



— Advent Prayer

## Does World See Christ in Church?

"The Church is made not to rule but to serve," the world's Catholic Bishops stated when they met for the opening of the Vatican Council in 1962.

Pope John had earlier pointed out to the bishops that the Church in Council wants to show the world what it wants to be — "the Church for all men and, in particular, the Church of the poor."

Little wonder that Pope Paul found his jeweled triple crown, symbol of papal power, a bit of an anomaly — especially as he prepared to visit India, the nation of massive poverty.

In a dramatic rite near the close of this year's session of the Council, Pope Paul placed his tiara on the altar at St. Peter's as a gift for the world's poor.

Despite this gesture and his obvious preference on his India trip to bless orphans and the teeming, hungry throngs of Bombay's slums rather than chat with maharajahs, the question keeps reasserting itself, is the image of the Church today the image of its Founder — does the world see Christ when it looks at His Church?

The Church, we must admit, too often appears to the world as an organization of power and wealth — and even in those circumstances where it is humble and poor, it is considered as only a temporary and unfortunate condition rather than the actual ideal it seeks.

Clery are not alone in making this the image of the Church, lay people also take it for granted that they are to be provided with comfort and convenience when they come to worship the Lord who chose quite a different way of life when He came into our world.

All this is not an implication that we must necessarily do in our parish what Pope Paul did with his tiara — or what St. John Chrysostom did in fifth century Constantinople when he sold chalices and church adornments to aid the poor. "It is the spirit that counts more than the gesture," Pope John pointed out, but the gesture, as Pope Paul indicated, is also needed when two out of every three people in the world today are hungry and one of these three is so totally hungry he will die of starvation.

Somewhat who are the affluent minority in this world must speak in more convincing ways than by pomp and lavish ceremony to tell the hungry world that we the Church, like the Lord we claim to imitate, have compassion on the multitudes.

The first feeble steps we have recently taken in the simplification of our rites, a prelude to other revisions soon to come, will have little of the intended impact if we view them only as technical changes. They are meant to be only a part of the over-all renewal of the Church to make it be in its visible life what it is in its heart, the Church which continues the work of the suffering servant, our Lord who "emptied Himself, taking the form of a servant"

French Bishop Guyot in his Lenten pastoral letter last year warned that "no reform can bear fruit if Christians as a whole do not resolutely and wholeheartedly enter into the spirit which inspired it."

Pope John once said the Church must "shake off the dust of empire which has settled on the throne of St. Peter."

However fast or slow this task is accomplished will in large measure be determined not just by decrees and dramatic gestures at the summit of the Church structure but by the thoroughgoing conviction of each Christian in the valley to be "poor in spirit" — a friend and companion to those who are least in prestige and a servant to those most in need.

—Liber Henry Atwell

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# All Men Called to be the People of God

(This is the second of the eight chapters of the Vatican Council's Constitution on the Church, as released by N.C.-W.C. News Service.)

9. At all times and in every race God has given welcome to whosoever fears Him and does what is right (cf. Acts 10, 35). God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather, He pleases Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness.

He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh.

"Behold the days shall come saith the Lord, and I will make a new covenant with the House of Israel, and with the house of Judah. . . . I will give my law in their hearts, and I will write it in their hearts, and I will be their God, and they shall be my people. . . . For all of them shall know Me, from the least of them even to the greatest, saith the Lord" (Jer. 31, 34). Christ instituted this new covenant, the new testament, that is to say, in His Blood (cf. 1 Cor. XI, 25), calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God.

For those who believe in Christ, who are reborn not from a perishable seed but from an imperishable through the word of the living God (cf. 1 Pet. 1, 23), not from the flesh but from water and the Holy Spirit (cf. Jo. III, 5-6), are finally established as a chosen race, a royal priesthood, a holy nation, a purchased people. . . . you who in times past were not a people, but are now the people of God" (1 Pet. II, 9-10).

That messianic people has Christ for its head. "Who was delivered up for our sins, and rose again for our justification" (Rom. IV, 25), and now, having won a name which is above all names, reigns in glory in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in His temple. Its law is the new commandment to love as Christ loved us, to the end, in the kingdom of God, which has been begun by God Himself on earth, and which is to be further extended until it is brought to perfection by Him at the end of time, when Christ, our life (cf. Col. III, 4), shall appear, and creation itself will be delivered from its slavery and corruption into the freedom of the glory of the sons of God" (Rom. VIII, 21).

So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of the world, and is sent forth into the whole world as the light of the world and the salt of the earth (cf. Mt. V, 13-16).

Israel according to the flesh, which wandered as an exile in the desert, was already called the Church of God (cf. Num. XX, 4; Deut. XXIII, 1 sq.). So likewise the new Israel which while living in this present age goes in search of a future and abiding city (cf. Heb. XIII, 14) is called the Church of Christ. For He has bought it for Himself with His blood (cf. Acts XX, 28), has filled it with His Spirit and provided it with those means which benefit it as a visible and social sign.

God gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the Church, that for each and all it may be the visible sacrament of this saving unity. While it transcends all limits of time and confines of race, the Church is destined to extend to all regions of the earth and so enters into the history of mankind. Moving forward through trial and tribulation, the Church is strengthened by the power of God's grace, which was promised to her by the Lord, so that in the weakness of the flesh she may not waver from perfect fidelity but remain a bride worthy of her Lord; and moved by the Holy Spirit may never cease to renew herself, until through the Cross she arrives at the light which knows no setting.

### Priestly Baptism

10. Christ the Lord, High Priest taken from among men (Heb. V, 15), made the new people a kingdom and priests to God the Father" (Apost. I, 6, V, 9-10).

The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that through all those works which are those of the Christian man they may offer spiritual sacrifices and proclaim the power of Him who has called them out of darkness into His marvelous light (cf. 1 Pet. II, 4-10).

Therefore all the disciples of Christ, persevering in prayer and praising God (cf. Acts II, 42, 47), should present themselves as a living sacrifice, holy and pleasing to God (cf. Rom. XII, 1). Everywhere on earth they must bear witness to Christ and give an answer to those who seek an account of that hope of eternal life which is in them (cf. 1 Pet. III, 15).

Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial priesthood are interrelated: each of them in its own special way is a participation in the one priesthood of Christ.

The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, actively participate in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

### Growth by Sacraments

11. It is through the sacraments and the exercise of the virtues, that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated in the Church through baptism, the faithful are consecrated by the baptismal character to the worship of the Christian religion; reborn as sons of God, they must confess before men the faith which they have received from God through the Church (4). More perfectly bound to the Church by the sacrament of Confirmation, the Holy Spirit strengthens them with special strength as they are strictly obliged to defend and defend the faith, both by word and by deed, as true witnesses of Christ (5).

Taking part in the eucharistic sacrifice, which is the fountain of life, they offer the Divine Victim to God, and offer themselves along with it. Thus both by reason of the offering and through Holy Communion all act their part in this liturgical service, indeed, all in the same way but each in that way which is proper to himself. Strengthened at the holy table by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and sacramentally brought about by this most holy sacrament.

Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offenses committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion. By the sacred anointing of the sick and the prayer of her priests, the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them (cf. Jas. 5, 15-16), she exhorts them, moreover, to contribute to the welfare of the whole people of God by associating themselves freely with the passion and death of Christ (cf. Rom. 8, 17; Col. 1, 24; II Tim. 2, 11-12; I Pet. 4, 13).

Those of the faithful who are consecrated by Holy Orders are appointed to feed the Church in Christ's name with the word and the grace of God. Finally, Christian spouses, in virtue of the sacrament of matrimony, whereby they signify and partake of the mystery of that unity and fruitful love which exists between Christ and His Church (cf. Eph. 5, 32), help each other to attain to holiness in their married life and in the bearing and education of their children. By reason of their state and rank in life they have their own special gift among the people of God (cf. 1 Cor. 7, 7).

From the wedlock of Christians there comes the family, in which new citizens of human society are born, who by the grace of the Holy Spirit received in baptism are made children of God, thus perpetuating the people of God through the centuries. The family is, so to speak, the domestic Church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state.

Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect.

### Faith in Life

12. The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name (cf. Heb. 13, 15). The entire body of the faithful, anointed as they are by the Holy One (cf. 1 Jo. 2, 20, 27), cannot err in matters of belief. They manifest this special property by means of the whole people's supernatural discernment in matters of faith when "from the Bishops down to the last of the lay faithful" (8) they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God (cf. 1 Thess. 2, 13). Through it, the people of God, adheres unwaveringly to the faith given once and for all to the saints (cf. Jud. 2), penetrates it more deeply with right thinking, and applies it more fully in its life.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "giving his gifts to everyone according as He wills" (1 Cor. 12, 11), He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit" (1 Cor. 12, 7).

These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to the needs of the Church. Extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuineness and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good (cf. 1 Thess. 5, 12, 19, 21).

### All Invited

13. All men are called to belong to the new people of God. Whosoever of this world, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one (cf. Jo. 11, 52).

It was for this purpose that God sent His Son, whom He appointed the author of things (cf. 1 Jo. 1, 2), that He might be teacher, king and priest of all, the head of the new and universal people of the sons of God. For this too God sent the Spirit of His Son as Lord and Life-giver. He it is who brings together the whole Church, and each and every one of its members, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers (cf. Acts 2, 42).

It follows that though there are many nations there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, so that "he who occupies the see of Rome knows those afar as his members" (9). Since the kingdom of Christ is not of this world (cf. Jo. 18, 36) the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. Rather does it foster and take to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. Taking them to itself, it purifies, strengthens, elevates and consecrates them. The Church in this is mindful that she must work with and for that King to whom the nations were given for an inheritance (Ps. 71, 10; Is. 9, 47; Apoc. 21, 24).

This characteristic of universality which adorns the people of God is a gift from the Lord Himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source in Christ, with Him as its head and united in His Spirit.

In virtue of this catholicity each individual part contributes through its special gifts to the good of the other parts and of the whole Church. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then,

If the people of God made up of different peoples but in its inner structure also it is composed of various ranks.

This diversity among its members arises either by reason of their duties, as in the case with those who exercise the sacred ministry for the good of their brethren, or by reason of their condition and state of life, as in the case with those many who enter their religious state and tending toward holiness by a narrower path, stimulate their brethren by their example. Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it.

Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic works and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God" (1 Pet. 4, 10).

### Roman Catholics

14. This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. In explicit terms He Himself affirmed the necessity of faith and baptism (cf. Mt. 16, 16; Jo. 3, 5) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church.

Whoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter it or to remain in it, could not be saved.

They are fully incorporated in the society of the Church, who possessing the Spirit of Christ, accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. The bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and Communion.

He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but as if he were, only in a "bodily" manner and not in his heart. All the Church's children should remember that their exalted status is to be attributed not to their own merits but to the special grace of Christ. If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved but they will be the more severely judged.

Catechumens who, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. With love and solicited Mother Church already embraces them as her own.

### Other Christians

15. The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter. For there are many who honor Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a true apostolic zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour. They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches or ecclesiastical communities.

Many of them rejoice in the episcopate, celebrate the Holy Eucharist and cultivate devotion toward the Virgin Mother of God. They also share with us in prayer and other spiritual benefits. Likewise we can say that in some real way they are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power. Some indeed, He has strengthened to the extent of the shedding of their blood. In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and He prompts them to pursue this end.

Mother Church never ceases to pray, hope and work that this may come about. She exhorts her children to purification and renewal so that the sign of Christ may shine more

brightly over the face of the earth.

### Other Religious Groups

16. Finally, those who have not yet received the Gospel are related in various ways to the people of God. In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh (cf. Rom. 9, 4-5).

On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues (cf. Rom. 11, 28-29). But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things (cf. Acts 17, 28-29), and as Saviour will save all men be saved (cf. I Tim. 2, 4).

Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience. Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life.

Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel. She knows that it is given by Him who enlightens all men so that they may finally have life. But often men, deceived by the Evil One, have become fanatic in their zeal and have exchanged the truth of God for a lie, serving the creature rather than the Creator. Or some there are who, living and dying in this world without God, are left finally in a state of hopelessness. Wherefore to promote the glory of God and procure the salvation of all the aforementioned, and mindful of the command of the Lord, "Preach the Gospel to every creature" (Mk. 16, 16), the Church fosters the missions with care and attention.

### To the Whole World

17. As the Son was sent by the Father (cf. Jo. 3, 16) He too sent the Apostles, saying: "Go, therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world" (Mt. 28, 19-20).

The Church has received this solemn mandate of Christ to proclaim the saving truth from the apostles and must carry it out to the very ends of the earth (cf. Acts 1, 8). Wherefore she makes the words of the Apostle her own: "Woe to me, if I do not preach the Gospel" (1 Cor. 9, 16), and continues unceasingly to evangelize. The Gospel until such time as the infant churches are fully established and can themselves continue the work of evangelizing. For the Church is compelled by the Holy Spirit to do her part that God's plan may be fully realized and that a just and stultified Christ is the source of salvation for the whole world.

By the proclamation of the Gospel she prepares her hearts to receive and profess the faith. She gives them the dispositions necessary for baptism, snatches them from the slavery of error and of idols and incorporates them in Christ so that through charity they may grow up into full maturity in Christ. Through her work she opens the eyes of the minds and hearts of men, whatever good lies latent in the religious practices and cultures of diverse peoples, is not only saved from desuetude but is also cleansed, raised up and perfected unto the glory of God, the confusion of the Devil and the happiness of man.

The obligation of spreading the faith is imposed on every disciple of Christ, according to his state. Although, however, all the faithful can baptize, the priest alone can "complete the baptismal act of the Body in the eucharistic sacrifice. Thus are fulfilled the words of God, spoken through His prophet: "From the rising of the sun until the going down thereof my name is great among the gentiles, and in every place a clean oblation is sacrificed and offered up in my name" (Mal. 1, 11).

In this way the Church both prays and labors in order that the entire world may become the People of God, the Body of the Lord and the Temple of the Holy Spirit, and that in Christ, the Head of all, all honor and glory may be rendered to the Creator and Father of the Universe.