

Topic

- I INTRODUCTION
 - A This is a very difficult Sacrament to discuss
 - 1 The signs used in some Sacraments are no longer immediately clear to us
 - a Oil is the sign used in two of the Sacraments
 - b But its meaning for us is different in each of them
 - (1) In the Anointing of the Sick it is a medicine
 - (2) In Confirmation it recalls the Old Testament usage of oil to set something aside for sacred use
 - c Neither usage is obvious or familiar today
 - 2 And the sign can become distorted in our understanding
 - a In Marriage the couple can divorce
 - b In Baptism the water can be polluted or toxic: a source of harm and/or death
 - B Both of these difficulties are relevant for the Sacrament of Holy Orders today
 - 1 The sign is no longer clear
 - 2 The sign is often distorted
- II THE SIGN OF THE SACRAMENT IS THE IMPOSITION OF HANDS
 - A The sign is the imposition of hands by a Bishop on the candidate's head
 - B This gesture, however, is used in many Sacraments
 - 1 Baptism
 - 2 Confirmation
 - 3 Anointing
 - 4 Reconciliation
 - C By itself the gesture's meaning is not clear
 - D The New Testament uses it for commissioning
 - 1 It is used as a sign that the person commissioned is not acting on his/her own
 - a The person enjoys communion with the entire community
 - b The whole community acts in and through this person
 - 2 The individual who imposes hands testifies
 - a "What we are, you become"
 - b "What you are, we become"
 - c We swallow you into ourselves"
 - 3 Acts 6:5
 - a What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch.
 - b 6 They had these men stand before the apostles, who prayed and laid their hands on them.
 - c 7 The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith
 - 4 Acts 8:14
 - a Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.
 - b 15 The two went down and prayed for them that they might receive the Holy Spirit 16 (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus).
 - c 17 Then Peter and John laid their hands on them, and they received the Holy Spirit.
 - 5 Acts 9:17
 - a So Ananias went and entered the house. He laid his hands on Saul and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit."
 - 6 Acts 13:1*

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- a Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.
- b 2* As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."
- c 3* Then, having fasted and prayed, and laid hands on them, they sent them away.
- E Since the Sacraments are signs of the Church and the Church is a sign of Jesus, we must first understand Jesus in order to understand the meaning of the imposition of hands as used in this Sacrament
 - 1 Those ordained are "swallowed" into Jesus and share with Him His mission
 - 2 What then was and is His mission?
- III HOLY ORDERS IS A SIGN OF SERVICE
 - A Jesus came, and comes, with a mission, a purpose
 - 1 Matthew identifies the mission with three terms: Preaching, Healing, Teaching
 - a Matthew 4:23
 - (1) Jesus went throughout Galilee, teaching in their synagogues and preaching the good news of the kingdom and curing every disease and every sickness among the people
 - b The purpose of each of these three and of all of them together is to share God's love with us
 - c It is to allow us to grow in this love
 - 2 Mark:
 - a After Baptism, Jesus seeks out and fights all forces of evil
 - (1) Mark 1:9
 - (a) In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.
 - (b) 10 And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.
 - (c) 11 And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."
 - (d) 12 And the Spirit immediately drove him out into the wilderness.
 - (e) 13 He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts: and the angels waited on him.
 - b This "driving" of Jesus into the wilderness by the Spirit is Mark's way of telling us that this scene expresses the purpose of His entire ministry
 - (1) Jesus goes there to battle evil on our behalf
 - (2) So Jesus is sent to free all of us from the effects of evil
 - B Jesus specifies in each of the Gospels that He has a mission to serve
 - 1 Mark 10:45
 - a For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."
 - 2 Matthew 20:28
 - a "Just as the Son of Man came not to be served but to serve, and to give his life a ransom for many."
 - b All of the Gospels stories reveal Jesus serving, ministering
 - (1) The cross is the supreme sign of service
 - (2) Through it, Jesus offers us all of Himself in service
 - c His healing and preaching and teaching and calling us to follow are aspects of this one mission to save all people from forces of evil
 - 3 Luke 22:27
 - a But I am among you as one who serves.
 - 4 John 13:12
 - a After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? 13 You call me Teacher and Lord —and you are right, for that is what I am.

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- b 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that you also should do as I have done to you.
- C Seldom does He allow Himself to be served
 - 1 The woman anointing His feet with oil is one exception
 - a Luke 7:37
 - (1) And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment.
 - b 38 She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment...
 - (3) 47 Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." 48 Then he said to her, "Your sins are forgiven."...
 - (4) 50 And he said to the woman, "Your faith has saved you; go in peace."
 - 2 Martha preparing a meal for Jesus is another example of Jesus allowing someone to serve Him
 - a Luke 10:38
 - (1) Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. 39 She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying.
 - (2) 40 But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me."
 - (3) 41 But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; 42 there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."
 - 3 Even these two occasions really open the door for Jesus to serve the people who seem to be helping Him
- D Conclusion
 - 1 Individual actions and statements and the whole sweep of the ministry of Jesus show that He comes to serve us
 - 2 He is not a Lord to be served, but a Lord who serves
 - a Sadly, if we incorrectly view Him in His relating with us, we will also see ourselves incorrectly in our relationships with others
 - b The way we relate with Him is the way we automatically expect others to relate with us
 - (1) If we must serve Him, we want others to serve us
 - (2) If we begin seeing Him as one who serves us, we will start seeing ourselves as called to serve others
- IV PRIESTHOOD IS THE SACRAMENT OF JESUS SERVING, MINISTERING
 - A "priest" is one who unites God with man and woman
 - 1 Our God (as made visible in Jesus) unites with us by giving Himself to us, by serving us
 - 2 And man and woman become one with God by accepting this service
 - B Therefore, the sign of this Sacrament should be one of service
 - 1 Of **bishops** serving our needs
 - 2 Of **priests** serving our needs
 - 3 Of **deacons** serving our needs
 - C Tragically this sign has been distorted
 - 1 The **Pope** seems more like one who receives honor rather than one who gives service
 - a He uses titles of honor
 - b He is royally welcomed
 - c He is the head of a government, a ruler!
 - 2 A **bishop** usually seems more like one who receives honor rather than one who gives service
 - a He frequently gives orders and disciplines violators

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- b He employs titles of honor; he is addressed as "Most Reverend"
- c He dresses so differently and royally
- d And he sits on a special throne in his cathedral
- 3 And a priest usually seems more like one who receives honor rather than one who gives service
 - a People hold doors open for them
 - b Priests act like little dictators in their parishes
 - c And they employ titles of honor, being addressed as "Reverend"
- D We must remember the Invisible "Reality, " Jesus
 - 1 He is the opposite of this "visible sign," a distortion
 - 2 Jesus strips away all signs of respect and asks to serve us
 - a Philippians 2:5
 - (1) Let the same mind be in you that was in Christ Jesus,
6 who, though he was in the form of God,
did not regard equality with God
as something to be exploited,
 - (2) 7 but emptied himself,
taking the form of a slave,
being born in human likeness,
And being found in human form,
8 he humbled himself
and became obedient to the point of
death —
even death on a cross,
 - (3) 9 Therefore God also highly exalted him
and gave him the name
that is above every name,
 - (4) 10 so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the
earth,
 - (5) 11 and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father,
 - b He must serve to be Himself
 - (1) "7 but emptied himself,
taking the form of a slave,
being born in human likeness,
And being found in human form,
 - 3 He offered us His supreme service from the cross
 - E Jesus never rules according to our understanding of the word; He just serves
 - F The Church has a mission to be a visible sign, a continuing sign, of this service
 - 1 It is more than just a handy gathering place -- the "Church" is not the building
 - a The building does not make the people who assemble holy
 - b The assembled "holy" people make the building holy while they are there
 - c The presence of Jesus in the Tabernacle does add an aura and element of "holy" to a Catholic Church building
 - (1) Non-Catholic visitors often sense this
 - (2) But even in the Tabernacle Jesus is present to **serve**, not to be honored; originally, the Blessed Sacrament was kept to be immediately available to comfort and feed the sick
 - (3) And He who is present in and through the Blessed Sacrament is equally present in the assembled community
 - 2 Rather, the Church is a people filled with the Spirit of Jesus who gather as a community
 - a Charged with continuing His mission

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- b Charged with preaching, healing, teaching
 - (1) With **serving**
 - (2) With washing feet making people clean
- 3 Service expresses the mission of the universal Church and the mission of the local Church
 - a It is the mission of the universal Church
 - (1) The universal Church can't have an accurate image of **serving** if the local Churches are not doing their part
 - (2) The universal Church can undertake **missions** which the local Churches can't
 - (a) Universities
 - (b) Hospitals
 - b It is the mission of the local Church
 - (1) The local Church exists for more than Sunday worship
 - (2) Sunday worship can be self serving, not a sign of **service**
 - (a) We've honored God
 - (b) We're eternally safe for another week
 - (3) Worship should be intended to let Jesus serve us and to let His love guide us to serve others, all others
 - (a) He desires to feed us through His Word, Sacrament, Church
 - (b) He wishes to set His Spirit on fire within us
 - (c) And He plans to charge us to go serve others
 - (4) Sadly, most local Churches do not understand their mission
 - (a) They are static with no sense of true mission
 - (b) And they teach people to save themselves as individuals
 - c Both the universal and local Church can ignore some **missions**
 - (1) God will start a new community to meet these unfulfilled needs
 - (2) Our failures will not stop His need to offer help to all His children
- 4 As the Sacrament of Jesus, the Church must always take its own inventory
 - a Are we One, Holy, Catholic, Apostolic?
 - (1) **Holy**: we become the Church by receiving the Spirit of Jesus, by allowing ourselves to be **served**
 - (2) **One**: since Jesus has only one Spirit, we are one, united in this Spirit
 - (3) **Catholic**: since the Spirit must **serve** everyone, we must be universal
 - (4) **Apostolic**: since the Spirit has a **mission** to touch everyone with this loving **service** we must reach out to those still unaware of His Love
 - b Each trait is needed if the sign of the Church is to be an accurate reflection of Jesus
- G The Church leadership, the Hierarchy, is called to be living Sacraments of the Church
 - 1 All those ordained to Holy Orders are set aside to be signs of this service
 - 2 The Church swallows them into its mission to witness to Jesus **serving** the world
 - 3 **Bishops**, priests, and deacons are to reflect this witness in differing degrees
- V THE BISHOP IS THE ONLY COMPLETE SACRAMENT OF THE LOCAL CHURCH
 - A We must put this position of Christian service in perspective
 - 1 Jesus is our Sacrament of the Father
 - a He **serves** us; therefore, the Father **serves** us
 - b And the Church is our Sacrament of Jesus
 - (1) The Church, therefore, must reach out freely, eagerly, to serve the needs of all humanity
 - (2) This mission will allow all to know that Jesus and the Father are serving us
 - c Sadly, the Church is not always **serving** us in all its actions

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- 2 Jesus serves our needs freely, completely, universally
 - a From the cross He gives all of Himself to fill all our needs
 - b Any true sign of Jesus, any sacrament, must reflect this
 - (1) Partial service does not reveal
 - (a) Jesus
 - (b) The Father
 - (2) Only total service does and can allow us to experience Him
 - c But the Church does not serve us completely in all its moments and in all its actions
 - (1) My sister, a Christian, is not fully a sign of Church
 - (2) She cannot guarantee me all I need to meet all of my spiritual needs on a continuing basis
 - (3) A Bishop is the only supreme sign of guaranteed service
 - (a) Others may give complete service for moments and periods of time
 - [1] Their service ends when they die
 - [2] But the service of Jesus is unending, eternal
 - (b) A Bishop is a sign of such service
 - [1] The sign is guaranteed to be complete; the service needs to be as complete as my needs
 - [2] And the sign is guaranteed to be continuing; the service needs to be as enduring as my needs
 - (c) He assures me that God's service is also
 - [1] Complete
 - [2] Enduring
- B Remember: the Bible and Christianity both offer witness to two models of service
 - 1 There is a Charismatic leadership
 - a The OT: Judges and prophets
 - b The NT: Those "gifted" for the good of the community
 - c Such leadership involves a problem: the elements of instability and uncertainty
 - (1) We are never sure who these charismatic servants are
 - (a) False prophets are mentioned in both the Old and the New Testaments
 - [1] The Old Testament
 - [a] Isaiah 44:24
 - {1} "This is what the LORD says--your Redeemer, who formed you in the womb: I am the LORD, who has made all things, who alone stretched out the heavens, who spread out the earth by myself,
 - {2} 25 who foils the signs of false prophets and makes fools of diviners, who overthrows the learning of the wise and turns it into nonsense,
 - {3} 26 who carries out the words of his servants and fulfills the predictions of his messengers, who says of Jerusalem, 'It shall be inhabited,' of the towns of Judah, 'They shall be built,' and of their ruins, 'I will restore them.'
 - {4} 27 who says to the watery deep, 'Be dry, and I will dry up your streams,'
 - {5} 28 who says of Cyrus, 'He is my shepherd and will accomplish all that I please: he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid."
 - [b] Jeremiah 50:35
 - {1} "A sword against the Babylonians!" declares the LORD--"against those who live in Babylon and against her officials and wise men! 36 A sword against her false prophets! They will become fools. A sword against her warriors! They will be filled with terror.
 - [2] The New Testament
 - [a] Mark 13:22

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- {1} For false Christs and false prophets will appear and perform signs and miracles to deceive the elect--if that were possible. 23 So be on your guard; I have told you everything ahead of time.
 - (b) Fanatics always exist, people who "wrongly" feel they are sent by God
 - (2) We have no guarantee when or where true **servants** will arise
 - (3) Sadly, many in the Catholic Church are unaware of the existence among the People of God of dramatic charismatic gifts
 - (a) Our hierarchy has dominated and dominates
 - (b) Lay people, the vast body of the Church, are seen as being passive recipients of the charisms given to others
 - [1] The hierarchy act like they are to be **served** by the people
 - [2] Often they do not offer any sign that they are sent to **serve**
 - (c) Even the Church architecture accented this error
 - [1] Its whole focus was on the priest and/or the **bishop**
 - [2] The people were just passive spectators
- 2 And there is a Hierarchical leadership
 - a In both parts of the Bible, a continuing leadership is provided
 - (1) In the OT: Kings and, later, high priests serve as official leaders
 - (2) In the NT: Late letters ("Pastorals": Titus and Timothy) reflect emerging official leaders
 - b The leadership we know quickly emerged
 - c **Bishop/priest/deacon** existed in local churches by year 130 AD
- C Today, God continues to use the same two channels to fulfill your needs for His love
 - 1 He continues to offer charismatic saints, holy men and women, who rise in response to the needs of the time
 - 2 He also offers us the hierarchical leadership in the Church as a continuing institution
 - 3 Most important: He offers one sign that He is completely giving all you need: the Church!
 - a A Loving Father would never offer less than you need!
 - b The whole Church offers you all you need to be yourself
 - (1) It contains the Spirit of Jesus, the full Spirit
 - (2) And it is a continuing institution
 - (a) It guarantees permanence to the gift offered
 - (b) Saints lack this quality of permanence
 - [1] An individual saint can offer me all that I need now
 - [2] But I have no assurance that she or he will be followed by another with that same ability
 - c A loving God will never offer any less than we need
 - (1) We need to be loved
 - (a) Completely
 - (b) Continually
 - (2) In Jesus, our Father offers us this love, this service
 - (a) Good Friday is a reality and a sign we are loved completely
 - [1] The Cross is a sacrament: a temporary, visible sign of an enduring invisible reality
 - [2] It stands as a sign that tells us that our God offers us all of Himself in love
 - (b) Easter Sunday is a reality and a sign we are loved continually
 - [1] No power, no force, can kill and/or destroy this love
 - [2] Love lives and love loves!
 - [3] On Easter Sunday, Jesus gives His Spirit and His ministries to His disciples
 - [a] John 20:19

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- {1} When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."
- {2} 20 After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."
- {3} 22 When he said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."
 - [b] His ministry continues
 - [c] His ministry consists in His sharing Himself with us
- (3) Through this eternally renewed gift, our God **serves all of our needs**
 - (a) In and **through charismatic individuals**
 - [1] We have a duty to awaken people to claim their charisms!
 - [2] These charisms arise in areas where the institutional Church is slow to respond
 - [3] In these areas, individuals are forced to recognize and use the talents God offers them
 - [4] This awakening is occurring more broadly today as an indirect result of the priest shortage
 - (b) In and **through the continuing, ordained leadership of the Church**
 - [1] The appearance of charismatic leaders is unpredictable and localized
 - [2] And deluded individuals arise who think they have some charism
 - [3] The ordained leadership is
 - [a] Able to be identified
 - [b] Guaranteed to exist in every area and every time
 - [c] And possesses a note of continuity,
 - [4] It can, however, lack the zeal and **service** of charismatic leaders
- **D Jesus gives us one sign of the Church: the Bishop**
 - 1 He alone is a complete Sacrament of the Church
 - **2 This Sacrament, this sign, the Bishop must tell us of complete service**
 - a He must be an instrument **offering us God's Spirit**
 - (1) We must remember, however, that he is not the only such instrument
 - (2) But he is the only guaranteed instrument offering the Spirit
 - b He must be an instrument **offering the fullness of God's Spirit**
 - (1) He can offer each and every Sacrament
 - (2) He can proclaim the Word
 - (3) And he can teach
 - c He must be an instrument **insuring that the fullness of God's Spirit will continue to be offered to us**
 - (1) He can ordain
 - (2) Therefore, he can provide for continuing **service**
- **E The Bishop is a symbol of the whole Church**
 - 1 What he does, the whole Church is called to do
 - 2 The Biblical idea of the "Corporate Person" underlies this concept
 - **a The whole nation somehow is seen to be present in the ruler**
 - (1) The Hebrew people understood this presence as a reality
 - (2) It was not a theory
 - (3) It was not a symbol
 - **b The whole Church is united to and with Jesus in this way**
 - (1) 1 Corinthians 12:27

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- (a) Now you are the body of Christ, and each one of you is a part of it
- (2) We are the Body of Christ, His enfleshed Spirit
 - (a) His Spirit is our Spirit
 - (b) We are one in Him
- 3 The bishop is an echo of this corporate person
 - a He unites the Church in one geographical area, a "diocese," in Himself
 - (1) Jesus is one!
 - (2) Yet churches are many, and local communities continue to proliferate
 - (3) We are Catholic -- more than just our own local parish
 - (4) And yet we are one
 - (a) Paul's money collection, referred to in many of his letters, accents this unity
 - [1] The collection is intended to show the unity of the Gentile churches with the mother Church in Jerusalem,
 - [2] It is intended to express the unity of Gentile Christians with Jewish Christians
 - [3] 1 Corinthians 16:1
 - [a] Now concerning the collection for the saints: you should follow the directions I gave to the churches of Gallatin.
 - (b) Acts also spotlights the continuing need for unity among all Christians
 - [1] The mother Church in Jerusalem must show its unity with all the new Churches
 - [2] It does this by sending delegates who impose hands
 - [3] Acts 8:14
 - [a] Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.
 - [b] 15 The two went down and prayed for them that they might receive the Holy Spirit 16 (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus).
 - [c] 17 Then Peter and John laid their hands on them, and they received the Holy Spirit.
 - b A **bishop** is the visible symbol of our unity and community with each other and with Jesus
 - c The whole Church is united in and around him
- 4 He has power to serve all our needs
 - a Because the Church has power (the Spirit of God) to **serve** these needs
 - b Because Jesus has power to **serve** these needs
- F The Bishop, therefore, incorporates our unity and our purpose
 - 1 The whole Church in any area exists to **serve** you!
 - a We all exist to **serve** you
 - b The **Bishop** exists to **serve** you
 - 2 And so he reflects Jesus who comes
 - a To **serve** you completely
 - b To **serve** you continually
- VI THE OTHER ORDERS, INCOMPLETE BY THEMSELVES, ARE PRIESTS AND DEACONS
 - A The Priest is a sign of his Bishop
 - 1 He is not complete on his own
 - a He can preach -- but he needs the **Bishop's** permission to proclaim the Word
 - b He can offer most Sacraments -- but he needs the **Bishop's** permission to offer them
 - c However, he cannot ordain other priests, deacons, or **bishops**
 - 2 He does not exist on his own
 - a A **bishop** is unable to minister personally to the needs of all

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- b The priest assists the **Bishop** in meeting these needs
- 3 He should be seen as an extension of the Bishop
 - a He represents the **Bishop**
 - b He exists to be a local extension of the Bishop's **service**
 - c He functions on behalf of the Bishop
 - (1) He does not function on his own right
 - (2) We need to remember this
 - (a) A priest, pastor, is our usual symbol of the Church
 - (b) But he is not complete as a symbol of God's **serving** love
 - d The Early Church had a very different structure from the Church we know today
 - (1) Each local Church was presided over by a Bishop!
 - (2) He was assisted in ministering by priests and deacons
 - (3) In the communion of ministry of **bishop/priests/deacons** people saw the symbol of Jesus **serving** their needs
 - e Our structure is very different -- life has changed
 - (1) Large towns have dozens, hundreds, of Churches
 - (a) If each had its own **Bishop**, the Church would seem too fragmented
 - (b) The unity of the Church would be difficult for us to experience
 - (2) A diocese presided over by a Bishop offers us the challenge: we must remember that the Church is more than just parochial; it is Catholic
 - (3) We have parishes presided over by priests
 - (a) They and their people often identify these pastors with the Church
 - (b) And the pastor will talk about "My Church," "My Parish"
 - [1] Such a claim is very inaccurate
 - [2] "His Church" does not exist
 - [a] He and his local church alone are incomplete
 - [b] They cannot by themselves witness adequately to Jesus
 - [3] The only adequate Church that exists is the Diocesan Church presided over, **served**, by a **Bishop**
 - (c) We must grow to see beyond the parochial view of our own local Churches
- B The deacon is also a sign of his Bishop
 - 1 He exists as another extension of the Bishop
 - 2 He is not an extension of the priest
 - a He is usually assigned by the **bishop** to a local church as the pastor was assigned
 - b Today he is seen often as an extension of the priest
 - (1) He assists the pastor in meeting the needs of a local church
 - (2) Usually he takes complete direction from the pastor regarding the manner in which he fulfills his ministry
 - 3 He can
 - a Preach: with the Bishop's permission
 - b Offer some Sacraments: with the Bishop's permission
 - (1) Baptism
 - (2) Eucharist
 - (3) Marriage
 - 4 He cannot offer the other Sacraments or celebrate Mass
 - 5 The history of this ministry has several twists
 - a Deacons were very important in the early Church

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- (1) They are mentioned along with **bishops** in our earliest documents
- (2) And there are no references to priests in these earliest documents
- b They disappeared as an independent ministry during the Middle Ages
 - (1) The whole accent of Catholicism was put on the Mass
 - (a) Most saw it as a **service** honoring God
 - (b) A **service** performed out of fear of the consequences of failing to so honor and placate God
 - (2) Deacons were unable to celebrate Mass
 - (3) So the diaconate became merely a brief position received on the way to the priesthood
- c The diaconate was resurrected as a separate ministry by Vatican II
 - (1) However, many priests are still suspicious and jealous of deacons (they can marry!)
 - (2) So were (and are) some **bishops** suspicious
- d The shortage of priests is affecting this worry
 - (1) Deacons can be married
 - (2) So a meaningful ministry for married, adult Catholics has begun to emerge
 - (3) They are doing much of the Sacramental work priests used to do
 - (4) Originally, the first deacons were created to assist the **Bishop** in non-Sacramental ministry
- e Still they are usually not treated as fully part of the "priestly" ministry of the Church
- VII OTHER MINISTRY TITLES
 - A Pope
 - 1 Officially, there is no such position -- bishops, priests, and deacons are all that exist
 - a The **Pope** is simply a **Bishop**
 - b The title "**Pope**" is from the affectionate Italian word "papa" for father
 - c He is a very special **Bishop** -- the **Bishop** of Rome
 - (1) He has succeeded to the post St Peter had at his death
 - (2) Peter had a double responsibility
 - (a) As **Bishop** -- over his own diocese
 - (b) As "rock" -- over the whole flock, the entire catholic Church
 - (3) Each succeeding **Bishop** of Rome inherits this double responsibility
 - 2 The unity of the Church demands such a single sign
 - a The Church can't be divided because Jesus is one
 - (1) And the Church is His one Body living His one Spirit
 - (2) His body cannot be divided
 - b He has but one Spirit, one life force
 - c He offers this to each, to all
 - 3 The catholicity, universality, of the Church leads to the same requirement
 - a The love Jesus offers the world can never be parochial
 - b There must be one universal person **serving** as a sign to the world
 - (1) Of the catholic scope of Church
 - (2) Of the unity, oneness, of the Church
 - (3) Of the **service** of Jesus
 - 4 So the pope can do everywhere what a Bishop can do locally
 - a Remember a **Bishop** can do everything in his own diocese which the **pope** can
 - b The **pope** can **serve** all your needs, all the needs of the world
 - 5 The pope is given supreme authority, power, over evil
 - a His power is not over people

Topic

- b He is called to **serve** people and to banish evil by loving, by **serving**, by accepting

● B Cardinal

- 1 This is a position of honor
- 2 In the past he could be any male Catholic
 - a Layman (Cardinal John Henry Newman)
 - b Deacon
 - c Priest
 - d Bishop
- 3 Today, most are **Bishops**
- 4 Their only true task is to elect the **Pope**
 - a They usually pick the **pope** from their own midst (although historically, the College elected some who were not Cardinals)
 - b Today there exists in Church law an age limit on who can vote in the "College of Cardinals"
- 5 For centuries their number of Cardinals was set about 60; recently it has been raised to over 100
- 6 For centuries Italians were in a majority; today there is a more worldwide representation
- 7 They are appointed usually either from
 - a **Bishops** assigned to the most prominent dioceses
 - b Or **bishops** appointed to key positions in the Vatican, **Pope's** staff

● C Archbishop

- 1 An **Archbishop** oversees a group of dioceses for Rome
- 2 But he has no true authority within any of these dioceses except his own

● D Auxiliary Bishop

- 1 A very large diocese can make physically impossible demands upon a **Bishop**
 - a There is no practical way for him to confirm everyone
 - b So he is given helpers
 - (1) They can confirm
 - (2) And they can ordain
- 2 But the **Auxiliaries** have no right to use their **episcopal** power on their own
 - a They are totally dependent on the **Bishop** for all they do
 - b And they are to submit to his instructions on where and when to use their **episcopal** powers
- 3 Technically, each of them has a diocese -- usually one of the dioceses that had existed in North Africa but have been defunct for about 1500 years
- 4 My opinion is that they shouldn't exist
 - a A diocese possessing several **bishops** obscures the sign of the bishop in a diocese as the one person who represents the whole Church in the area
 - b Instead of **Auxiliaries**, the **Bishop** could appoint one or several priests as special "vicars" to offer Confirmation in his name

● E Coadjutor Bishop

- 1 He is like an **Auxiliary Bishop**
 - a He is appointed while someone else is the **Bishop**
 - b And he assists him in **serving** the needs of the people
 - (1) He has no independent right to use power in running the Diocese
 - (2) He is just like an **Auxiliary Bishop** in this respect
- 2 There is one major difference -- he usually succeeds the present Bishop when he dies or retires

● F Monsignor

- 1 Like "Cardinal" this is merely a title of honor
 - a It is conferred on priests by **Bishops**

Topic

- b But unlike "Cardinal," the title is purely honorary
- 2 They enjoy no special functions or abilities to **serve**
- 3 This honorary position should not exist
 - a It can arouse a desire for honor among the priests,
 - b It clashes with the image of Jesus stripping Himself of all dignity in order to **serve** us, of Jesus wearing only a towel, kneeling, in order to wash our dirty feet
- G Pastor
 - 1 He/she represents the **Bishop** in some specific local area
 - 2 He/she has official responsibility on behalf of a **Bishop** to **serve** and oversee the needs of members of the parish
 - 3 Therefore he has the right, the power, to act for the **bishop** in serving the needs of people
 - a Within the parish in a special way
 - b Within the diocese in a general way
 - 4 Because of the shortage of priests, lay men and women are being appointed pastors over some parishes
 - a These lay people cannot celebrate Mass
 - b But they may officiate at Communion services
 - c And they are responsible for managing all the other activities of the parish
- H Assistant/Associate Pastor
 - 1 He aids the pastor
 - a He has no position on his own
 - b But he is not assigned or empowered by the pastor
 - 2 All his authority stems from his **bishop**
 - a So the **bishop** alone appoints them to parishes and transfers them
 - b And he alone gives permission to the associate to function as a priest
 - (1) This permission is called "faculties"
 - (2) Under normal conditions a visiting priest needs these faculties
- I Patriarch/Metropolitan
 - 1 Certain ancient cities were mother churches for large geographical areas in the early Church
 - 2 The **bishops** of these cities were accorded special respect
 - 3 The bishops of these "mother Churches" remain very important in the Orthodox Churches today
 - a The **patriarchs** are viewed by Orthodox Christians as equals of the **Pope**
 - b About seven cities have these **Patriarchs**
 - (1) Constantinople
 - (2) Jerusalem
 - (3) Rome
 - (4) Antioch
 - (5) Alexandria
 - (6) Moscow (added later)
- VIII CONCLUSION
 - A Don't forget that Jesus has redefined terms like "authority"
 - 1 Our leaders will always want to lead us
 - 2 We must always summon them back to serve us
 - B We must understand the true nature of "obedience"
 - 1 A willingness to be served
 - 2 Not a blind docility to accept all orders
 - a I have an image of your final judgement by God:

Topic

- (1) God asks you: "Why did you do that?"
- (2) You respond: "The **Pope** told me to do it."
- (3) God answers: "Perhaps, you're confused. I'll ask the **pope** when he appears before me why he did as he did. But I gave you a mind and a free will. You're standing before me now. Why did you do it?"
- b Obedience is no problem if we always submit ourselves to those attempting to **serve** us with love
- c When we do this, we retain our freedom of will and our responsibility to think
- C We must never forget that all in orders are to imitate Jesus in serving
 - 1 John 13:12
 - a *After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? 13 You call me Teacher and Lord—and you are right, for that is what I*
 - b *13* "You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. 14* Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15* I have set you an example that you should do as I have done for you.*
 - 2 Luke:22:27
 - a *For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.*
 - 3 Our leaders and our Church exist
 - a To wash us clean
 - b To serve us
 - 4 Only when we are served and loved will we know that as part of the Church we are called
 - a To wash others cleans
 - b And to serve them