

Living the Truth: Chapter 50

Orders

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November 14, 2016

Outline

- 1 Definition
 - Social
 - Sacrament
 - Major/Minor
 - Matter and Form
 - Excellence
- 2 Who gets ordained?
 - Valid/Licit
 - Calling
 - Who gets in?
 - Religious life
- 3 Conclusion
 - How to grow your Own Seminarian
 - Vatican II adjustments

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Definition
Who gets ordained?
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Excellence

Two Social Sacraments

- Orders.
- Matrimony.

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Orders is a Sacrament

- Institution of the Priesthood at the Last Supper.
- Practice of the Apostles concerning ordination.
- Teaching of the Council of Trent.

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Minor and Major Orders

- Minor: Door-keeper; Reader; Exorcist; Acolyte.
- Major: Sub-deaconate, Deaconate; Priesthood; Episcopate.

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Matter and Form

- Matter: Imposition of hands for the Major Orders.
- Form: Certain words found in the Preface.

“Bestow, we beseech Thee, Father Almighty, on these Thy servants, the dignity of the priesthood. Renew in their hearts the Spirit of holiness, that they may receive from Thee, O God, and hold the office of second rank, and command by the example of their own lives a strict standard of morals.”

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Dignity of the Priesthood

- Christ's Priesthood: the most excellent possible — Union with God, Victim, people.
- Dignity of Catholic Priesthood:
 - Sharing in Christ's.
 - Consecration at Mass.
 - Absolution.
 - Power over the Eucharist.
 - Sacramental Graces.

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Conditions for Receiving the Priesthood

- Validity: Baptised. A Male. Intention.
- Licity: Grace; confirmation; age; knowledge; virtue; reception of inferior orders, etc.

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Vocation to the Priesthood

- Invitation to receive ordination — made by God — through a bishop.
- Certitude regarding it.

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Conditions for Entering a Seminary

- Right Intention.
- Physical Fitness.
- Intellectual Fitness.
- Moral Fitness.

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The Religious Life

- Vows of Poverty, Chastity and Obedience.
- Remove obstacles to perfection.

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Home-Life and Vocations.

In such a home, the children see in their parents a model of an upright, industrious and pious life. They see their parents loving each other in Our Lord, see them approach the holy sacraments frequently, and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification. They see them pray at home, gathering around them all the family, that common prayer may rise more acceptably to heaven. They find them compassionate towards the sufferings of others, and see them divide with the poor the much or the little they possess. — Pius XI

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Editor's note

Cf. Ministeria Quaedam; The Second Vatican Council changed the structure of Minor Orders: “Among the special offices which are to be retained and adapted to present-day needs there are some which are essentially connected with the ministries of the word and of the altar. In the Latin Church they are the office of lector, the office of acolyte and the subdiaconate. THESE OFFICES WILL NOW BE REDUCED TO TWO, THAT OF LECTOR AND THAT OF ACOLYTE, AND THE FUNCTIONS OF THE SUBDIACONATE WILL BE DIVIDED BETWEEN THEM . . . It is in keeping with the nature of the case and with contemporary attitudes that such ministries should no longer be called ‘minor orders.’ Their conferring will no longer be called ‘ORDINATION’ but ‘INSTALLATION’.” [1] [Editor's note]. Cf. Canon 1031.