

## Option D. Responding to the Call of Jesus Christ

		CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
1.	<b>I. God’s Call to Each of Us</b> A. Universal call to holiness (CCC, nos. 2013-2014, 2028, 2813). 1. A longing for God is inherent to the human person. 2. God wants every person to know him, to love him, and to serve him.		
2.	3. How we reflect Trinitarian life.		
3.	4. How Christ shows us the way to discipleship.		
4.	5. The ways in which God sanctifies us.		
5.	6. Learning how to make a gift of oneself.		
6.	B. The personal call. 1. Our vocation from God (CCC, Glossary). 2. A vocation is not the same as a job or career. a. The relationship between one’s work and vocation.		
7.	3. Definition/description of discernment—role of Church and individual. a. Divine Providence in the events of one’s life. b. Prayerful reflection and discernment.		
8.	4. Traditionally recognized states of life (CCC, nos. 2004, 2230). a. Married (CCC, no. 1535).		
9.	b. Committed single life (CCC, nos. 898-900, 2442).		
10.	c. Ordained bishop, priest, or deacon (CCC, nos. 1578, 1593).		
11.	d. Consecrated life (CCC, nos. 916, 933).		
12.	5. Lay ecclesial movements and ministries (CCC, nos. 901-913).		
13.	6. No vocation is lived in isolation (CCC, nos. 543, 804, 831, 1886, 1878-1885). a. Human beings exist in relationship with others; give of oneself in order to find oneself. b. There are many levels and types of relationship.		

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14.	<b>II. “Serve One Another”</b> A. Teaching and example of Jesus—his commandment of love (CCC, no. 1823). 1. An unselfish gift of self to God and others. 2. Service to our brothers and sisters in the Church and world.		
15.	B. Sacraments at the service of Communion (CCC, nos. 1533-1535). 1. Marriage as a sacrament given to foster the good of the human family, society, and the Church (CCC, nos. 1601-1666).		
16.	2. Holy Orders as a sacrament given to foster the good of the spiritual family, the Church (CCC, nos. 1536-1600).		
17.	<b>III. Sacrament of Marriage</b> A. God is author of marriage, which Jesus raised to a sacrament; it is not a purely human institution (CCC, nos. 1603, 1601). 1. Book of Genesis account.		
18.	2. Teaching on marriage in the New Testament (CCC, no. 1615). a. Jesus’ first public sign or miracle took place at a marriage (Jn 2:1-11; CCC, no. 1613).		
19.	b. Two shall become as one flesh; and the question on divorce (Mt 19; CCC, no. 1614).		
20.	c. The love of husbands and wives reflecting the love of Christ for the Church (Eph 5; CCC, no. 1616).		
21.	3. Theology of the body.		
22.	B. Christian marriage is a lifelong commitment between a baptized man and a baptized woman as husband and wife, designed to reflect the unending love that God has for his people, individually and collectively; a covenant of love (CCC, no. 1625).		
23.	1. Encouraging signs of Christ’s saving work in marriage and the family. a. Greater awareness of personal freedom and interpersonal relationships.		
24.	b. Promotes the dignity of both men and women (CCC, nos. 1646-1651).		

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25.	c. Increased concern for responsible procreation; natural family planning (CCC, nos. 1652-1654).		
26.	d. Education of children and extended family support (CCC, nos. 1603-1605).		
27.	e. Mutual self-giving within marriage and family serves as basis for responsible activity in society and in the Church.		
28.	2. Problems encountered in marriage and family life (CCC, nos. 2331-2359). a. Exaggeration of the independence of the spouses to the loss of mutual dependence and becoming two in one flesh (FC, no. 6; CCC, nos. 1606-1608).		
29.	b. Scourge of abortion, recourse to sterilization, contraceptive mentality (CCC, nos. 2270-2274, 2370, 2399).		
30.	c. Cohabitation and homosexual union as a devaluation of the true meaning of marriage (CCC, nos. 2353-2359).		
31.	d. Growing number of divorces (CCC, nos. 1644-1645, 1649-1650).		
32.	C. Celebration of the sacrament. 1. Marriage: a public act that requires a liturgical celebration (CCC, nos. 1621-1623).		
33.	2. For Roman Catholics—setting for a valid marriage. a. In the Latin Church the spouses are ministers of the sacrament. b. Role of free consent, and witness of bishop, priest, deacon. c. The essential three promises of the spouses. d. In the Eastern Churches, the bishop or priest confers the Sacrament of Matrimony.		
34.	3. In Latin Church, the Nuptial Mass—or just the Liturgy of the Word (see <i>Directory for the Application of Principles and Norms on Ecumenism</i> , no. 159).		

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35.	<p>4. A Catholic is encouraged to marry another Catholic (CCC, nos. 1633-1637).</p> <p>a. Permission can be given to marry those who are not Catholic.</p> <p>b. Conditions for this permission to marry non-Catholic: Catholic party promises to maintain the practice of his or her faith and to raise any children they have in the Catholic faith.</p>		
36.	<p>D. Preparation for receiving the sacrament (CCC, no. 1622; FC, no. 66).</p> <p>1. Remote preparation begins as children, through example of parents, relatives, and other members of the community.</p>		
37.	<p>2. Proximate preparation comes through education.</p> <p>a. Need for healthy self-understanding including sexuality.</p> <p>b. Sexuality part of our being; we relate through personhood that includes sexuality.</p>		
38.	<p>c. God made man and woman with a natural complementarity (see Genesis: both creation accounts).</p> <p>d. God decreed that sexual intimacy be reserved for marriage.</p>		
39.	<p>e. Marriage involves a total self-giving of the spouses; requires a sense of discipline, generosity, and an understanding of true love.</p>		
40.	<p>f. Expressions of healthy sexual relations in marriage.</p> <p>1) Natural family planning.</p> <p>2) Arguments against contraception.</p>		
41.	<p>g. Healthy personal and dating habits as a high-school-aged person.</p>		
42.	<p>h. Marriage reflects Christ's relationship to the Church (Eph 5:21-33; CCC, no. 1642).</p>		
43.	<p>i. Develop skills for living a lifelong commitment.</p>		
44.	<p>3. Immediate preparation.</p> <p>a. Church's responsibility to prepare couples for marriage.</p>		

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	b. Dioceses require period of preparation that varies by diocese.		
45.	c. Focus on the couples' promises. 1) Lifelong union. 2) Exclusive and faithful union. 3) Openness to children.		
46.	d. Help engaged persons grow in knowledge of self, their future spouse, and their relationship. e. Teach practical skills to help couples live what they promise.		
47.	E. Effects of the sacrament (CCC, nos. 1638-1642). 1. Married couples are given the grace to love unselfishly. 2. Also the grace to strengthen the permanent nature of their union and to appreciate the joy their union can bring (CCC, no. 1615).		
48.	3. Couples are given the grace which strengthens them to attain eternal life (CCC, nos. 1617, 1639, 1641).		
49.	4. When blessed with children, parents are helped to raise them in faith and love (CCC, nos. 1652-1654).		
50.	5. Witness of faithful couples strengthens church community and the fabric of society (CCC, nos. 1655-1658).		
51.	F. Challenges to marriage and family life (CCC, nos. 1649-1651). 1. Social challenges: acceptance of divorce and remarriage; popular cultural values are pushing aside traditional values; cohabitation before marriage; weakening of the bond between husband and wife. 2. Increase in interchurch marriages. 3. Impact of images in media, and challenges to traditional marriage in law. 4. Blended families; loss of the extended family ties. 5. Financial burdens; need for both parents to work outside the home. 6. Loss of respect for the dignity of all human beings. 7. Lack of willingness to accept children as a gift from God. 8. Natural authority of parents is challenged.		

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52.	G. The question of divorce and/or remarriage. 1. Christ teaches that a marriage lasts as long as both parties are still alive (CCC, no. 1650).		
53.	2. When and why a civil divorce may be permitted (CCC, no. 1649). a. Civil divorce does not end a valid sacramental marriage.		
54.	b. Sacraments for divorced but not remarried Catholics.		
55.	c. Consequences for divorced Catholics who attempt marriage without a declaration of nullity (CCC, no. 1665). 1) Catholic parties in a civil marriage are living in an objective state of sin; they are also a source of scandal to others. 2) They are not separated from the Church and are obligated to attend Sunday Mass but are barred from the reception of sacraments except in danger of death. 3) Ineligible to serve as a sponsor for Baptism or Confirmation.		
56.	3. Determining the validity of previous marriage of divorced Catholics. a. A declaration of nullity of marriage can be issued if it is proven that there was a defect of consent, a defect of form, or the existence of an impediment (CCC, nos. 1625-1632). b. Other reasons for declaration of nullity. 1) If one or both of the spouses lacked the psychological capacity to assume the essential obligations of marriage. 2) If one or both were forced into the marriage.		
57.	<b>IV. Sacrament of Holy Orders</b> A. Instituted by Christ at the Last Supper as a sign of the Lord's abiding presence and priestly action in the Church (CCC, no. 1564).		

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58.	B. Historical development of the three orders of the sacrament. 1. Apostles as the pastors and leaders of the early Church, the first bishops.		
59.	2. As the Church grew, Apostles and successors ordained priests as their co-workers.		
60.	3. Original deacons were ordained to serve material needs of community (Acts 6:1-7).		
61.	C. The three degrees of Holy Orders. 1. Bishop (office of sanctifying, teaching, and governing) (CCC, nos. 1555-1561). a. Successor of the Apostles. b. A member of the college of bishops in communion with pope. c. The bishop is the shepherd and high priest of a diocese, responsible for teaching and sanctifying his flock and proclaiming the truth to all; he wears a miter and carries a crozier to symbolize this. d. Bishop is understood as “married” to diocese; this is partly why he wears a ring. e. Minister of all sacraments. 1) Confirmation generally conferred by bishops in the Latin Church. 2) Ordination is reserved to bishops alone. f. Chosen by the pope from among priests. g. Archbishops and cardinals (or patriarch or major archbishop in some Eastern Churches).		
62.	2. Priest (CCC, nos. 1562-1568). a. Priest acts in the person of Christ: <i>in persona Christi capitis</i> . b. Ordained by bishop as co-worker with bishop. c. Special focus of priest is ministry of the Word and of the sacraments. d. Generally serves in a parish; only a priest can serve as a pastor of a parish. e. Minister of: 1) Sacraments of Baptism (and Chrismation in the Eastern		

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	<p>Churches), Eucharist, Penance, Anointing of the Sick, and Confirmation in certain circumstances.</p> <p>2) In Sacrament of Marriage in the Latin Church, the priest receives the consent of the spouses in name of the Church and gives blessing of the Church (CCC, no. 1630).</p>		
63.	<p>3. Deacon (CCC, nos. 1569-1571).</p> <p>a. Ordained by bishop to be of service to him and his priests.</p> <p>b. Special focus of deacon is ministry of charitable service.</p> <p>c. Assists in celebration of the divine mysteries (CCC, no. 1570).</p> <p>1) Minister of Baptism (CCC, no. 1256).</p> <p>2) Assists at the Eucharist.</p> <p>3) Proclaims Gospel and preaches.</p> <p>4) Can preside at funerals.</p> <p>5) Assists at and blesses marriages (CCC, no. 1630).</p> <p>d. In the Eastern Churches the deacon is not the ordinary minister of Baptism and also cannot solemnize or witness a marriage.</p> <p>e. Types of deacons.</p> <p>1) Transitional: before being ordained a priest, a man is first ordained a deacon and serves in that role generally for six months to a year.</p> <p>2) Permanent: some men (including married men) are ordained deacons for life.</p>		
64.	<p>4. Holy Orders is a sacrament reserved to men (CCC, no. 1577).</p> <p>a. “The Church has no authority whatsoever to confer priestly ordination on women” (OS, no. 4).</p> <p>1) It is not a question of the ability to carry out the functions of the ministry.</p> <p>2) It is the matter of what Christ has established, and the sacramental reality and symbolism of the priestly office.</p>		



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	<ul style="list-style-type: none"> <li>b. Bishop or priest serves as an icon of Christ: head of his Body, bridegroom of the Church.</li> <li>c. There is no historical basis for women serving as deacons in the diaconate as we now know and understand it.</li> </ul>		
65.	<p>D. Preparation.</p> <p>1. A bishop is prepared through ministry as a priest and through a life of prayer and sacrifice.</p>		
66.	<p>2. Remote preparation for priesthood.</p> <ul style="list-style-type: none"> <li>a. As a child, there is the example of parish priests and the encouragement from family and community.</li> <li>b. Prayer and discernment by the candidate.</li> </ul>		
67.	<p>3. A priest is prepared through years of formation in a seminary.</p> <ul style="list-style-type: none"> <li>a. Study of philosophy and theology.</li> <li>b. Human, intellectual, spiritual, and pastoral development.</li> </ul>		
68.	<ul style="list-style-type: none"> <li>c. Understanding and embracing the promises he makes. <ul style="list-style-type: none"> <li>1) Obedience to his bishop (CCC, no. 1567).</li> </ul> </li> </ul>		
69.	<ul style="list-style-type: none"> <li>2) The gift of celibacy; marriage renounced for the sake of the Kingdom (CCC, no. 1579).</li> </ul>		
70.	<ul style="list-style-type: none"> <li>3) Priests in religious institutes must also embrace vows.</li> </ul>		
71.	<p>4. A transitional deacon is prepared as part of his training for priesthood (CCC, nos. 1569-1571).</p>		
72.	<p>5. Permanent deacons participate in a number of years of part-time preparation.</p> <ul style="list-style-type: none"> <li>a. Human and intellectual formation.</li> <li>b. Spiritual and pastoral formation.</li> </ul>		
73.	<p>E. Celebration of the sacrament.</p> <p>1. Essential element of each order is the laying on of hands by the bishop and the consecratory prayer (CCC, no. 1573).</p>		
74.	<p>2. Chrism is used in the ordination of a priest and of a bishop (CCC, no. 1574).</p>		

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	<ul style="list-style-type: none"> <li>a. At the ordination of a priest, his hands are anointed with chrism.</li> <li>b. At the ordination of a bishop, chrism is poured on his head.</li> </ul>		
75.	<ul style="list-style-type: none"> <li>3. Unique elements at the ordination of each. <ul style="list-style-type: none"> <li>a. A bishop is presented with a ring, a crozier, and a miter.</li> <li>b. A priest is clothed in the vestments of a priest (stole and chasuble) and then is presented with the bread and wine that will be consecrated.</li> <li>c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and is presented with the <i>Book of the Gospels</i>, which he will proclaim.</li> </ul> </li> </ul>		
76.	<ul style="list-style-type: none"> <li>F. Effects of the sacrament (CCC, nos. 1581-1584). <ul style="list-style-type: none"> <li>1. The one ordained is marked with a permanent seal or character.</li> <li>2. Purpose of seal or character (CCC, nos. 1581-1584).</li> </ul> </li> </ul>		
77.	<p><b>V. The Consecrated Life</b></p> <ul style="list-style-type: none"> <li>A. The work of the Spirit in the various forms of consecrated life (CCC, nos. 914-933). <ul style="list-style-type: none"> <li>1. Monastic life.</li> <li>2. The order of virgins; hermits and widows (CCC, nos. 920-924).</li> <li>3. Apostolic religious life (CCC, nos. 925-927).</li> <li>4. Secular institutes (CCC, nos. 928-929).</li> <li>5. Societies of apostolic life (CCC, no. 930).</li> <li>6. New expressions of consecrated life (CCC, nos. 931-933).</li> <li>7. Lay ecclesial movements.</li> </ul> </li> </ul>		
78.	<ul style="list-style-type: none"> <li>B. The evangelical counsels: poverty, chastity, and obedience (CCC, nos. 915-916).</li> </ul>		
79.	<ul style="list-style-type: none"> <li>C. Consecrated like Christ for the Kingdom of God.</li> </ul>		
80.	<ul style="list-style-type: none"> <li>D. The Paschal dimension of the consecrated life.</li> </ul>		
81.	<ul style="list-style-type: none"> <li>E. Witnesses to Christ in the world.</li> </ul>		
82.	<ul style="list-style-type: none"> <li>F. Eschatological dimension of the consecrated life.</li> </ul>		
83.	<ul style="list-style-type: none"> <li>G. The Virgin Mary, model of consecration and discipleship (CCC, nos. 967, 2030).</li> </ul>		

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84.	<p><b>VI. Challenges</b></p> <p>A. Isn't having the right vocation, job, or career essential for a person's happiness?</p> <ol style="list-style-type: none"> <li>1. No. The foundational call from God is not to a particular vocation, job, career, or way of life but to universal holiness and communion with him. This is the basis of all happiness.</li> <li>2. Often the key to happiness is using one's gifts fully for God by using them to serve others in Christian love.</li> <li>3. However, a refusal to answer God's call may result in a more difficult road to eternal life, or it may even jeopardize one's salvation.</li> </ol>		
85.	<p>B. Isn't the real measure of success in life the degree of one's financial security and material comfort?</p> <ol style="list-style-type: none"> <li>1. To some, the measure of success may be money and physical comforts, but that is not what Jesus Christ either taught or lived.</li> <li>2. Personal satisfaction in life finds a firm foundation in our relationship with the Lord and secondly in our relationships with other people.</li> <li>3. The ultimate goal in life should be holiness; this is where true success lies.</li> <li>4. In the Beatitudes, Jesus Christ teaches us attitudes essential for true happiness.</li> </ol>		
86.	<p>C. Just as people fall in love, they also fall out of love. Isn't a failed marriage just a regular part of life?</p> <ol style="list-style-type: none"> <li>1. Failed marriages might be a regular part of life, but they happen because of our fallen human nature. God teaches us to see and understand marriage as something which lasts for life.</li> <li>2. We know through Revelation that from the creation of the world and the creation of human beings, God's plan included marriage. Jesus Christ raised marriage to the level of a sacrament and taught that, properly understood, it involves lifelong commitment.</li> <li>3. Jesus Christ has taught us to recognize that the love between spouses is an image of the unending aspect of God's love for us; he has promised to love us, and he does not break his promises. Neither should we break promises of marriage.</li> </ol>		

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	<ol style="list-style-type: none"> <li>4. Married love involves not just feelings but also a commitment of reason and will; married love cannot deepen unless it faces and overcomes hard times and adversity.</li> <li>5. God does give the grace needed to live out our commitments.</li> </ol>		
87.	<p>D. Don't men and women who promise celibacy or lifelong chastity live lonely, unhappy lives?</p> <ol style="list-style-type: none"> <li>1. Some who promise lifelong celibacy and chastity may experience loneliness, as do some married people.</li> <li>2. Most men who become priests, monks, or brothers and most women who become nuns, sisters, and consecrated virgins generally live happy and fulfilling lives.</li> <li>3. Sexual intimacy with another is not essential for personal fulfillment and happiness.</li> <li>4. The heart of celibacy is a truly loving relationship with the Lord, expressed in a self-gift to others in his name.</li> <li>5. Committed celibacy for the sake of Jesus Christ and his Kingdom brings consolation that cannot be appreciated by one who has not lived it. Living a life of committed celibacy or chastity gives one a sense of the gifts of the eternal life to come.</li> <li>6. God gives the grace needed to live out our commitments.</li> </ol>		