

Chapter 24 Holy Orders Quotes

“Christ is the source of all priesthood: the priest of the old law was a figure (*foreshadowing*) of Christ, and the priest of the new law acts in the person of Christ”

St. Thomas Aquinas

“It is the same priest, Christ Jesus, whose sacred person his minister truly represents. Now the minister, by reason of the consecration which he has received is truly made like...the high priest (JC) and possesses the authority to act in the power and place of the person of Christ himself”

Pope Pius XII

Chapter 24 Sacrament of Vocation Holy Orders Scripture Verses

John 20:21-23

Acts 6:3-4

Acts 1:24-25

1 Timothy 4:14

Read only-Do not write out 1 Timothy 3:1-13

Name: _____

Catholic Connections Handbook

Chapter 31-pp.361-367

Holy Orders

Sacrament of Vocation

1. Those ordained to be bishop, priest or deacon enter into a “_____”
2. Baptized men called to share in Christ’s mission of service in the name of Christ and to represent Jesus in the Community are ordained into the _____.
3. The Sacramental Grace that a priest receives is a _____
that enables him to _____. Priests
lead the Church’s prayer, especially the _____.
4. List the 3 types of ordained ministers: Which of the three are part of the ministerial priesthood
 - A.
 - B.
 - C.
5. Who is the ordinary minister at every ordination?
6. What action by the bishop brings the power and blessing of the Holy Spirit?
7. In Baptism, Confirmation, and Holy Orders, the Holy Spirit leaves a permanent, invisible mark on the candidate. Because of this, the priest can never be _____

8. ***Pray IT!*** P.363- Deacons(over the shoulder), and priests and bishops(over both shoulders) wear a stole. What is a stole?

9. What does a bishop wear and carry in addition to the priestly stole and chasuble:

Symbolizing their promise _____

Showing their governing office _____

Symbol of being shepherds of Church _____

(p.364). 10. A bishop receives fullness of Holy Orders. This means he _____

_____. This makes a bishop a _____

All bishops are visible _____. Each bishop is obedient_

_____.

11. Deacons take on tasks of _____

That demonstrate their _____.

12. (p.366) With what are a priest's hands anointed at ordination **and** why?

Holy Orders

Married persons enter into a covenant to serve the Church by serving their families. Those ordained to be bishops, priests, or deacons also enter into a covenant to serve. They promise to serve the People of God in a more public role.

You are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you out of darkness into his own marvelous light. (1 Peter 2:9)

Some baptized men are called to share in Christ's mission of service as priests. They are ordained into **ministerial priesthood**. They serve in the name of Christ and represent him in the community.

The work of the ordained priest is different from what other Catholics do. A priest receives a sacramental grace. This gift is a sacred power that enables him to serve in a unique way.

Priests lead the Church's prayer, especially the sacraments. Priests also teach the faith received from the Apostles and work to nourish the spiritual lives of everyone who is part of the Church.

Since the beginning of the Church, there have been three types of ordained ministers: bishops, priests, and deacons. We can't be the Church without all three. While there are three degrees of ordained ministry—bishop, priest, and deacon—it is only the bishop and the priest that are part of the ministerial priesthood. It is the deacon's role to help and serve them.

Did You Know?

We Are Priests Too

Did you know that if you're baptized, you're a priest in a way? All of us, by Baptism, share in the priesthood of Christ. We call this the **common priesthood of the faithful**. Christ is called priest, prophet, and king. To share in his priesthood means we participate in his mission. In his name, we are sent into the world to worship, witness, and serve. The common priesthood and the ministry of ordained priesthood can't exist without each other.



In this picture, who belongs to the common priesthood of the faithful and who belongs to the ministerial priesthood?

Rite of Ordination

There is an ordination rite for each of the three types of ministerial service—deacon, priest, and bishop. Let's look at some of their symbols and actions.

Examination and Promise

At every ordination, the ordaining minister is a bishop. He asks the candidate to promise to serve the Church. After making the promise, the candidate admits he can keep it only with God's help.

Litany of Saints

In the Litany of the Saints, we ask all the saints to pray for the man being ordained and for the Church. As we do this, he lies facedown on the floor. This shows his obedience to the Church. It symbolizes his weakness and need for God. It shows his humility.

Laying On of Hands and Prayer of Consecration

Next, the bishop lays his hands on the candidate's head. It brings the power and blessing of the Holy



PRAY IT!

Liturgy Connection

At Baptism, you received a white garment called an alb. Ordained men also receive special garments to signify their roles in the Church.

Deacons wear a stole (a long, thin cloth) over one shoulder and a dalmatic, a tunic with large sleeves.

Priests also wear a stole, but it drapes over both shoulders like a yoke. They also wear a chasuble, which is a round, sleeveless garment.

Bishops wear the dalmatic and the priest's stole and chasuble. They also wear a ring symbolizing their promise and a miter (a liturgical headdress) showing their governing office, and they carry a staff, or crozier, because they are shepherds of the Church.

Why are these men
facedown on the floor?
Find out by reading
about the Rite of
Ordination.



Spirit. The Holy Spirit gives the candidate the grace he will need to do his ministry.

Do you remember where we've seen this gesture before? If you said Confirmation, you're right (see chapter 29). As in Confirmation, the Holy Spirit leaves a permanent, invisible mark on the candidate. This mark identifies him as a minister dedicated to serve God's people. By the laying on of hands and the special prayer that follows it, he is ordained. Because the mark is permanent, he can never be ordained again for that order.

Servant of the Gospel

Imagine walking around with a book over your head. In a symbolic way, bishops do. When a bishop is ordained, two deacons hold open the *Book of the Gospels* over his head during the consecration prayer. This shows that the bishop is always supposed to live out the Gospel in the way he leads the Church. He must proclaim the Gospel in everything he does.

The bishop receives the fullness of Holy Orders. This means he gets his mission directly from Christ through the line of bishops. If you trace the bishops backward, looking at who ordained whom, you'll end

up at the Apostles—whom Jesus personally sent to continue his work. This makes a bishop a successor to the Apostles. Each bishop is a member of the community of bishops. They are the visible leaders of the Church. Each bishop is obedient to the Pope, who is the successor to the first Pope, Peter.

At their ordination, deacons are given the *Book of the Gospels*. They take on tasks of service to the Church and the world that demonstrate their commitment to the Gospel. Deacons do not receive the ministerial priesthood; however, through their ordination they share in Christ's mission in a special way. They serve the Church as ministers of the Word by proclaiming the Gospel and preaching. They assist with liturgies by distributing Communion, presiding over funerals, and assisting at and blessing marriages. They dedicate themselves to numerous other ministries of service. All of the deacon's tasks are carried out under the authority of his bishop.

Did You Know? **Everybody Is a Symbol**

The Church takes our bodies seriously. For example, your body needs to be at Church if you want to participate in the liturgy. (You can't participate via satellite!)

In marriage, the bride and groom give each other promises, rings, and their bodies. They represent Christ to each other, who gave up his own body on the cross because of his love for us.

Because a priest represents Christ in bodily form, and Jesus was male in body, the Church ordains only baptized men.

Although everyone is called to a vocation, only bishops have the responsibility and right to call someone to ordination.

Anointed to Be Servants

At their ordination, the priests' hands are anointed with Chrism. This gives them the authority to lead Mass. Into their hands, the bishop places the bread and wine that will be consecrated for Communion.

Priests are the bishop's coworkers. With him they form a community that takes responsibility for caring for a diocese. The bishop puts each priest in charge of a parish or gives him another function in the diocese. The priests rely on the bishop for their authority as they carry out their ministry.

PEOPLE OF FAITH

**Saint John Baptist de La Salle
(1651-1719)**



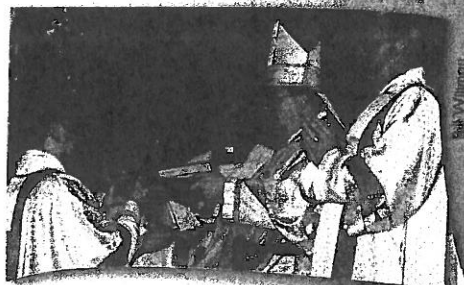
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"Let us remember that we are in the holy presence of God." Saint John Baptist de La Salle spoke this prayerful reminder often in his work as a priest and advocate for schoolteachers and the children they serve.

John Baptist was born in France to a wealthy family. After ordination, he gave up his comfortable life and devoted his energy to schools for those who were poor.

Fraternal Kiss

The rite ends with the fraternal kiss. Fraternal means "brotherly." The newly ordained share this sign of peace with the brothers in their order. This embrace shows their permanent bond to the Church and each other.



When deacons are ordained, they are given a *Book of the Gospels*.

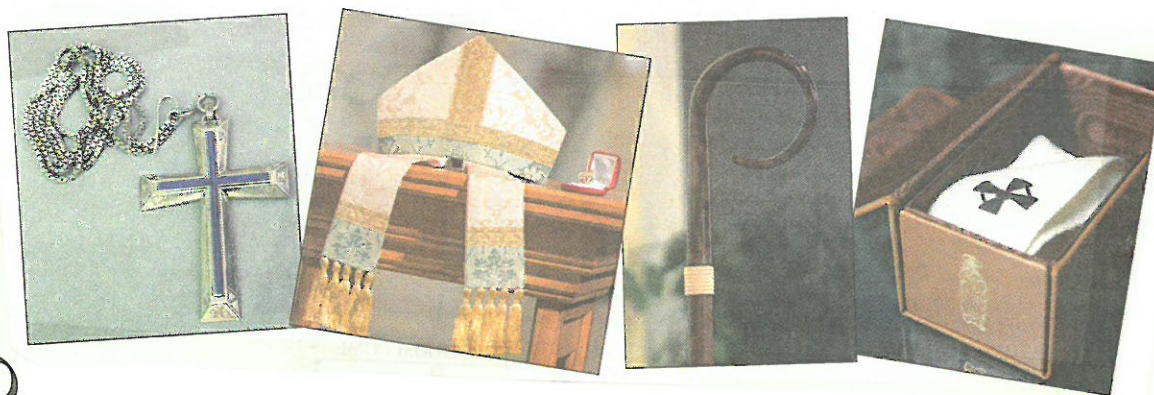
He gave his wealth away and devoted his life to training teachers. He developed new ways of teaching that we still use today. For example, he created the grade system, grouping students of similar abilities together. He also directed his teachers to teach only in the language of the people instead of in Latin.

He began the Institute of the Brothers of the Christian Schools (Christian Brothers). They are dedicated to teaching people who are poor. He knew what kind of commitment was required to be a teacher. John Baptist worked hard to support them in their commitment to educating children.

His feast day is April 7. He is the patron saint of teachers.

Why do bishops wear certain regalia?

By Fr. WILLIAM P. SAUNDERS
For the Catholic Herald



Examples of the regalia a bishop wears include (from left) a pectoral cross, miter and ring, crosier and pallium.

Bishops wear certain regalia that are distinctive of the order of bishop, the fullness of the sacrament of holy orders—the pectoral cross, ring, miter, crosier (staff) and pallium.

The pectoral cross is worn by the Holy Father, cardinals, bishops and abbots. The word pectoral derives from the Latin *pectus*, meaning “breast.” This cross is attached to a chain (or cord) and is worn on the chest, near the heart. In the earliest times, the pectoral cross contained a relic of the true cross or even of a saint. While not all pectoral crosses today continue to contain a relic, the tradition remains.

Bishops also wear a ring. In the past, a distinction was made between the pontifical ring (which would have a gemstone, traditionally an amethyst) and the ordinary ring (which would have the bishop’s coat of arms or some other design engraved on it). The ring, like a wedding band, symbolizes that the bishop is “wedded” to his diocese. Also, the ring would be used, at least in days past, to make the imprint of the bishop’s seal in hot wax to authenticate documents. Moreover, in

Catholic tradition, to reverence or kiss the ring of the bishop as a sign of respect for his authority is still proper; interestingly, a partial indulgence was attached to the reverencing of the bishop’s ring.

The other regalia—miter, crosier and pallium—are worn for liturgical functions. The miter is a “headdress.” The word miter derives from the Greek *mitra*, which signifies a headband or diadem. In the Old Testament, the high priest and other priests wore distinctive garb that included a miter: “For Aaron and his sons, there were also woven tunics of fine linen; the miter of fine linen; the ornate turbans of fine linen; drawers of linen (of fine linen twined); and sashes of variegated work made of fine linen

twined and of violet, purple and scarlet yarn, as the Lord had commanded Moses. The plate of the sacred diadem was made of pure gold and inscribed, as on a seal engraving: ‘Sacred to the Lord.’ It was tied over the miter with the violet ribbon, as the Lord had commanded Moses” (Ex 39:27-31; cf. Lv 8:7-9).

Exactly when the church adopted the miter as part of the vesture of bishops is hard to pinpoint. One tradition holds that the miter’s usage dates to the time of the apostles; other traditions place its first usage about the eighth or ninth centuries. Of course artists have taken the liberty to depict the apostles and the earliest saints who were bishops as wearing miters. The first written mention of the miter is in a bull issued by Pope Leo IX in the year 1049, when he granted Bishop Eberhard of Trier “the Roman miter” as a sign of his authority and of the primacy of the Diocese of Trier. By 1100, a bishop customarily wore a miter.

In the Latin Rite, the miter originally was a headband with a veil, and eventually appeared more in its present triangular form pointing upward with two *infulae* or fans (two strips of cloth hanging from behind). Some suggest that the *infulae* originated from the sweatband that Greek athletes wore, which was wrapped around the forehead, tied behind the head in a knot with the two ends hanging down the back; since the victorious athlete was crowned with a laurel wreath, the whole headdress soon was seen as a sign of victory. The miter took on a similar symbolic meaning. Such symbolism arises from St. Paul’s analogy: “I have fought the good fight, I have finished the race, I have kept the faith. From now on a merited crown awaits me...” (2 Tm 4:7-8). Surely, the bishop should be leading his flock in the race to salvation to final victory in heaven.

Over the centuries, miters were elongated or embellished according to the times. For example, during the Baroque period, miters were very tall and were embellished with jewels. Also, in the Eastern rites, the bishops wear a miter that looks like an ornamented round hat with a cross on top.

The crosier or pastoral staff symbolizes the bishop's role as the Good Shepherd. In the Gospel of St. John (10:1-21), our Lord identified Himself as the Good Shepherd. The word translated as "good" in the original Greek text is *kalos*, which also means "model." Our Lord is the model shepherd for the apostles and their successors, the bishops, who are appointed as shepherds. The bishop, like a good shepherd, must lead his faithful flock along the path of salvation, disciplining and protecting them as needed.

The shepherd's staff is therefore a most appropriate symbol for the office of bishop. St. Isidore explained that a newly consecrated bishop received the crosier so "that he may govern and correct those below him or to offer support to the weakest of the weak." Since the time of Pope Paul VI, the Holy Father's crosier has a curved cross at the top, which symbolizes his special office as not only bishop of Rome, but also the vicar of Christ who is entrusted with the leadership of the universal church.

Finally, the Holy Father, metropolitan archbishops and the patriarch of Jerusalem also wear a pallium. A metropolitan archbishop is one who governs an archdiocese and heads a province. The pallium is a strip of white wool worn around the neck like a collar, over the chasuble, with two strips, one hanging down the front and one hanging down the back.

Predating Christianity, the pallium was about 12 feet in length and worn for warmth. Christians adopted this garment and viewed it as a sign of their fidelity to Christ. The usage of the pallium evolved over time: By the third century, it was worn by both the laity and clergy; by the fourth century, by the pope and eventually exclusively by him alone; by the fifth century, by the pope and those important clergy who had received it as a gift from the pope; by the ninth century, exclusively by the pope, metropolitans, archbishops and bishops of special distinction; and by a decree of 1978, by metropolitan archbishops and the patriarch of Jerusalem as well as the pope.

Presently, the pallium is much shorter and is embroidered with six black crosses. The pallia are made each year from lamb's wool freshly sheared on the feast of St. Agnes (Jan. 21), a tradition originating during the pontificate of Pope John XIII (965-972). The woven pallia are then kept in a small silver box in the crypt area under the high altar at the Basilica of St. Peter near St. Peter's tomb. On the

feast of St. Peter and St. Paul (June 29), the Holy Father blesses the pallia and presents them to metropolitan archbishops.

These different regalia all give a certain distinction to the order of bishop. They also inspire respect for the office and its authority. While "the clothes do not make the man," the man must strive to fulfill what the clothes signify.

Fr. Saunders is pastor of Our Lady of Hope Church in Potomac Falls.

DEACONS Six answer call to serve

Ordination brings men into brotherhood of service

By ELIZABETH A. ELLIOTT
Catholic Herald Staff Writer

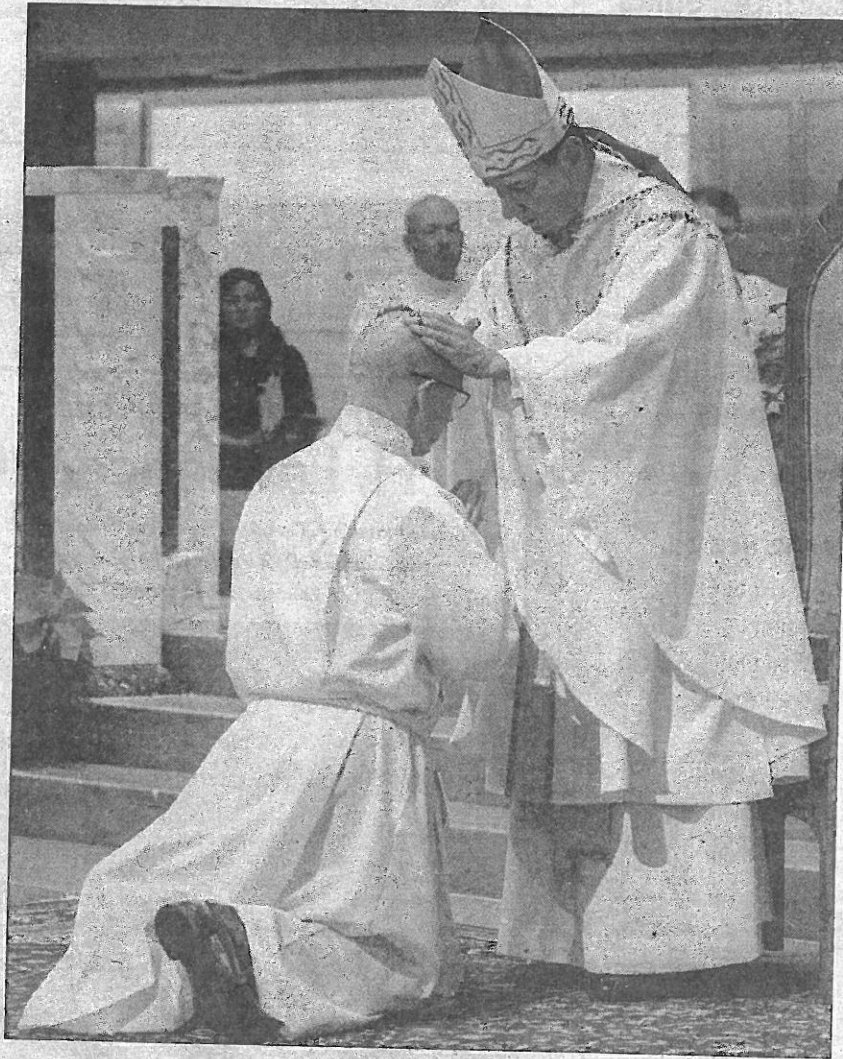
A native of Colombia, two former Navy officers, a sales executive, a principal and an unmarried man joined the ranks of close to 90 deacons in the Arlington Diocese when they were ordained permanent deacons Jan. 14 at the Cathedral of St. Thomas More in Arlington.

The church filled early with family and friends, some coming from as far away as Colombia. Family members described the journey of the deacons as a natural progression.

The six new deacons are: Gerard-Marie Anthony, assigned to St. Timothy Church in Chantilly; Orlando J. Barros, assigned to All Saints Church in Manassas; Thomas L. Grodek, assigned to Holy Spirit Church in Annandale; Mark R. Maines, assigned to Sacred Heart of Jesus Church in Winchester; Michael J. O'Neil, assigned to Good Shepherd Church in Alexandria; and Timothy H. Slayter, assigned to Sacred Heart Church in Manassas.

Father Paul D. Scalia, episcopal vicar for clergy and diocesan director of the diaconate formation program, described the deacons as a tight-knit group.

Bishop Michael F. Burbidge celebrated the ordination Mass. Concelebrating were retired Bishop Paul S. Loverde, diocesan priests and priest friends of the ordinandi.



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Arlington Bishop Michael F. Burbidge lays his hands on Timothy Slayter during the ordination Mass for six new permanent deacons Jan. 14 at the Cathedral of St. Thomas More in Arlington. More photos at catholicherald.com.

In his brief conversations with the newly ordained deacons, Bishop Burbidge said he knows how grateful they are to their families, friends, Bishop Loverde and others.

"Most especially, I know how grateful you are to God, the One who has chosen you, the One who has called you," he said. "We pray that with God's grace you will be

faithful to the promises of ordination."

Bishop Burbidge asked the deacons to promise to respect and obey him and his successors.

"You know, as you soon will acknowledge, that you can only be faithful with the help that comes from God," he said.

See **DEACONS** pages 4-5

DEACONS

FROM PAGE 4

call. She said the family is so proud of him.

Gwen Anthony, mother of Deacon Anthony, said her son has wanted to do this since middle school. "It's wonderful to know he achieved this state in life," she said.

Deacon Anthony's twin brother, Gerald, agrees. "It's a natural process for us," he said. "He's had this call since we were teens and we support him through the natural progressions of his life."

Noah Slayter, 14, attended one of his father's last dia-

conate preparation classes and said the men were sad their classes were ending.

"It will be interesting to see how they stay connected," he said.

There are 13 more men in formation for the diocese. Chris Galvin, a parishioner of St. John the Evangelist Church in Warrenton, said it is amazing to see how the men, including her husband scheduled to be ordained in 2019, have grown together in their faith. She said the class is very close and her husband calls them brothers.

"These men have been well-prepared by their instructors and have done very well in the program, and they bring a lot of natural talents that will now be more

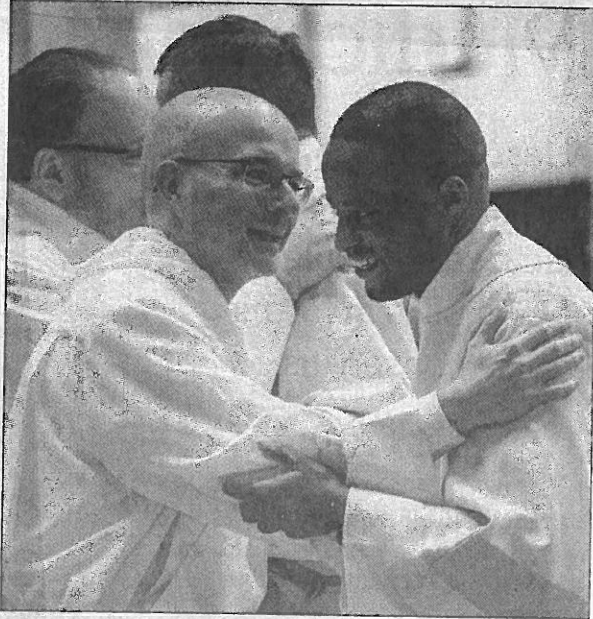
fully at the service of the church," said Father Scalia.

Deacon Slayter said he felt God was with the deacons during the ordination, and he could feel the love and prayers of everyone present. His wife, Stephanie, said the experience brought them closer together as a family.

Deacon Maines said he couldn't wait to get started serving the people.

"I was really peaceful and I felt the Holy Spirit coming upon me," he said.

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Deacon Gerard-Marie Anthony (right) embraces Deacon Scott Ross after being ordained to the diaconate. Priests and Retired Bishop Paul S. Loverde (below, center) process ahead of the newly ordained permanent deacons and Bishop Burbidge after the ordination Mass.



Orlando Jesús Barros (center) pledges his obedience to Arlington Bishop Michael F. Burbidge during the ordination to the diaconate at the Cathedral of St. Thomas More in Arlington Jan. 14.

How bishops are appointed

Special to the Herald

The ultimate decision in appointing bishops rests with the pope and he is free to select anyone he chooses. But how does he know whom to select?

The process for selecting candidates for the episcopacy normally begins at the diocesan level and works its way through a series of consultations until it reaches Rome. It is a process bound by strict confidentiality and involves a number of important players — the most influential being the apostolic nuncio, the Congregation for Bishops and the pope. It can be a time-consuming process, often taking eight months or more to complete. While there are distinctions between the first appointment of a priest as a bishop and a bishop's later transfer to another diocese or his promotion to archbishop, the basic outlines of the process remain the same.

Stage 1: Bishops' recommendations

Every bishop may submit to the archbishop of his province the names of priests he thinks would make good bishops. Prior to the regular province meeting (usually annually), the archbishop distributes to all the bishops of the province the names and curricula vitae of priests, which have been submitted to him. Following a discussion among the bishops at the province meeting, a vote is taken on which names to recommend. The number of names on this provincial list may vary. The vote tally, together with the minutes of the meeting, is then forwarded by the archbishop to the apostolic nuncio in Washington. The list is also submitted to the U.S. Conference of Catholic Bishops.

Stage 2: The apostolic nuncio

By overseeing the final list of names forwarded to Rome, the apostolic nuncio plays a decisive role in the selection process. He not only gathers facts and information about potential candidates, but also interprets that information for the Congregation for Bishops. Great weight is given to the nuncio's recommen-

dations, but it is important to remember that his "gatekeeper" role does not mean that his recommendations are always followed.

For diocesan bishops

After receiving the list of candidates forwarded by a province, the apostolic nuncio conducts his own investigation into the suitability of the candidates.

A report is requested from the current bishop or the administrator of a diocese on the conditions and needs of the diocese. If the appointment is a replacement for a diocesan bishop or archbishop about to retire, consideration will be given to the incumbent's recommendations. Broad consultation within the diocese is encouraged with regard to the needs of the diocese, but not the names of candidates.

The report is to include the names of individuals in the diocese with whom the nuncio might consult and how to contact them.

Previous bishops of the diocese are consulted. Bishops of the province are consulted. The president and vice president of the USCCB are consulted. If the vacancy to be filled is an archdiocese, other archbishops in the United States may be consulted.

At this point, the nuncio narrows his list and a questionnaire is sent to 20 or 30 people who know each of the candidates for their input. All material is collected and reviewed by the nuncio and a report (approximately 20 pages) is prepared. Three candidates are listed alphabetically — the *terna* — with the nuncio's preference noted. All materials are then forwarded to the Congregation for Bishops in Rome.

the apostolic nuncio his need for an auxiliary bishop. This is easier if he is requesting a replacement for a retired or deceased auxiliary.

The diocesan bishop prepares the *terna*, or list of three candidates, for his requested auxiliary and forwards it to the apostolic nuncio. The nuncio then conducts his own investigation of the priests on the diocesan

bishop's *terna*, sending the names to Rome with a report and his own recommendations.

On average, this part of the process may take two to six months.

Stage 3: Congregation for Bishops

Once all the documentation from the nuncio is complete and in order, and the prefect approves, the process moves forward. If the appointment involves a bishop who is being promoted or transferred, the matter may be handled by the prefect and the staff. If, however, the appointment is of a priest to the episcopacy, the full congregation is ordinarily involved.

A cardinal relator is chosen to summarize the documentation and make a report to the full congregation, which generally meets twice a month on Thursdays. After hearing the cardinal relator's report, the congregation discusses the appointment and then votes. The congregation may follow the recommendation of the nuncio, choose another of the candidates on the *terna*, or even ask that another *terna* be prepared.

Stage 4: The pope decides

At a private audience with the pope, usually on a Saturday, the prefect of the Congregation for Bishops presents the recommendations of the congregation to the Holy Father. A few days later, the pope informs the congregation of his decision. The congregation then notifies the nuncio, who in turn contacts the candidate and asks if he will accept. If the answer is "yes," the Vatican is notified and a date is set for the announcement.

It often takes six to eight months — and sometimes longer — from the time a diocese becomes vacant until a new bishop is appointed.

SOURCE: THE U.S. CONFERENCE OF CATHOLIC BISHOPS