. THE ASSENT TO SERVE.

The bishop now questions the candidates on their willingness to serve.

Bishop: My sons, before you proceed to the order of the presbyterate, declare before the people your intention to undertake this priestly office.  
Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyterate, order as conscientious fellow workers with the bishops in caring for the Lord's flock?

Candidates: I am.

Bishop: Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the Catholic faith?

Candidates: I am.

Bishop: Are you resolved to consecrate your life to God for the salvation of his people, and to unite yourself more closely every day to Christ the High Priest, who offered himself for us to the Father as a perfect sacrifice?

Candidates: I am, with the help of God.

Bishop: Do you promise your Ordinary obedience and respect?

Candidates: I do.

### 4. ORDINATION.

When the prayers are concluded, the candidates go and kneel before the bishop who lays hands on them. Then all priests present (wearing stoles) lay their hands on the candidates. The bishop now says the consecratory prayer. Part of the prayer is reproduced here: .

Bishop/...

## Lesson Materials



### RITE OF ORDINATION (cont)

Bishop: Come to our help,  
Lord, holy Father, almighty and eternal God;  
You are the source of every honour and dignity, of all progress and  
stability.  
You watch over the growing family of man by your gift of wisdom and  
your pattern of order.  
When you had appointed high priests to rule your people,  
you chose other men next to them in rank and dignity  
to be with them and to help them in their task;  
and so there grew up  
the ranks of priests and the offices of levites,  
established by sacred rites.

In the desert  
You extended the spirit of Moses to seventy wise men  
who helped him to rule the great company of his people.  
You shared among the sons of Aaron  
the fullness of their father's power,  
to provide worthy priests in sufficient number  
for the increasing rites of sacrifice and worship.

With the same loving care  
you gave companions to your Son's apostles  
to help in teaching the faith:  
they preached the Gospel to the whole world.

Lord,  
grant also to us such fellow workers,  
for we are weak and our need is greater.

Almighty Father,  
grant to these servants of yours  
the dignity of the priesthood.  
Renew within them the Spirit of holiness.  
As co-workers with the order of bishops  
may they be faithful to the ministry  
that they receive from you, Lord God,  
and be to others a model of right conduct.  
May they be faithful in working with the order of bishops,  
so that the words of the Gospel may reach the ends of the earth,  
and the family of nations,  
made one in Christ,  
may become God's one, holy people.

We ask this/...

*Lesson Materials*



RITE OF ORDINATION (cont)

We ask this through our Lord Jesus Christ, your Son,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

R. Amen.

The ordination ceremony concludes with the vesting of the new priests with chasubles, anointing of the hands with chrism, the presentation of a chalice filled with water and wine and the exchange of a sign of peace.

5. LITURGY OF THE EUCHARIST.

The Mass concludes as usual, but celebrated with the bishop, the fraternity of priests present and the newly ordained priests.

## Lesson Materials



# Signs, Symbols, Effects

- the occasion (highlighting the special call of God: a Vocation itself is a clear sign of Christ looking after his Church)
- the fact that Ordination takes place in the context of Mass, just after the Gospel (the Eucharist and the Gospel are central to the ministry of Priesthood)
- the attesting of the readiness of the candidate (a reminder of his years of preparation and training in the Seminary)
- the 'laying on of hands' (symbolising the descent of the Holy Spirit; Ordination, specially symbolises authorisation, an assurance that this is an authentic leader)
- acceptance by the Bishop (symbolising a share in the local Church's mission)
- the Prayer of Consecration (symbolising the setting-apart of this person as a man-of-God and a man-of-prayer to bring about the presence of Christ in his Church and to share in Christ's office as mediator between God and humankind)
- the anointing of the new Priest's hands with Chrism (reinforcing the consecration)
- vesting the new Priest with a Chasuble and stole (symbolising his new Liturgical role)
- presentation of a Chalice to the new Priest
- the Priest's lived celibacy
- the Priest's pastoral ministry (i.e. service - symbolising the care of Christ).

## LESSON 24: Sacramental Overview



REFERENCE

Page 232-233 [OVERVIEW OF LITURGY AND SACRAMENTS]



### WHAT YOU NEED

- (1) LSM: 'Definitions'
- (2) LSM: 'Aspects'

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### AIM

- To fashion a memorable overview of the Sacraments
- To encourage learners to be committed agents of change within their faith community.

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### OUTCOMES

- KUI Learners have a coherent and consolidated understanding of the Sacraments.
- DAP Learners are challenged to be enthusiastic, yet patient and tolerant, agents of change in their faith communities

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### TEACHER'S NOTE

This lesson draws to a close the process of Worship (Sacramental/Liturgical) Education. It aims to help the learners towards a creative appropriation of their faith tradition's liturgical practices so that they both live it out and play a part in its ongoing development.

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### LESSON OUTLINE

#### 1 Defining 'Sacrament'

- Arrange the class in five groups.
- Distribute the Lesson Materials page 'Definitions' to the groups. They study the material, and each person fashions his/her own definition of 'sacrament'
- Individuals within the groups share their definitions.
- Groups now negotiate a common definition.
- Groups display their definitions in a gallery walk.

#### 2 Aspects

- Distribute the Lesson Materials page 'Aspects'. There are five aspects described, namely (1) peak moments, (2) expressions, (3) crisis-points, (4) community-orientation, and (5) different cultures.
  - Assign one aspect to each group.
  - Each group reads its section, discusses it, and presents to the class how the aspect might apply to each of the sacraments.
-

## OTHER IDEAS

### 3 Recommendations

The Sacraments have changed over the ages. The historical development of each sacrament has been dealt with in the various grade units of this process. Ask learners to recommend other changes that they feel could improve the liturgical life of the Church, drawing people, especially the young, without alienating those that are already part of the Church as it stands today

#### MATERIALS

##### LEARNER

- Michael Burke. 1991. 'More definitions of Sacrament' 173 in *Connections*. Pietermaritzburg: Centaur Publications, p 144
- Michael Burke. 1991. 'The Sacraments - some aspects' 174 in *Connections*. Pietermaritzburg: Centaur Publications, p 144-145



## Lesson Materials



### Definitions

- A Sacrament is the visible tip of an invisible iceberg.
- The Sacraments are the skin by which we touch Christ.
- A Sacrament is Christ's saving action touching our lives here on earth in time.
- A Sacrament is an action which symbolises God's care for us in Christ - enacting the symbol brings us closer to one another in the Church and to the Lord who is there for us.
- A Sacrament is a festive action in which Christians assemble to celebrate their lived experience and to call to heart their common story.
- A Sacrament is Christ's meeting us in time and transforming us into himself, transforming the world into the Kingdom, transforming time into eternity.
- A Sacrament is the impatient Father's breaking through to us with his eternity.
- A Sacrament is a breaking out of time into eternal significance.
- Sacraments are the main events by which we can be sure that we enter into the Grace-life of God and grow in it.
- A Sacrament is an enactment in time of the saving power of God: in it, we celebrate the mystery of Christ worshipping with us and in us.

## Lesson Materials



### Aspects

- The Seven Sacraments can be looked on as peak moments (highpoints) in a life that is already sacramental in its own right.

Sacraments are special moments of Grace a life that is filled with God's Grace. Sacra-mentality is a mentality for the Sacred, a level of thinking, to be carried from the Seven Sacraments back into ordinary life - so that we can see the extraordinary in the ordinary, so that we can attend to the familiar and become enthralled by it . . .

'In a crumb of bread, the whole mystery is'  
*Paddy Cavanagh.*

- The Sacraments are important as expression: the unexpressed dies, while that which is expressed is impressed.
- The Sacraments come at crisis-points (turning-points) of life. Explore how this is true of Eucharist even daily Eucharist.
- The Sacraments all have a strong community-orientation - the Graces given to individuals are a gift to the community: they are intended to build up the Body of Christ.
- The Sacraments in different cultures – a good principle (from Augustine) is: 'In essentials, unity; in non-essentials, diversity'.
- The *changes* that have taken place in Sacramental Ritual through the years demonstrate that things do not have to remain the way they are.