

What is Catholic Holy Matrimony?

Marital unions in other faiths are valid for them as they adhere to the precepts of their own faith tradition. What is written here is for single Catholics desiring to enter into Catholic Holy Matrimony with all the resources of our faith and with eyes wide-open.

Catholic Holy Matrimony is a powerful state of life and like all states of life (or even things of great value) it must be guarded, appreciated, protected. How we are to guard, protect, appreciate this portal into eternal life requires as much education as possible. Anything of great power requires training to navigate. Below are the essentials to manage the powerful influxes of divine energy (commonly called matrimonial graces) that a true “Holy Matrimony” births into the realm of earthly existence as a witness to humanity as proof of a pure eternal existence.

This chapter addresses the questions: What is the substance of this “Holy Matrimony”? What is the glue that binds it? Where does one get this glue? And what is the food that nourishes it? The substance of Holy Matrimony is found in the waters of baptism. It is only by baptism that we become infused in the life that is eternal, that is to say, the part of existence that was and is and will always be. This life is what makes the shaft of plants grow, the seed to sprout from once hard seeds. It is the force that keeps the sun alive with fire and the earth to spin on its axis. It is the invisible nourishment encased in the oxygen we breathe. This is the power of baptism. Through baptism we enter into the realm of the ages that always were and will always be, that is to say, eternal life. Holy

matrimony is a supernatural experience. It is supernatural because it is animated by the raw materials of what it means to be alive. These materials are the substance of the creator of the universes and in His endless generosity He shares them with us in and through the gift of Holy Matrimony.

What is the fruit of this giftedness? Answer: Great harmony. Unfortunately, harmony has often lost its value and is even perceived as boring as discourse and calamity are often unconsciously preferred. Many people have misinterpreted the frenetic energy of chaos as a heightened sense of being alive. But there is purer experience of being alive, that is to say, the peace of living the devotedness of one body being formed by two persons on every level as in the union of Holy Matrimony”.

As I continue writing, it is important to note that I am assuming that the two persons who are considering holy matrimony place “peace of mind and perfection of soul” in highest regard and of greatest value. “Be perfect therefore as your heavenly Father is perfect” (Jesus Matt 5:48). If you or the person you are about to marry doesn’t have “perfection of soul” through Christ as their main focus they are not truly interested in a “holy matrimony” though most will not admit it. Also, please note that I write of “**Holy Matrimony**” as opposed to simply using the term “**marriage**” as “marriage” can mean a multiple of things to multiples of people especially in today’s modern society.

The hope, and subsequent fruit of Holy Matrimony, is to live the life of the Holy Trinity (that of the Father, Son, and Holy Spirit openly, visually, materialized on the earth

as a witness. Holy Matrimony exemplifies the substance of Jesus who was fully the “God-man and fully human perfection”. In Holy Matrimony we seek to birth a society of perfection whereby we are fully human and fully divine. Many persons do not understand the great value of the human person. Many religious denominations including those that are Christian present the flesh as evil and suspect in regard to purity but the flesh is good. “God saw all that he had made, and it was very good” (Gen 1:31). If the future husband or the future wife finds the flesh (and perhaps even their own self) as an exaggerated sense that they or all of humanity is “bad”, “no good”, or “shameful” they are most likely not ready for Holy Matrimony. Any persons with a sense of self-loathing (even those using religion to bolster their confidence) would do well to enlist the help of an objective counselor. Many persons may have this lack of self appreciation without realizing it. That is why I address it here. Jesus said, “Love thy neighbor as thyself” (Mk 12:31). In order to love a spouse as ones own self an appreciation of the beauty, genius, and good of the human person is essential.

Now in exemplifying the order of the Holy Trinity in the daily life of the Holy Matrimony, the husband is as the Father, the wife is as Christ, and the Holy Spirit is the reproductive part of the union of Holy Matrimony. It is by the Holy Spirit that all men are made children of God. And it is by the openness to life that the fruit of Holy Matrimony flows.

In Holy Matrimony two baptized persons (one man one women) give their hearts one to the other. What is the heart I am giving? I give my commitment so that my heart

now beats in you and yours in mine. I am committed to you as though I am committed to my own body, my own obligation to sustain my existence, my own hopes, my own dreams, your life and all that nurture's your soul is now my concern. All this is based on the assumption that "nurturing a soul" is of importance to you. If nurturing a soul (any soul) has no meaning for you, is of little importance, then you are not suitable to enter Holy Matrimony at this time. You are still in childhood to large extent which is fine and okay but as a child is in no condition to make a heroic journey through treacherous terrain on his or her own then neither is the person who cares little about the matters of the soul in any condition to enter the powerful state of perfect and growth, the "abundant life", called Holy Matrimony (John 10:10). I use the child example because Holy Matrimony, including religious life and the priesthood, is a commitment to mature as St. Paul wrote, "When I was a child, I talked like a child; I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me" (1 Cor 13:11).

Now the glue that binds this Holy Matrimony is hospitality lived to the full, the hospitably of the Holy Trinity where "when you see Christ, you see the Father, when you see the Father you see the Son, and when you see the life the marriage creates (the children) you see the power no man can feign, the power to create a human being, i.e. the Power of the Holy Spirit (John 14:7). This is why birth control is truly ill-fitting in the context of Holy Matrimony because the very nature of the Holy Spirit forbids blocking, thwarting, or denying life. Call all unions a marriage if you will but please don't casually use the term Holy Matrimony unless the above is given full consideration.

Now what about nourishment? Can't we just fly on our own desire for what we perceive to be love in the relationship? But what is love? The Bible says "God" is love (1 John 4:8). So in terms of "love" used in the context of Holy Matrimony we come full circle to the energy that birthed the galaxies. Do we really think that the supernatural electricity of the creative existence called Holy Matrimony needs no fuel? Even those scientific types who claim to be too practical or "rational" for mystical matters would readily concede that, in terms of physics, there is no energy without energy. So where does this energy lie and how does it pervade my (our reality) as married persons? Answer: By the Eucharistic consumption of Christ and Him alone, "Unless you eat my flesh and drink my blood eternal life is not in you" (Jesus John 6:53) the "eternal life of the galaxies" is not in you.

Also, do not think that confession (especially in acts of serious moral question) is of no consequence. It is by confession that we get a "reality" check lest we "think with the mind of man" and not the "mind of Christ" the mind that was there when all of existence was birthed. Don't believe that you can have this mind without reaching to remove the lies we so readily embrace and rip them off our eyes through healing admonition in the confessional. If you don't care for confession you might think twice about your preparedness for Holy Matrimony where the depth of unity rarely exceeds the depth of humble transparency and true willingness to grow, "to be made perfect".

Again, couples may enter into a Christian marriage or any other marriage within the dictates of their own faith tradition and for them it is valid according to their own theological precepts. What is written here is the substance, the glue, and the fuel for a Catholic Holy Matrimony. If you are already married in less ideal circumstances and you live in peace (without fear of harm and abuse) then rely on the mercy of God to bear fruit where you are with gratitude. This article is primarily written for those who are committed to the Catholic faith and wish to enter into the vocation, the state-of-life, the sacrament of Holy Matrimony.

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