

ROMA 2000



The Holy Spirit
The Fire of God's Love

1998 Retreat Guide



Mother Teresa of Calcutta

1910-1997

This year's ROMA 2000 retreat is dedicated to the blessed memory of Mother Teresa of Calcutta, foundress of the Missionaries of Charity, and a true icon of the Gospel for our times.

Ora pro nobis!



CATHOLIC MISSIONARY ALLIANCE

"Catholic Catechesis for the New Evangelization"

Catholic Missionary Alliance is a dynamically orthodox Catholic lay apostolate dedicated to evangelization, discipleship, and renewal in the context of the universal Tradition of the Church. We seek to fulfill this mission by our commitment to:

1. Live a life of faith, hope, and love that is consistent with the teachings of the Gospel of Jesus Christ as proclaimed faithfully by the Catholic Church for two thousand years.
2. Participate in an active lay apostolate of evangelization and catechesis, desiring to renew the hearts and minds of those both outside and within the full communion of the Catholic Church.
3. Promote Catholic teaching and devotion to the common life of the Church through the use of various media (print, audio, video, internet, music, art, etc.), events (retreats, conferences, training, etc.), and activities (missionary journeys, works of mercy, special projects, etc.).
4. Help support Catholic ministries which share our vision to renew the Church and the world through a commitment to the New Evangelization called for by Pope John Paul II.
5. Promote true Catholic unity among all Christians, especially the churches of East and West.
6. Support the ministry of the local Bishop, as the spiritual father of his diocese, always in full communion with the Bishop of Rome who presides in love over all the holy churches of God.
7. Prayerful and hopeful expectation as we "wait on the Lord" for His new advent in glory!

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ROMA 2000

Schedule for the 1998 Retreat

Friday, September 25

6:00 pm	Registration
7:00 pm	Mass with Bishop Paul Dudley
8:15 pm	Break
8:30 pm	Talk #1 The Tree of Life: The Holy Spirit and the Sacraments
9:30 pm	Close w/ Benediction

Saturday, September 26

8:30am	Morning Prayer
9:00 am	Talk #2 Holy Baptism: Beginning the Way of a Pilgrim
9:45 am	Break
10:00am	Small Group: Confirmation: Strength for the Journey
10:45 am	Break
11:00 am	Talk #3 The Holy Eucharist: Food for the Journey
11:45 am	Break
12:00 pm	Angelus/Lunch
1:30 pm	Emmaus Walk
2:00 pm	Small Group: The Holy Spirit in the Life of Jesus
2:45 pm	Talk #4 Repentance: Taking the High Road
3:15 pm	Confessions
4:00 pm	Mass Mary, Mother of Hope
5:00 pm	Break
5:15 pm	Dinner/Angelus
6:30 pm	Witnesses and Small Group: Sacraments of Vocation: Finding Our Way in Christ
7:45 pm	Break
8:00 pm	Meditation/Eucharistic Procession
9:30pm	Finis!



What is a ROMA 2000 Retreat?

ROMA 2000 is an outreach of the Catholic Missionary Alliance. The ROMA 2000 retreat is designed to help Catholics prepare for the Great Jubilee of the Year 2000. Typically it follows the plan laid out for the years of preparation by Pope John Paul II. (1997 Jesus Christ, 1998 The Holy Spirit, 1999 The Father). While building on these themes, the retreat takes as its basis the pattern of life in the early Church. The Book of Acts gives us an indication of the "common life" which was the experience of the early Christian community after having received the full outpouring of the Holy Spirit at Pentecost in Jerusalem:

And they devoted themselves to the apostles' teaching, to the koinonia (meaning communion or fellowship), to the breaking of the bread, and the prayers.

Acts 2:42

ROMA 2000 retreats seek to be faithful to this ancient pattern by providing:

- Dynamically orthodox Catholic teaching.
- Catholic worship of the Holy Trinity which is centered around the "breaking of bread," that is the Holy Eucharist.
- Fellowship, prayer, and study with other Catholics.



Saints Peter and Paul
Patrons and Martyrs
of the Church of Rome

The Ancient Faith at ROMA 2000

As Catholics, we have been entrusted with a great treasure by Jesus Christ: the Gospel! The Gospel, or "good news," forms the basic proclamation (*kerygma*) of our faith in God as taught by Jesus the Messiah. This message was entrusted by Jesus and the Holy Spirit to His Church through the apostles and their successors, the bishops, to this day.

Indeed, the Church, though scattered throughout the whole world, even to the ends of the earth, having received the faith from the apostles and their disciples...guards this preaching and faith with care, as dwelling in but a single house, and similarly believes as if having but one soul and a single heart, and preaches, teaches, and hands on this faith with a unanimous voice, as if possessing only one mouth.

Saint Irenaeus

Faith in God and the Gospel forms the basis of our walk with him: "we walk by faith, and not by sight" (2 Cor. 5:7). But the faith is not merely a list of doctrines. It is the Word of God which lights up our path to heaven (cf. Psalm 119:105).

We do not believe in formulas, but in those realities they express, which faith allows us to touch.

Catechism of the Catholic Church #170

Faith without the works of loving obedience to God is dead (cf. James 2:14-17). But faith, which is grounded in the truth of God's revelation, is also the only sure basis for love:

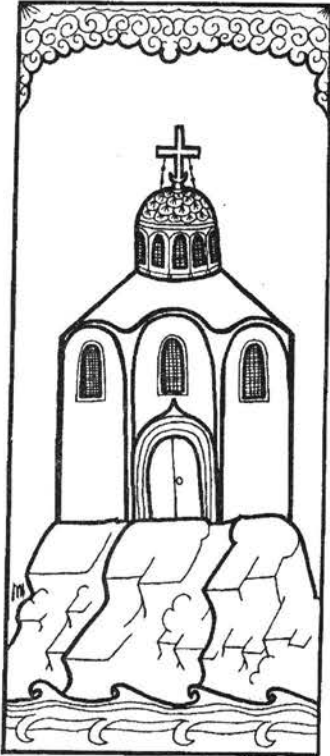
Truth and Love are wings that cannot be separated, for Truth without Love is unable to fly; so too Love without Truth is unable to soar up; their yoke is one of harmony.

Saint Ephrem

Faith is also the "beginning of eternal life":

When we contemplate the blessings of faith...it is as if we already possessed the wonderful things which our faith assures us we shall one day enjoy.

Saint Basil



It is in the context of Christ's Church that through the gift of faith we receive our adoption as children of God:

Yet to all who received him, to those who believed in his name, he gave the power to become the children of God.

John 1:12

Faith is a personal act--the free response of the human person to the initiative of God who reveals himself. But faith is not an isolated act. No one can believe alone, just as no one can live alone. You have not given yourself faith as you have not given yourself life!

Catechism of the Catholic Church #166

ROMA 2000 retreats attempt at all times to pass on the great Tradition of our Church, ever ancient and ever new, by faithfully proclaiming the "ancient faith of the apostles and martyrs." We believe it is our inheritance as children of God to be celebrated and shared in love!

The believer has received faith from others and should hand it on to others. Our love for Jesus and for our neighbor impels us to speak to others about our faith!

Catechism of the Catholic Church #166

Catholic Worship at ROMA 2000

Worship and the praise of God is central to the experience of the Christian life:

In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle.

Catechism of the Catholic Church #1090

Because the Christian life is not lived in isolation, but rather involves a visible communion with believers both here on earth as well as in heaven, the call to worship is also the call to full communion with the life of heaven and earth together:

With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.

Catechism of the Catholic Church #1090



At a ROMA 2000 retreat, our goal, therefore, is to help make of our Christian Temple a true icon both of God's creation in the paradise before the fall as well as the Heavenly Temple: full of life, color, beauty, movement, and His holy Presence!

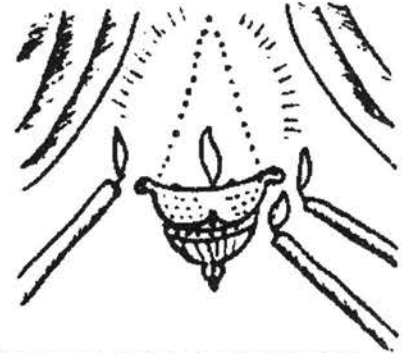
In Christian worship, we believe that God makes himself known to us, and communicates His very life to us. Because we can never fully know God who is infinite, we can only encounter Him and His Mystery with a heart full of faith, realizing that the call of the Christian life is ultimately not to understand God, but to love Him as He has revealed Himself, especially through His eternal Son, Jesus Christ, in the power of the Holy Spirit!



When God created us, however, He didn't just create us as spiritual beings. He made us as living beings who worshipped and served him with a body and soul together. Now it is true that it will only be in our resurrected bodies in heaven that we will perfectly experience the worship of God. But for now, liturgy here on earth can be a participation in that heavenly liturgy, and can train our bodies and souls to experience and celebrate the holiness of God in this life in order to prepare us for the life to come. In the life of heaven, our senses will be fully "divinized," that is, "filled with the holiness of God." While on earth, in Catholic worship we share in a foretaste of that great moment of Beatific Vision by the use of physical signs which the Holy Spirit uses to touch our souls and to "spiritualize" our physical senses to help us enter more deeply into communion with God.

These signs include, but are not limited to:

- Icons
- Incense
- Colorful Vestments
- Movement (bowing, genuflecting, etc.)
- Singing
- Candles



The greatest "Sign" is the Holy Eucharist, where we eat and drink the body and blood of Jesus who takes on the appearance of bread and wine by the working of the Holy Spirit to be our spiritual food and drink. This is more than just mere symbolism, however, since Jesus is truly present with us as He promised!

The Christian Temple

An essential part of the ROMA 2000 retreat experience, and an integral part of Catholic worship, is the "temple" or sanctuary. Since the Church is the New Israel, Catholic temples have always been constructed as a fulfillment of the elder Israel's temple. The use of an altar, candles, and even some of the prayers all point to our Jewish roots in worship and faith. Ultimately, the true model of the sanctuary is heaven, with God as the center of our worship, while we are surrounded by the communion of saints!

There are a few unique things about our own sanctuary:

- The **tabernacle** is constructed with an icon of the Annunciation on the front. This is to signify that Jesus, who became present to the world in the tabernacle of Mary's womb by the Holy Spirit at the time of the annunciation, is now within our tabernacle as the Word made flesh made Bread!
- Icons which surround the tabernacle** are bowing in supplication to the Presence of Christ. These saints are: Saint Michael the Archangel, Saint Peter, Mary, the Mother of God, Saint John the Baptist, Saint Paul, and Saint Gabriel the Archangel.
- The "**lampadas**" or lamps burn the fire which signifies the Holy Spirit who fills the Saint. The light of Christ is reflected in the faces of the saints.
- The **menorah** on the altar signifies the seven Sacraments instituted by Jesus for His Church. It is only by the power of the Holy Spirit (fire) that we can be made holy through them. The center candle, which is higher than the other six, signifies the Messiah, and is called the "Servant candle." It signifies the Eucharistic Jesus who is the source and summit of all the other sacraments. The menorah is also a type of "burning bush" set aflame by God's holiness as revealed in Jesus.

•As you entered our sanctuary, you blessed yourself with **Holy Water** signifying your entrance into the Body of Christ , the Church, through Holy Baptism. At the front was an icon of the **Holy Trinity**. Through Baptism, we enter into the life of communion with the Holy Trinity.

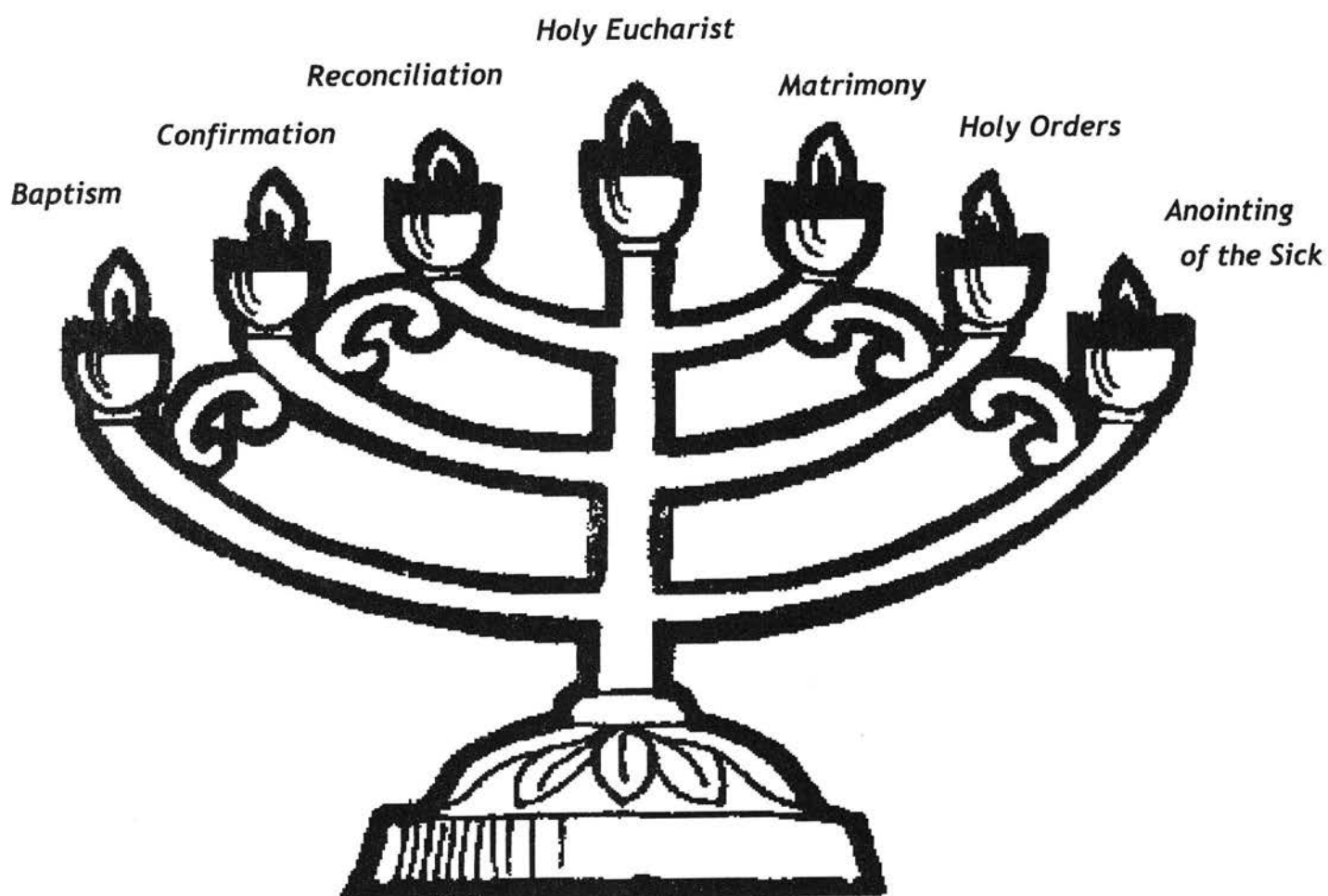
•The "**bema**", or lectern, is the stand where the word of God is proclaimed. It is placed in the midst of the people during the first readings and the Psalms. For the Gospel, it is moved up front. Having the bema in the center signifies the presence of Christ through His Word in the midst of His people.

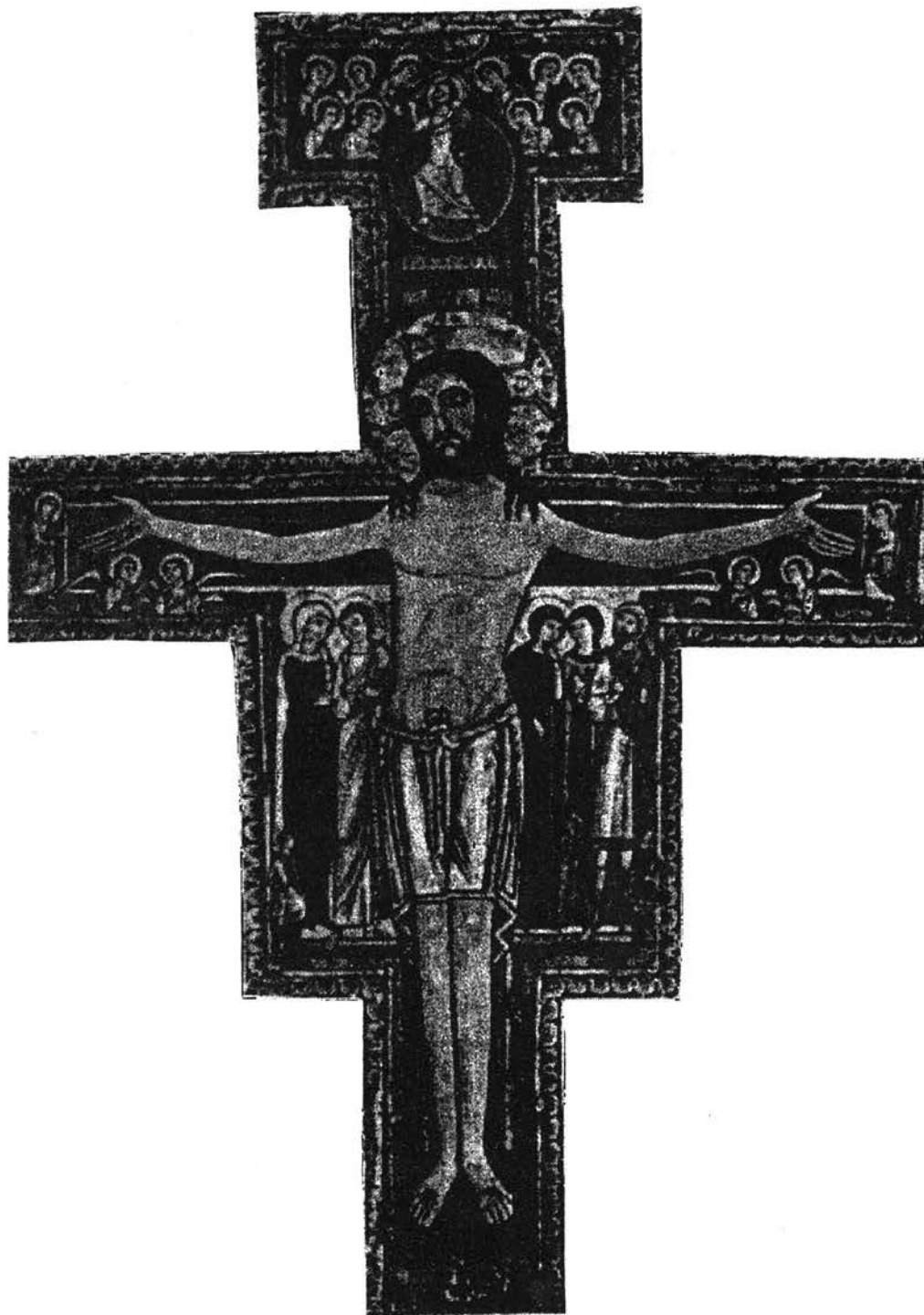
•The icon of **Saint Michael the Archangel** is at the front by the altar. Saint Michael is one of the patrons of Catholic Missionary Alliance and ROMA 2000.

•A **statue of Our Lady** is also at the front. She is presenting a rosary to us so that we will meditate on the mysteries of her Son's life here on earth.

•The **festal icons of the life of Christ** surround the congregation. This signifies that it is only in and through Christ that we can enter into the heavenly sanctuary. The more we participate in His life, the more we will become like Him and share in His glory!

•An **icon of Christ** is also present in the confession area. This is to signify that when a person is confessing to the priest, they are really confessing their sins to Christ, who is all-merciful and all-loving. The priest is his "icon" and representative. By his own power, he can do nothing. It is only through Christ working in Him by the power of the Holy Spirit that we are reconciled to God.





Most High glorious God
enlighten the darkness
of my heart.
Give me Lord,
a correct faith,
a certain hope,
a perfect charity,
sense and knowledge,
so that I may carry out
your holy and true
command.

St Francis of Assisi
Prayer Before the
Crucifix

The San Damiano Cross

One of the central icons of ROMA 2000 is the San Damiano Cross. This is the cross which spoke to Saint Francis of Assisi when he received his calling by God to rebuild His Church. An explanation of the symbolism of this cross has been compiled by Brother Jim Cronly of the Capuchin Franciscan Order in Australia, and is used with permission below.

Confirmation: Strength for the Journey

Baptism: A Review

Confirmation (or "Chrismation" in the East) is the second sacrament of our initiation into the Church, the Family of God. In Baptism, we are made the sons and daughters of God through water and the Spirit in the name of God, the Holy Trinity. Baptism truly is a "new birth". As direct descendants of Adam and Eve, we inherited sin and death through the ancestral or "original" sin (separation from God). We were not born with the gift/grace of divine sonship. Instead, we needed to be "born again" into the family of the New Adam, Jesus Christ, not according to the flesh, but according to the Spirit (cf. John 3:3-17). Just as we were born into this world by passing through the waters in our mother's womb into the "new life" outside, we pass through the baptismal waters of the womb of our spiritual Mother the Church, the Bride of Christ, and are "born from above" or "born again" into the new life of God's Family. Like Israel, who was delivered from the bondage and slavery of the Egyptians by passing through the waters of the Red Sea, we are, as members of the New Israel following the New Moses (Christ), delivered from bondage and slavery to sin and death by passing through the waters of Baptism. The waters of Baptism mark the beginning of our path of deliverance from evil, our discipleship in Jesus Christ, and journey to the Promised Land of heaven. Since it is beyond our own natural powers to accomplish all of this, God has given us the special sacrament called "Confirmation" which strengthens us in a new way to live out and witness to our Baptismal faith, even to the point of offering the greatest witness, that is shedding our own blood in testimony for Jesus Christ!

What is Confirmation?

Confirmation is the sacramental mystery whereby we are, through the anointing of oil and laying on of hands by the bishop or priest:

- sealed and perfected by the Holy Spirit in our Baptismal Promises.
- strengthened in our bond with Christ and with God's family, the Church.
- empowered to bear witness to our faith in Christ by our words and deeds.

Even though Confirmation is the second Sacrament of Initiation, in the West we ordinarily celebrate it after receiving the Sacraments of Reconciliation and Holy Eucharist. In the Christian East, infants are "chrismated" (confirmed) immediately following their baptism by the parish priest with the oil or "holy chrism" consecrated by the Patriarch or bishop. They then receive the Holy Eucharist from the Chalice on a special spoon or on the priest's finger. In the West, the Bishop remains the ordinary minister of Confirmation, and so it occurs sometimes much later than Baptism, although it is still directly related to Baptism. (This is why confirmation candidates renew their Baptismal promises before being confirmed.)

Q: What memories do you have of your confirmation? What was your understanding of what it meant to be "confirmed"?

The Anointing

Why does the Church use oil to confirm? In ancient times, the use of oil served many purposes in life:

- a sign of abundance or joy (Read Psalm 23:5)
- useful for cleansing, especially before and after a bath
- useful for limbering the muscles of athletes (Read 1 Corinthians 9:23-25. What do you think is the finish line of Paul's "race of faith"?)
- remedy for healing and for soothing bruises and wounds

In the Old Testament, the anointing with oil was also a sign of God's Spirit anointing someone He had chosen for a specific task. The anointing of oil was used to appoint priests, prophets, and kings.

Read 1 Samuel 16:1-13

Q: Why does God send the Prophet Samuel to Jesse's family?

Q: What standards does God use in judging the ones He chooses to anoint with His Spirit and to lead His people?

Q: Saul was also anointed as king of Israel. But he lost the blessing of God because of the sinful and disobedient life he led. How can this be an example to us of the importance of being faithful?

Q: What happened after David was anointed?

The Promise of the Spirit

In the Old Covenant, the Spirit of God was given only to a few—the patriarchs, the prophets, and some of the judges. Many of them were icons of holiness for God's people and performed miraculous signs in the power of the Spirit so that the people would listen to God and remember to be faithful to His covenant with them. The Prophet Joel, however, gave a prophecy that God would in an age to come "pour out my Spirit on all flesh" (Joel 2:28). The fulfillment of this great prophecy would come in the age of the Messiah, Jesus of Nazareth.

Read John 7:37-39

Q: At the Feast of Tabernacles, there was a ceremony commemorating the striking of the rock by Moses in the wilderness which gave life-giving water to the Israelites. At the end of this feast, what does Jesus invite us to do?

Q: To what kind of thirst is Jesus referring? What will we receive from Him?

Read Acts 1:4-14; 2:1-21;31-42

Q: What type of "baptism" does Jesus promise His apostles?

Q: What will the Holy Spirit empower the apostles to do?

Q: How did they prepare to receive the new baptism that Jesus promised? Who was with them?

Q: How did the Holy Spirit appear to them? How is this a fulfillment of the prophecy of John the Baptist? (Read Luke 1:17; 3:16.)

"Fire signifies the transforming energy of the Holy Spirit's actions." CCC #696)

Q: What miraculous gift did they receive from the Spirit?

Q: Who boldly speaks for the apostles to the people? What transformation do we see occurring in him since the night of Jesus' arrest? Why do you think we sometimes find it difficult to take a courageous stand for the Gospel in our own lives?

Q: What must the people do to receive the gift of the Spirit? How many were converted in this event?

Q: With the Church now empowered by the Holy Spirit after Pentecost, how does the community under the rule of Peter and the apostles live? How are they an example to all of us in the Church two thousand years later?

Living the Life in the Spirit

The power of the Holy Spirit given to the apostles at Pentecost to live lives of holiness and be witnesses for Christ is the same power given to us in the sacrament of Confirmation. How can we as Catholics in the New Millennium seek to renew this gift of the Holy Spirit in our lives, in the Church, and in the world?

The Holy Spirit in the Life of Jesus

Jesus the Messiah

The Greek word for "Messiah" is "Christ" which means "anointed one". The Jewish people knew that the Messiah would come in the power of the anointing of the Holy Spirit. Jesus as the Messiah, therefore, has an intimate relationship with the Holy Spirit, especially in terms of His messianic mission.

"Christ's whole work is in fact a joint mission of the Son and the Holy Spirit."

Catechism of the Catholic Church # 727

The Son and the Holy Spirit are referred to as "the two hands of God (the Father)" by the early father of the Church, Saint Irenaeus. Let's see how the Father used these "two hands" together to reconcile the world to Himself.

The Word Made Flesh Through Mary

When Adam and Eve sinned, they broke their covenant relationship with God. that relationship needed to be healed fully by the reconciling New Covenant that Jesus Christ would bring. Jesus brought God and man together forever in Himself, because He was and is both God and man for all eternity. But how did this "incarnation" of the eternal Son of God take place?

Read Luke 1:26-38 & CCC #721-726

Q: What was the "dwelling place" that the Father had found for His Son and His Spirit among men?

Q: How was this dwelling place prepared?

Q: What is the relationship between Mary, the Holy Spirit, and Jesus?

Q: What two Old Testament images does the Catechism use to help explain Mary's role in the Incarnation and our salvation?

Q: Read Revelation 12:1-5; 17. What does this tell us about our relationship as Christians, members of Christ's Body, to Mary?

The Anointing with the Spirit

Read Luke 3:21-22

Q: What happened when Jesus was

Q: How was this dwelling place prepared?

Q: What is the relationship between Mary, the Holy Spirit, and Jesus?

Q: What Old Testament image is used as a prophetic sign of Mary's role in the Incarnation? (CCC #724)

Q: What does Mary become by the power of the Holy Spirit to help reconcile the children of Eve to God? (CCC #726)

Q: Read Revelation 12:1-5; 17. What does this tell us about our relationship as Christians, members of Christ's Body, to Mary?

Read Matthew 3:13-17.

Q: Who descends upon Jesus after His Baptism?

Q: How is the Baptism of Jesus a revelation of the Holy Trinity?

Q: The early Church taught that through His own baptism in the Jordan river, Jesus consecrated the waters of every baptism by the power of the Holy Spirit. What does verse 17 tell us about our own baptism?

Jesus in Spiritual Combat

Read Luke 4:1-13

Q: To where is Jesus led immediately following His baptism? Why does He go there?

Q: How is Jesus tempted by Satan? How are we tempted in similar ways?

Q: How is Jesus an example to us of spiritual combat with temptations from the world, the flesh, and the devil?

Read Luke 4:14-30

Q: How does Jesus "return" from the desert?

Q: According to the prophecy that Jesus reads in His home town of Nazareth, why has "the Spirit of the Lord" anointed Him?

Q: How can the Church as the Body of Jesus Christ help fulfill this prophecy today and in the New Millennium?

Q: How did his own people respond to Jesus' teaching that He was the fulfillment of this Messianic prophecy? As followers of Jesus, can we expect others, even families and friends, to respond to our faith in the Gospel in similar ways?

Q: Jesus mission was to reconcile the world to God and to heal us from the power of sin and death in our lives. He commissioned the Church to continue His work. How can the Holy Spirit help us to be faithful to our "mission" in Christ?

Sacraments of Vocation: Finding Our Way in Christ

God is Calling!

Each of us as Christians has a particular vocation in life. the word "vocation" means "calling". A vocation is a calling to a particular state or task in life. Who is it that gives us this calling? Our Creator...God, Himself!

As Christians, our primary calling or vocation is to our heavenly homeland with the Father. While everyone has the same calling to heaven, however, not everyone is called to fulfill this goal in the very same way. God did not design our lives in cookie-cutter fashion, with everyone doing the same thing all the time to get to heaven! (There are, though, some common things that we should be doing to get there! e.g.: prayer, repentance, works of love, sacramental life, etc.. We all have individual gifts to share, most especially the great and unrepeatable gift of our very selves! The goal of our lives is to discover how we are to live out this divine calling, and then put it into practice.

Read Isaiah 6:1-8.

In this passage we read how the prophet Isaiah received his calling from God to be a prophetic voice to the Israelites.

Q: What does God do to purify the lips of Isaiah? What does it mean to have "unclean lips"?

Q: Does God force Isaiah to accept His calling? How does he respond?

This account of Isaiah's "calling" is certainly very dramatic. Not all of us experience God's calling in our lives in visions like this. Most of us discern where God is leading us by the assessment of our talents and the desires of our hearts...though God can sometimes surprise us! The important thing to realize is that God provides us with the power to live out our vocation, despite our own weaknesses, just like he helped Isaiah to fulfill his vocation.

What can be said about our calling to heaven is that it will manifest itself in three areas:

- 1. Baptismal Calling**
- 2. Familial Calling**
- 3. Professional Calling**

The call to heaven is essentially a call to holiness. By being faithful to God's calling in these three areas, we find the surest way to live a holy life...to become a saint!

Q: What are some of the ways we live out God's calling in these three areas of our lives?

JESUS CALLS US TO SERVE

God has called all Christians to the service of His Gospel as taught by the Church. To serve the Gospel, the Good News of Jesus, is to serve the Church because her mission is to continue the work of Jesus, reconciling all mankind to God in the power of the Holy Spirit. In the Church, there are many different types of callings to serve. Two callings, however, are consecrated as Sacraments. These are the Sacraments of Matrimony and Holy Orders.

The Sacrament of Matrimony is a mystery whereby a baptized man and woman bind themselves to each other and to God in a faithful and permanent covenant relationship, which is both love-giving and life-giving (openness to the gift of children). The relationship is an icon of Jesus' own self-giving and fruitful love for the Church.

The Sacrament of Holy Orders is a mystery whereby a baptized Christian man, by the imposition of the hands of a bishop, is given the spiritual power and grace to provide apostolic teaching, worship, and leadership in the Church. The three "orders" in this sacrament are:

Bishop The bishop ("overseer") is a direct successor of the original 12 apostles. Every bishop that is ordained can trace his line of "succession" back to one of the original 12. A bishop is a spiritual "father" in the Church, especially over his given territory or diocese (operate in the East). As a bishop of the Catholic Church, we are in full communion through him to the Pope, the Successor of Peter and Bishop of Rome, who "presides in love over all of the holy churches of God" (Byzantine Liturgy of Saint John Chrysostom). The bishop possesses the fullness of the priesthood, and can celebrate all of the sacraments. In his role as the shepherd of the faithful (clergy, religious, and laity), was referred to in the early Church as an icon of God the Father. The bishop alone has the power to ordain other bishops, priests, and deacons. He is also the primary teacher and pastor of his local church. Many times bishops from around the world in full communion with the Pope of Rome will gather together in a body called a Church Council to decide on matters of faith and life affecting the Church. In 2000 years of history, there have been 21 such councils, called "ecumenical". Bishops in the churches of the East and the West are almost always celibate. (There were several married bishops in the underground church of the former Soviet Union.)

Priest/Presbyter The priest ("elder") assists the bishop in pastoring/shepherding the bishop's flock. The priest offers the Eucharist, can forgive sins through the Sacrament of Reconciliation, baptizes, gives the Anointing of the Sick, witnesses marriages, presides over funerals, preaches the Gospel from the pulpit, and is generally charged with the responsibility of running a local parish. The priest receives his priesthood from Jesus Christ through the hands of the bishop. The priest is the bishop's representative, as well as an icon of Jesus Christ, the High Priest, to the People of God. In the Catholic Churches of the West, priests also take vows of celibacy in imitation of Jesus who chose not to marry "for the sake of the Kingdom". In the Catholic Churches of the East, married men can and are ordained to serve as priests for the Church, equal in dignity and office with their celibate brothers in the presbyterate.

Deacon The deacon is the "servant" of the Gospel, the Church, and the bishop of his diocese. The deacon can be a married man in both East and West, and can fulfill the following services to the Church: baptism, preaching the Gospel from the pulpit, blessing sacramentals and people, witnessing marriages, and presiding over funeral services. Deacons are not "mini-priests", however. They serve a specific and very important office in the Church.

Q: How can these vocations help serve the Church and the cause of the Gospel in the New Millennium?

Q: How can we support the continual growth and vitality of these callings in our Church?



**CATHOLIC
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