

The Sacrament of Matrimony

Q. 226. Who instituted the sacrament of Matrimony?

God Himself instituted the sacrament of Matrimony and gave it certain purposes, laws and blessings.

God instituted marriage at the very beginning of the human race, when He created Adam and Eve, as we read in the book of Genesis: “So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth’” (Genesis 1:27-28).

Marriage was instituted by God for the procreation and education of children and for the mutual sanctification and fulfillment of husband and wife.

Sacred Scripture

Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh. *Genesis 2:24*

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.”¹ 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. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity,² some sense of the greatness of the matrimonial union exists in all cultures. “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.”³

Summary Prayer

Heavenly Father, by the sacrament of Matrimony, Your grace unites man and woman in an unbreakable bond of love and peace. You have designed the chaste love of husband and wife for the increase of both the human family and Your own family, which is born in Baptism.

You are the loving Father of the world of nature; You are the loving Father of the new creation: nature’s gift of children enriches the world as Your grace enriches Your Church.

Father, You have made the bond of sacramental marriage a holy mystery, a symbol of Christ’s love for His Church. When You created mankind, You

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

willed that man and wife should be one. By Your power, You have made everything out of nothing. In the beginning, You created the universe and made mankind in Your own likeness. You gave man the constant help of woman so that man and woman should no longer be two, but one flesh; You teach us that what You have united may never be divided.

By Your plan, man and woman are united. Married life has been established as the one blessing not forfeited by original sin or washed away in the flood.

With faith in You and in each other, those who are married have pledged their love. May their lives always bear witness to the reality of that love. Bind them in the loving union of Matrimony, and make their love fruitful, so that they may be living witnesses to Your divine love in the world. By Your divine providence, You have brought them together; now bless them all the days of their married life, through Jesus Christ our Lord and Savior. Amen.

#M5-14



Q. 227. Who elevated marriage to the dignity of a sacrament?

Jesus Christ elevated the marriage of the baptized to the dignity of a sacrament. Our Lord made sacramental marriage a lifelong, sacred indissoluble union of husband and wife, by which they exclusively give themselves in complete surrender to each other and to Christ. Christ is the third partner in every sacramental marriage.

Christian marriage is the union of a man and woman who agree to totally share life, love, and Christian faith with one another and with God. The loving relationship of spouses in marriage is the sign through which God shows His love and communicates His life.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Sacred Scripture

“But from the beginning of creation, ‘God made them male and female.’ ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.’ So they are no longer two but one. What therefore God has joined together, let not man put asunder.” *Mark 10:6-9*

Catechism of the Catholic Church

1601 “The matrimonial covenant, 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 offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.”⁷¹

Vatican Council II

Christ our Lord has abundantly blessed this love, which is rich in its various features, coming as it does from the spring of divine love and modeled on Christ’s own union with the Church. Just as of old God encountered his people with a covenant of love and fidelity, so our Saviour, the spouse of the Church, now encounters Christian spouses through the sacrament of marriage. *Modern World, 48*

#M5-12

**Q. 228. Who are the ministers of the sacrament of Matrimony?**

The spouses themselves are the ministers of the sacrament of Matrimony, which takes place in a public liturgy of the Church, usually during Holy Mass. In the presence of the assisting bishop, priest, or deacon, and of the witnesses, the spouses express their personal and lasting consent to one another. The sacrament is begun in the mutual promises between husband and wife in the marriage ceremony. It continues to be strengthened throughout the years of marriage as the spouses faithfully fulfill their duties and responsibilities to the Church, to each other, and to their children. As the spouses selflessly share their lives in God, they are ministers of God’s grace to each other.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

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. In the traditions of the Eastern Churches, the priests (bishops or presbyters) are witnesses to the mutual consent given by the spouses,¹ but for the validity of the sacrament their blessing is also necessary.²

Vatican Council II

The intimate union of marriage, as a mutual giving of two persons, and the good of the children demand total fidelity from the spouses and require an unbreakable unity between them. *Modern World, 48*

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. What is God’s purpose for the sacrament of Matrimony?
2. Think of some married couples who are good witnesses to the sacrament of Matrimony. How are they a good example for other Christian couples?
3. Pray for all couples throughout the world, that they will remain faithful to their marriage vows and selflessly share their lives in God.

#M5-11



Q. 229. In what ways can we see the dignity of the sacrament of Matrimony?

We see the dignity of the sacrament in the fact that the spouses (1) share their lives together in Christ’s grace, and (2) imitate the love Christ has for His Church.

1. The spouses share their lives together in Christ’s grace.

In the sacrament of Matrimony, Our Lord comes to live with the spouses, to give them His grace, and to help them faithfully fulfill their duties and responsibilities to God, to one another, and to their children, until death.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Christian marriage is a sacrament because the Holy Spirit breathes His own love into the love between husband and wife, so that each becomes a source of grace for the other. As a result, their many acts of self-giving strengthen their life together and cause them to grow in the life of God. Through His grace and love, He incorporates them as husband and wife in Christ and enables them to adjust to one another.

2. The spouses imitate the love Christ has for His Church.

St. Paul tells us that the sacrament of Matrimony is a sign of the relationship between Jesus and His Church: “Husbands, love your wives, as Christ loved the church and gave himself up for her... This is a great mystery, and I mean in reference to Christ and the church” (Ephesians 5:25, 32).



The union between Christ and the Church, according to St. Paul, is a great mystery. He describes the Church as the Bride of Christ, decked out in splendor, and made beautiful by her Spouse. Our Lord has delivered Himself up for His Bride, that He might sanctify her and cleanse her of sin with His Precious Blood. Marriage is the best human example of love, because in it, we see a reflection of the deep and faithful love of Jesus for His followers.

Catechism of the Catholic Church

2333 Everyone, man and woman, should acknowledge and accept his sexual *identity*. Physical, moral, and spiritual *difference* and *complementarity* are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out.

Vatican Council II

He abides with them in order that by their mutual self-giving spouses will love each other with enduring fidelity, as he loved the Church and delivered himself for it. Authentic married love is caught up into divine love and is directed and enriched by the redemptive power of Christ and the salvific action of the Church, with the result that the spouses are effectively led to God and are helped and strengthened in their lofty role as fathers and mothers. *Modern World, 48*

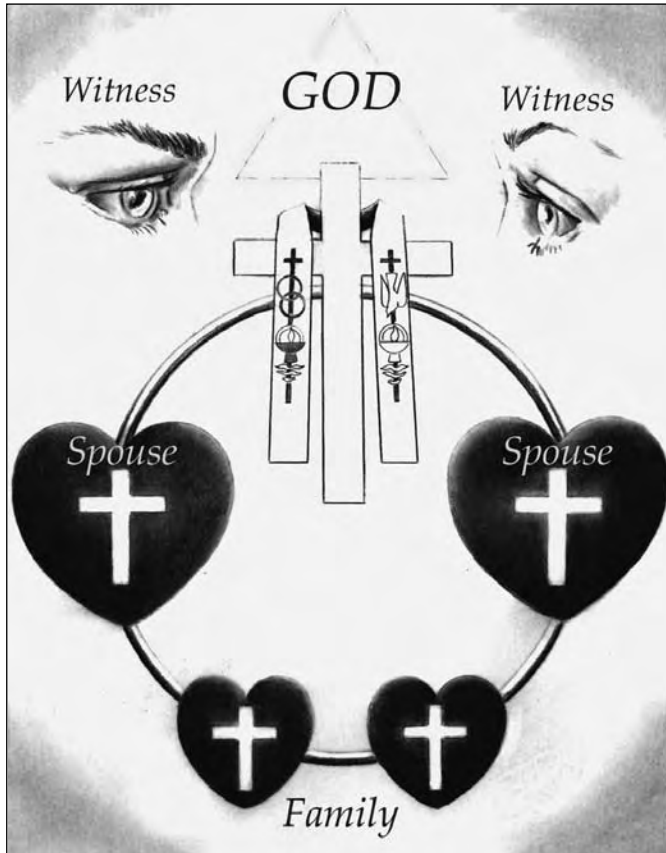
Summary Prayer

Heavenly Father, You created mankind in Your own image and made man and woman to be joined as husband and wife in a union of bodies and hearts, and so fulfill their mission in this world. To reveal the plan of Your love, You made the union of husband and wife an image of the covenant between You and Your people. In the fulfillment of this sacrament, the marriage of Christian men and women is a sign of the marriage between Christ and the Church.

Father, hear our prayers for those who have been united in Christian marriage before Your altar. Give them Your blessing and strengthen their love for each other. In Your fatherly love, watch over and protect those whom You have united in the sacrament of Matrimony. We ask this through Christ our Lord. Amen.

Catechism by Diagram

#M5-9



The Sacrament of Matrimony. The spouses, expressing their personal and irrevocable consent, “I do,” are the ministers of the sacrament of Matrimony. The dignity of the sacrament especially consists in the fact that the spouses live together (large circle) in Christ’s grace (cross in heart); they imitate, and in a way represent, Christ’s own love for His Church. They are consecrated so that they might uphold the dignity of Matrimony and carry out its duties and that they might be ready, with firm hearts, to cooperate with the love of the Creator (triangle) and Savior (cross), Who through them will enlarge and enrich His own family. There are to be at least two witnesses to the marriage.

Q. 230. What do Christian spouses commit themselves to do in the sacrament of Matrimony?

In this sacrament, Christian spouses consecrate themselves to God in order to: (1) uphold the dignity of marriage and (2) fulfill its duties.

1. In this sacrament, Christian spouses consecrate themselves to God in order to uphold the dignity of marriage.

The dignity of sacramental marriage is seen in mutual fulfillment, through sacrificial love for one another, and in the procreation of human life. Through their mutual love, the husband and wife help each other and their children to fulfill God's plan for their lives. Through the sexual expression of their love, the couple becomes partners with God in the bringing forth of new life.

2. In this sacrament, Christian spouses consecrate themselves to God in order to fulfill their duties.

In this sacrament, husband and wife receive special graces which enable them to fulfill the duties of married life, toward each other and towards their children. The sacrament gives an increase in sanctifying grace and in all the actual graces that are needed for the fulfillment of the vocation of parenthood. Through these graces, the spouses become more deeply united in soul and body and are strengthened to fulfill the promises which they made in their marriage vows.

Sacred Scripture

The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. *1 Corinthians 7:3-4*

The head of every man is Christ, the head of a woman is her husband, and the head of Christ is God. *1 Corinthians 11:3*

#P26_14-1



For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Catechism of the Catholic Church

1648 It can seem difficult, even impossible, to bind oneself for life to another human being. This makes it all the more important to proclaim the Good News that God loves us with a definitive and irrevocable love, that married couples share in this love, that it supports and sustains them, and that by their own faithfulness they can be witnesses to God's faithful love. Spouses who with God's grace give this witness, often in very difficult conditions, deserve the gratitude and support of the ecclesial community.¹

#H9-2

***Vatican Council II***

Christian couples are, for each other, for their children and for their relatives, cooperators of grace and witnesses of the faith. They are the first to pass on the faith to their children and to educate them in it. By word and example they form them to a Christian and apostolic life; they offer them wise guidance in the choice of vocation, and if they discover in them a sacred vocation they encourage it with all care. To give clear proof in their own lives of the indissolubility and holiness of the marriage bond; to assert with vigor the right and duty of parents and guardians to give their children a Christian upbringing; to defend the dignity and legitimate autonomy of the family: this has always been the duty of married persons; today, however, it has become the most important aspect of their apostolate. *Lay People, 11*

Spouses, therefore, are fortified and, as it were, consecrated for the duties and dignity of their state by a special sacrament; fulfilling their conjugal and family role by virtue of this sacrament, spouses are penetrated with the spirit of Christ and their whole life is suffused by faith, hope, and charity; thus they increasingly further their own perfection and their mutual sanctification, and together they render glory to God. *Modern World, 48*

Summary Prayer

Heavenly Father, stretch out Your hand and bless those who have received the sacrament of Matrimony. May spouses share with each other the gifts of Your love, and become one in heart and mind, as a witness to Your presence in their marriage. Help them to create a home together, and give them children to be formed by the Gospel and to have a place in Your family.

Give Your blessing to wives, so that they may be good wives and mothers, caring for the home, faithful in love for their husbands, generous, and kind. Give Your blessing to husbands, so that they may be faithful husbands and exemplary fathers.

Lord God, bless those You have joined together in Holy Matrimony. Keep them close to You always. May their love for each other proclaim to all the world their faith in You. Grant that as they come together to Your table on earth, they may one day also have the joy of sharing Your feast in heaven.

God the Father, give them Your joy and bless them in their children. God the Son, have mercy on them and help them in good times and bad. God the Holy Spirit, always fill their hearts with Your love. Holy Trinity, One God, we praise You and adore You, now and forever. Amen.

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. Why is marriage a sign of the relationship between Jesus and His Church?
2. How can husbands and wives try to imitate the fruitful, faithful, and everlasting love of Christ for His Church in their marriage?
3. Using the Summary Prayer after question 230, ask God to bless all married couples so that they will fulfill their responsibilities as spouses and as parents.

Q. 231. Why did God institute marriage?

God instituted marriage in order for spouses to: (1) bring children into the world and educate them in the truths of God’s kingdom, and (2) promote and deepen their love for one another.

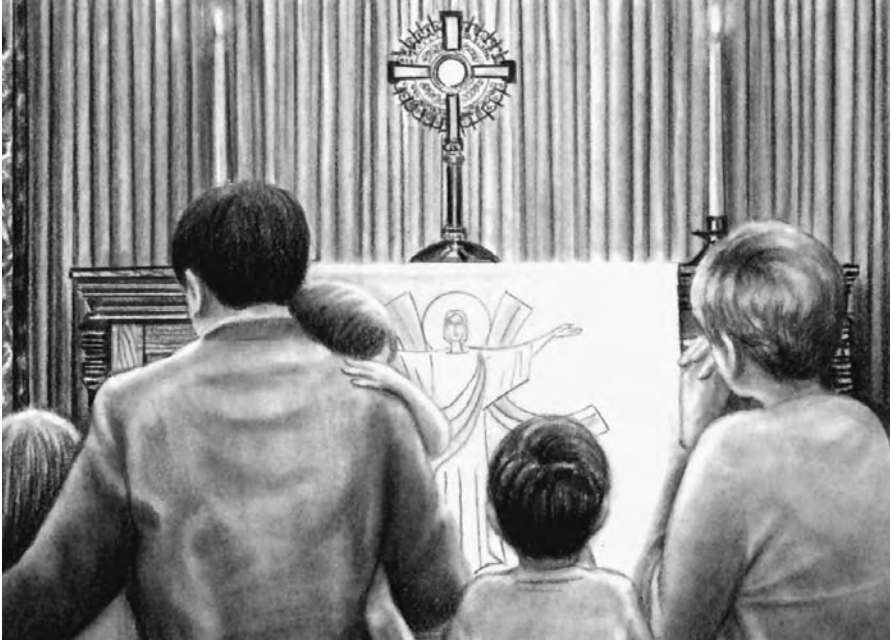
1. God instituted marriage in order for spouses to bring children into the world and to educate them in the truths of God’s kingdom.

The greatest gift of married love is children. We learn from nature and Sacred Scripture that begetting children is one of the purposes as well as a blessing of marriage. God blessed Adam and Eve and said: “Be fruitful and multiply, and fill the earth and subdue it” (Genesis 1:28). In His love for us, God gives us life, and the care we need as children, through our parents.

2. God instituted marriage in order for spouses to promote and deepen their love for one another.

God’s holy purpose in instituting marriage is clear. He said: “It is not good that the man should be alone; I will make him a helper fit for him” (Genesis 2:18). The love of spouses should be a source of great strength and comfort to them in the important responsibility of raising their children according to God’s will.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.



Catechism of the Catholic Church

1641 “By reason of their state in life and of their order, [Christian spouses] have their own special gifts in the People of God.”²¹ This grace proper to the sacrament of Matrimony is intended to perfect the couple’s love and to strengthen their indissoluble unity. By this grace they “help one another to attain holiness in their married life and in welcoming and educating their children.”²²

Vatican Council II

By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory. Thus the man and woman, who ‘are no longer two but one’ (Mt. 19:6), help and serve each other by their marriage partnership; they become conscious of their unity and experience it more deeply from day to day. *Modern World, 48*

The Lord, wishing to bestow special gifts of grace and divine love on it [i.e., married love], has restored, perfected, and elevated it. A love like that, bringing together the human and the divine, leads the partners to a free and mutual giving of self, experienced in tenderness and action, and permeates their whole lives; besides, this love is actually developed and increased by the exercise of it. This is a far cry from mere erotic attraction which is pursued in selfishness and soon fades away in wretchedness.

Married love is uniquely expressed and perfected by the exercise of the acts proper to marriage. Hence the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude. Endorsed by mutual fidelity and, above all, consecrated by Christ’s sacrament, this love abides faithfully in mind and body in prosperity and adversity and hence excludes both adultery and divorce. The unity of marriage, distinctly recognized by our Lord, is made clear in the equal personal dignity which must be accorded to man and wife in mutual and unreserved affection.” *Modern World, 49*

God himself said: ‘It is not good that man should be alone’ (Gen. 2:18), and ‘from the beginning (he) made them male and female’ (Mt. 19:4); wishing to associate them in a special way with his own creative work, God blessed man and woman with the words: ‘Be fruitful and multiply’ (Gen. 1:28).”...

Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby cooperating with the love of God the Creator and are, in a certain sense, its interpreters. This involves the fulfilment of their role with a sense of human and Christian responsibility and the formation of correct judgments through docile respect for God and common reflection and effort; it also involves a consideration of their own good and the good of their children already born or yet to come, an ability to read the signs of the times and of their own situation on the material and spiritual level, and, finally, an estimation of the good of the family, of society, and of the Church. It is the married couple themselves who must in the last analysis arrive at these judgments before God. Married people should realize that in their behavior they may not simply follow their own fancy but must be ruled by conscience—and conscience ought to be conformed to the law of God in the light of the teaching authority of the Church, which is the authentic interpreter of divine law.

But marriage is not merely for the procreation of children: its nature as an indissoluble compact between two people and the good of the children demand that the mutual love of the partners be properly shown, that it should grow and mature. Even in cases where despite the intense desire of the spouses there are no children, marriage still retains its character of being a whole manner and communion of life and preserves its value and indissolubility. *Modern World, 50*

#F1_9-1



Summary Prayer

Heavenly Father, increase the faith of newly-weds in You and in each other, and, through them, bless Your Church with Christian children. You made man and woman one in the sacrament of Matrimony. May the mystery of Christ's unselfish love, which we celebrate in the Eucharist, increase their love for You and for each other. May the husband put his trust in his wife and recognize that she is his equal and heir with him to the life of grace. May he always honor her and love her as Christ loves His Bride, the Church. May wives always follow the example of the holy women whose praises are sung in the Scripture!

God, Heavenly Father, Creator of the universe, Maker of man and woman in Your own likeness, source of blessing for married life, we humbly pray

to You for those who are united in the sacrament of Matrimony. May Your fullest blessing come upon them, so that they may together rejoice in Your grace, be happy in their married love, and enrich Your Church. We ask this through Jesus Christ our Lord, to Whom with You and the Holy Spirit be all honor and glory. Amen.

Q. 232. How long does the bond of sacramental marriage last?

The bond of sacramental marriage lasts until death, the death of one of the spouses.

The marital bond is rooted in the conjugal covenant of personal consent, whereby spouses give themselves to each other and accept one another. A relationship arises which, by God’s will, is a lasting one. This bond no longer depends on human decisions alone.



#M5-17

Marriage is for life, lasting until the death of one of the spouses. Jesus taught that marriage is permanent because married people should belong completely to each other just as He belongs completely to His Church. This mutual giving and acceptance of one another is expressed in the personal consent which cements the marital bond.

God has revealed that it is proper for a man to have only one wife, and a woman to have only one husband, unless one of the spouses dies. This is to protect both the Christian family and the holy state of sacramental marriage.

Since marriage is life-long, divorce is an evil. The love of a Christian husband and wife for each other must endure. Divorce should be unthinkable for Christians, just as it is unthinkable that Christ should separate Himself from His Bride, the

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Church. In extreme cases, civil divorce is permitted, but only for its civil effects. There may be no remarriage, for in civil divorce there is no real breaking of the marital bond created between a Christian husband and wife.

Jesus Christ prohibited divorce and remarriage when He said: “What therefore God has joined together, let not man put asunder” (Mark 10:9). “And in the house the disciples asked him again about this matter. And he said to them, ‘Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery’” (Mark 10:10-12).

No authority on earth can dissolve the sacramental bond of marriage. Not even the Pope can dissolve a valid Christian marriage. Even after a divorce has been granted by a civil court, the spouses of a valid Christian marriage remain husband and wife before God.



#M5-23

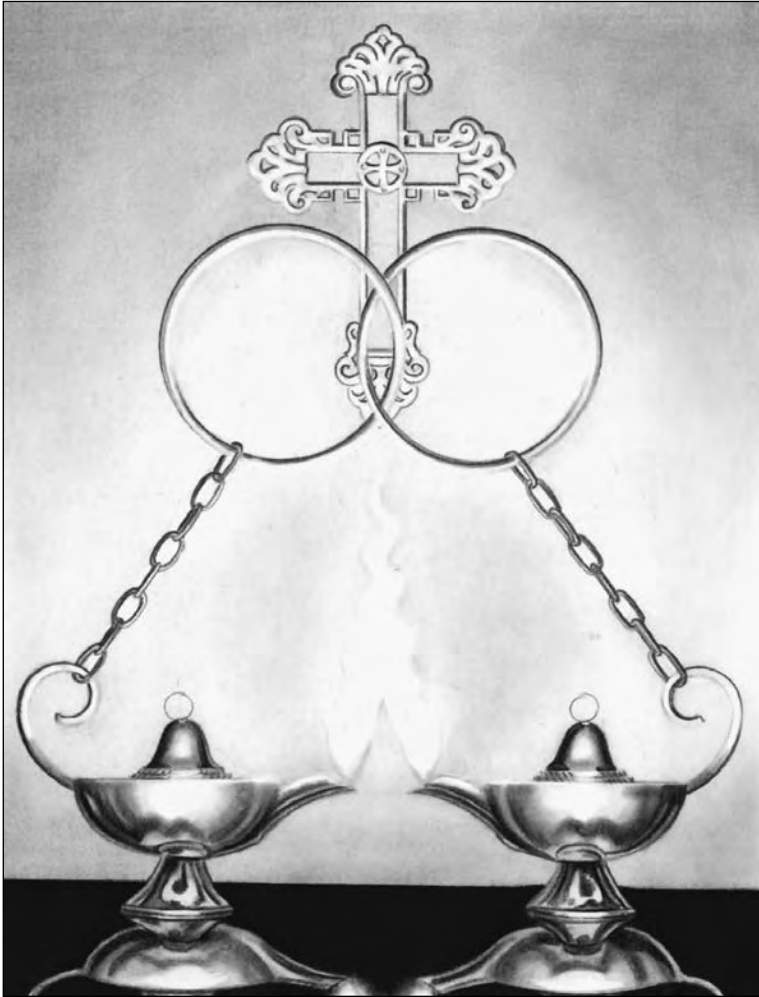
Catechism of the Catholic Church

1650 Today there are numerous Catholics in many countries who have recourse to civil *divorce* and contract new civil unions. In fidelity to the words of Jesus Christ — “Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery”⁷¹ — the Church maintains that a new union cannot be recognized as valid, if the first marriage was. If the divorced are remarried civilly, they find themselves in a situation that objectively contravenes God’s law. Consequently, they cannot receive Eucharistic communion as long as this situation persists. For the same reason, they cannot exercise certain ecclesial responsibilities. Reconciliation through the sacrament of Penance can be granted only to those who have repented for having violated the sign of the covenant and of fidelity to Christ, and who are committed to living in complete continence.

1651 Toward Christians who live in this situation, and who often keep the faith and desire to bring up their children in a Christian manner, priests and the whole community must manifest an attentive solicitude, so that they do not consider themselves separated from the Church, in whose life they can and must participate as baptized persons: “They should be encouraged to listen to the Word of God, to attend the Sacrifice of the Mass, to persevere in prayer, to contribute to works of charity and to community efforts for justice, to bring up their children in the Christian faith, to cultivate the spirit and practice of penance and thus implore, day by day, God’s grace.”⁷¹

Catechism by Diagram

#M5-10



Permanence of Matrimony. Marriage was instituted by the Creator Himself for the procreation and education of children, and for the mutual fulfillment of husband and wife. The two rings coupled together are a symbol which expresses the permanence of matrimony. The indissolubility (chains) of marriage means that marriage is a permanent union. As the basis of family life, marriage is a union of a man and a woman and has an unbreakable quality decreed by God. One man and one woman are completely united (flames fused into one) in a consummated Christian marriage. There is no power on earth which can dissolve the bond. Christ (cross) raised the marriage of the baptized to the dignity of a sacrament.

Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. Why is the bond of sacramental marriage for life? Why should divorce be unthinkable for Christians?
2. How can you reach out to couples who are contemplating divorce or separation?
3. Read and reflect on Mark 10:9-12. Pray the Rosary and offer it for married couples.



Chapter Summary Prayer

Heavenly Father, keep married couples always true to Your commandments. Keep them faithful to one another and let them be living examples of Christian life. Give them the strength which comes from the Gospel, so that they may be witnesses of Christ to others.

Bless them with children and help them to be good parents. May they live to see their children's children, and, after a happy old age, grant them fullness of life with the saints in the Kingdom of Heaven. We ask this in the name of Christ our Lord. Amen.

Family Wisdom Library: Chapter 64

See Appendix A for more references.

Q. 226. Who instituted the sacrament of Matrimony?

*Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Dignity and Vocation of Women, John Paul II, sect. 11-12, 29;
The Role of the Christian Family in the Modern World, John Paul II, sect. 11-14;
To the Youth of the World, John Paul II, sect. 10.*

Q. 227. Who elevated marriage to the dignity of a sacrament?

*Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Dignity and Vocation of Women, John Paul II, sect. 11-12;
The Role of the Christian Family in the Modern World, John Paul II, sect. 13;
To the Youth of the World, John Paul II, sect. 10;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 77-78.*

Q. 228. Who are the ministers of the sacrament of Matrimony?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
To the Youth of the World, John Paul II, sect. 10.

Q. 229. In what ways can we see the dignity of the sacrament of Matrimony?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Dignity and Vocation of Women, John Paul II, sect. 25, 27;
The Role of the Christian Family in the Modern World, John Paul II, sect. 13;
To the Youth of the World, John Paul II, sect. 10.

Q. 230. What do Christian spouses commit themselves to do in the sacrament of Matrimony?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Dignity and Vocation of Women, John Paul II, sect. 10;
The Role of the Christian Family in the Modern World, John Paul II, sect. 11, 13;
To the Youth of the World, John Paul II, sect. 10.

Q. 231. Why did God institute marriage?

Catechesis in Our Time, John Paul II, sect. 35;
Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On the Dignity and Vocation of Women, John Paul II, sect. 10;
On Human Life, Paul VI, sect. 9, 11, 12;
The Role of the Christian Family in the Modern World, John Paul II, sect. 13-14, 26, 36-40;
To the Youth of the World, John Paul II, sect. 10.

Q. 232. How long does the bond last in sacramental marriage?

Lumen Gentium (Dogmatic Constitution on the Church), Vatican II, sect. 11;
On Human Life, Paul VI, sect. 13;
To the Youth of the World, John Paul II, sect. 10.

#M5-16





Thought Provokers

Please see Appendix C for the answers.

- Q. 226: Since marriage was instituted by God, can we say that it is also a vocation from God, even as the religious life and the priesthood are divine vocations?
- Q. 227: When marriage was first created by God, it was not sacramental. Does this also mean, then, that it was not meant to be life-long?
- Q. 228: When a baptized man and woman desire to marry one another, and assuming there are no obstacles to receiving the sacrament such as an existing sacramental union with a third party, what action or words create the sacramental bond between them?
- Q. 229: Does a civil divorce terminate a sacramental marriage?
- Q. 230: Does the failure of one or both of the parties to carry out the duties of Matrimony constitute the end of the marriage?
- Q. 231: May contraceptives be used under any circumstances in marriage?
- Q. 232: Is it correct for a divorced male who received the sacrament of Matrimony to refer to the woman he divorced as His “ex-wife,” or for a divorced female who received the sacrament of Matrimony as her “ex-husband?”