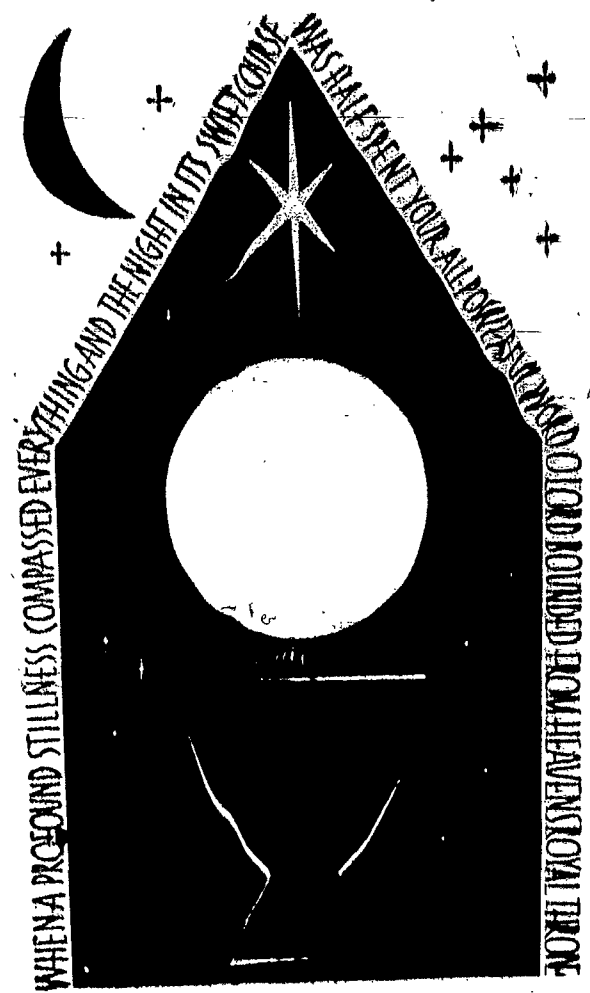


# The Clergy Ordained to Serve the People of God



Prayer from Sunday after Christmas

## Faith is no Fossil

### Inner City or Little Village

Most every metropolis these days has its problem of an "inner city" where life is an agony.

Daily headlines and special documentaries on television report the growing urgency of the situation.

Last week priests whose parishes are in Rochester's "inner city" met with Catholic Charities officials to probe ways to meet what is variously considered to be either a threat or an opportunity to these parishes.

Churches which once were thronged with poor but devout immigrants from Ireland, Germany, Italy, Poland, Holland, Belgium and other European nations now have scant congregations. These churches stand like Catholic islands in a sea of newcomers whose religious heritage is quite different from that of their predecessors in these neighborhoods.

The Vatican Council, however, has stated with emphasis the old Catholic doctrine that all men are children of God, made in His image, redeemed by His Son and called to an equal share in the life of the Church.

The dilemma facing the priests in these areas is this — whether to stay there and try to maintain a complete parish program somewhat in the manner of a missionary outpost or to close up some of these parishes, leaving but a few open to take care of the dwindling Catholic families, and move clergy, nuns and facilities to the suburbs where there are so many Catholics anxious to have more priests and nuns to aid them in their spiritual life.

An extreme solution in either direction would, obviously, be the wrong solution but the question remains as just where to draw the line.

The faith has its challenges not just in the big cities however.

The thirty-five Catholic families of St. Patrick's parish, Savannah, are building a new church to move the tabernacle of their Lord from its present "on the other side of the tracks" location into the heart of the village.

Costs being what they are these days the families generously pledged nearly \$30,000 — a per capita total any city pastor would envy — but this amount would pay for only the shell of the new structure. Parishioners decided they'd brush the job themselves over weekends and weekdays the next St. Patrick's feast day on March 17.

In both large cities and little villages, the ancient faith shows itself to be no fossil; it refuses to stagnate, it lives and changes and grows. There are decisions and dilemmas and even disagreements as to methods and technique but out of it all comes the same message that began at a cave long ago — glory to God and peace to men.

Life From Aachen

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

18. For the nurturing and constant growth of the People of God, Christ the Lord, in His Church, a variety of ministries, which work for the good of the whole body. For those ministries, who are endowed with sacred power, serve their brethren, so that all who are of the People of God, and therefore enjoy the other, share in the working toward a common goal freely and in an orderly way, may arrive at salvation.

This Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His Holy Church, having sent forth the apostles as His vicars and plenipotentiaries, who were seated on the twelve apostles, and in their successors, namely the bishops, should be shepherds in His Church even to the consummation of the world. And in order that the episcopate itself might be one and undivided, He placed His own Peter over the other apostles, and instituted in him a permanent and visible source and foundation of unity of faith and communion.

And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this sacred council again proposes to be firmly believed by all the faithful, continuing in the same undertaking, this council is resolved to declare and proclaim before all men the doctrine concerning bishops, the successors of the apostles, who together with the successor of Peter, the Vicar of Christ, the visible Head of the whole Church, govern the house of the living God.

#### The 12 Apostles

19. The Lord Jesus, after praying to the Father, calling to Himself those whom He desired, appointed 12 to be with Him, and whom He would send to preach the Kingdom of God (Mt. 3, 13-19; Mt. 10, 1-42); and these apostles (Lk. 6, 13) He formed after the manner of a college or a stable group, over which He placed Peter chosen from among them. He sent them first to the children of Israel and then to all nations (Rom. 1, 10), so that as sharers in His power, they might make all peoples His disciples, and sanctify and govern them (Mt. 28, 16-20; Mk. 16, 15; Lk. 24, 43-48; Jn. 20, 21-23), and thus spread His Church, and by ministering to it under the guidance of the Lord, direct it all days even to the consummation of the world (1 Cor. 12, 20). And in this mission they were fully confirmed on the day of Pentecost (Acts 2, 1-46) in accordance with the Lord's promise: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and in Samaria, and even to the very ends of the earth" (Acts 1, 8).

And the apostles, by preaching the Gospel everywhere (Lk. 9, 1-6), and being accepted by their brethren under the influence of the Holy Spirit, gathered together the universal Church, which the Lord established on the Apostles and built up in His Son, Jesus Christ, His chief, and Jesus Himself being the supreme cornerstone (Apost. 21, 15; Mt. 16, 18; Eph. 2, 20).

#### Successors to Apostles

20. That divine mission, entrusted by Christ to the apostles, will last until the end of the world (Mt. 28, 20), since the Gospel they are to teach is for all time the source of all life for the Church. And for this reason the apostles, appointed as rulers, this society took care to appoint successors.

For they not only had helpers in their ministry, but also, in order that the mission entrusted to them might continue after their death, they passed on to their immediate successors, as it were in the form of a testament, the duty of continuing and finishing the work begun by themselves, recommending to them that they attend to the whole flock in which the Holy Spirit placed them to shepherd the Church of God (Act. 20, 28). They therefore appointed such men, and gave them the order that, when they should have died, other approved men would take up their ministry.

Among those various ministries which, according to tradition, were exercised in the Church from the earliest times, the chief place belongs to the office of those who, appointed to the episcopate by a succession running from the beginning, are possessors of the apostolic seed. Thus, as St. Irenaeus testifies, through those who were appointed bishops by the apostles and through their successors down to our own time, the apostolic tradition is manifested and preserved.

Bishops, therefore, with their helpers, the priests and deacons, have taken up the service of the community, presiding in

place of God, over the flock, whose shepherds they are, for as the Lord Jesus Christ, the Good Shepherd, has said: "I have appointed ministers for governing, and just as the office granted individually to Peter, the first among the Apostles, is permanent and is to be transmitted to his successors, so also the apostolic office of shepherding the Church is permanent, and is to be exercised without interruption by the sacred order of bishops."

Therefore, the sacred council teaches that bishops, by divine institution have succeeded to the place of the apostles, as shepherds of the Church, and as who hear their hearts, Christ, and he who rejects them, rejects Christ and Him who sent Christ (cf. Lk. 10, 16).

#### God's Presence

21. In the bishops, therefore, Our Lord Jesus Christ, the Supreme High Priest, is present in the sacraments of the Church, and He who sits at the right hand of God the Father, He is not absent from the gathering of His high priests, but above all through their excellent service He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe; by their paternal functioning He incorporates new members in His body by a heavenly regeneration, and finally by their wisdom and prudence He directs and guides the People of the New Testament, their pilgrimage toward eternal happiness.

These pastors, chosen to shepherd the Lord's flock, the elect, are servants of Christ and stewards of the mysteries of God (cf. 1 Cor. 4, 1), to whom has been assigned the bearing of witness to the Gospel of the grace of God (cf. Rom. 15, 15; Act. 20, 24), and the administration of the Spirit and of justice in glory (cf. 2 Cor. 3, 8-9).

For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them (Acts 1, 8; 2, 4; Jn. 20, 23), and they passed on this spiritual gift to their helpers by the imposition of hands (cf. 1 Tim. 4, 14; 2 Tim. 1, 6-7), and it has been transmitted down to us in episcopal consecration.

And the sacred council teaches that by episcopal consecration the fullness of the sacrament of Orders is conferred, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry.

But episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from the tradition, which is expressed especially in liturgical rites and in the practice of both the Church of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred, and the sacred character so impressed, that bishops in an eminent and visible way sustain the office of Christ Himself as Teacher, Shepherd and High Priest, and that they act in His person.

Therefore it pertains to the bishops to admit newly elected members into the episcopal body by means of the sacrament of Orders.

#### Bishops Together

22. Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. Indeed, the very ancient practice whereby bishops duly establish

ed in all parts of the world were in communion with one another, and with the Bishop of Rome in a bond of unity, charity and peace, and also the councils assembled together, in which more profound matters after prudent deliberation on the opinion of the many, were called in common. Both of these factors are already an indication of the collegiate character and aspect of the episcopal order, and the collegiality of bishops in the course of centuries are also manifest proof of that same character.

And it is intimated also in the practice, introduced in ancient times, of summoning several bishops to take part in the elevation of the newly elected, to the dignity of the high priesthood. Hence, one is constituted a member of the episcopal body, in virtue of sacramental consecration, and hierarchical communion with the head and members of the body.

But the college or body of bishops has no authority unless it is understood together with the Roman pontiff, the successor of Peter as its head. The power of binding and loosing over all both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman pontiff has full, supreme and universal power over the Church. And he always free to exercise this power.

The order of bishops, which succeeds to the college of apostles and gives their apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman pontiff and never without this head. This power can be exercised only with the consent of the Roman pontiff. For Our Lord placed Simon alone at the head and the bearer of the keys of the Church (Mt. 16, 18-19), and made him shepherd of the whole flock (Jn. 21, 15); it is evident, however, that the power of binding and loosing which was given to Peter (Mt. 16, 19), was granted also to the college of apostles, joined with their head (Mt. 18, 18).

This college, insofar as it is composed of many, expresses the variety and universality of the People of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ. In it, the bishops, faithfully recognizing their primacy and reverence with their head exercising their own authority for the good of the whole Church, the Holy Spirit supporting its organic structure and harmony with moderation. The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is prerogative of the Roman pontiff to convoke such councils, to preside over them and to confirm them.

This same collegiate power can be exercised with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action, or at least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act.

#### Synodus of Unity

23. This collegial union is apparent also in the mutual relations of the individual bishops with the universal Church. The Roman pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful.

The individual bishops, however, are the visible principle and foundation of unity in their particular churches, fashioned after the model of the univer-

sal Church, in and from which churches come into being the one and only Catholic Church. For this reason the individual bishops represent each his own church, but all of them together, and with the Pope, represent the entire Church in the bond of peace, love and unity.

The individual bishops, who are placed in charge of particular churches, exercise their pastoral government over the portion of the People of God committed to their care, and not over other churches nor over the universal Church. But each of them, as a member of the episcopal college and legitimate successor of the apostles, is obligated by Christ's institution and command to be sollicitous for the whole Church, and this sollicitude, though it is not exercised by an act of jurisdiction, contributes greatly to the advantage of the universal Church.

For it is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole Church, to instruct the faithful to love the whole mystical body of Christ, especially for its poor and sorrowing members and for those who are suffering persecution for justice's sake (Mt. 1, 10), and finally to promote every activity that is of interest to the whole Church, especially that the faithful may take increase and the light of full truth appear to all men. And this also is important, that by governing well their own church as a portion of the universal Church, they themselves are effectively contributing to the welfare of the whole Mystical Body, which is also the body of the churches.

The task of proclaiming the Gospel everywhere, insofar as it pertains to the body of pastors, to all of whom in common Christ gave His command, thereby imposing upon them a common duty, as Pope Celestine in his time recommended in the Fathers of the Council of Ephesus. From this it follows that the individual bishops, insofar as their own discharge of their duty permits, are obliged to enter into a community of work among themselves and with the successor of Peter, upon whom was imposed in a special way the great duty of spreading the Christian name.

With all their energy, therefore, they must apply to the missions both workers for the harvest and also spiritual and material aid, both directly and on their own account, as well as by arousing the ardent cooperation of the faithful. And finally, the bishops, in a universal fellowship of charity, should gladly extend their fraternal aid to other churches, especially to neighboring and more needy dioceses in accordance with the venerable example of antiquity.

By divine Providence it has come about that various churches, established in various places by the apostles and their successors, have in the course of time entered into several groups, organically united, which, preserving the unity of faith and the unique divine constitution of the universal Church, enjoy their own discipline, their own liturgical usage, and their own theological and spiritual heritage.

Some of these churches, notably the ancient patriarchal churches, as parent flocks of the Faith, so in speak, have historically become centers of faith and morals, with which they are connected down to our own time by a close bond of charity in their sacramental life and in their mutual respect for their rights and duties. This variety of local churches with one common aspiration is splendid evidence of the catholicity of the undivided Church.

In like manner the episcopal bodies of today are in a position to render a manifold and fruitful assistance, so that this collegial feeling may be put into practical application.

#### Duty to Teach

24. Bishops, as successors of the apostles, receive from the Lord, to whom was given all power in heaven and on earth, the mission to teach all nations and to preach the Gospel to every creature, so that all men may attain to salvation by faith, baptism and the fulfillment of the commandments (cf. Mt. 28, 19; Mk. 16, 15-16; Act. 1, 8). To fulfill this mission, Christ the Lord promised the Holy Spirit to the Apostles, and sent the Spirit from heaven, by whose power they would be witnesses to Him before the nations and peoples and kings even to the ends of the earth (Acts 1, 8; 2, 1, 4, 9, 10).

And that duty, which the Lord committed to the shepherds of His people, is a true service, which in sacred literature is significantly called "diakonia" or ministry (Act. 1, 21, 25, 26, 30; Rom. 11, 29; 1 Tim. 3, 10).

The canonical mission of bishops can come about by legitimate customs, that have not been revoked by the supreme and universal authority of the Church, or by laws made or recognized by that same authority, or directly through the successor of Peter himself; and if the latter refuses or denies apostolic communion, such bishops cannot assume any office.

#### In the Name of Christ

25. Among the principal duties of bishops the preaching of the Gospel occupies an eminent place. For bishops are preachers of the faith, who lead new disciples to Christ, and they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice, and by the light of the Holy Spirit illustrate that faith. They bring forth from the treasury of Revelation new things and old (Mt. 13, 52), making it bear fruit, and vigilantly warding off any errors that threaten their flock (2 Tim. 4, 1-4).

Bishops, teaching in communion with the Roman pontiff, are to be respected by all with a witness to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent.

This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman pontiff, even when he is not speaking ex cathedra; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will.

His mind and will in the matter of faith and morals, are to be respected by all with a witness to the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.

Although the individual bishops do not enjoy the prerogative of infallibility, they nevertheless proclaim Christ's doctrine infallibly when they are, even though dispersed through the world, but still maintaining the bond of communion among themselves and with the successor of Peter, and authentically teaching matters of faith and morals; they are in agreement on one position as definitively to be held. This is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church, whose definitions must be adhered to with the submission of faith.

And this infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends, which must be religiously guarded and faithfully expounded. And this is the infallibility which the Roman pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith (cf. Lk. 22, 32), by a definitive act he proclaims a doctrine of faith or morals.

And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irrefragable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others nor do they allow an appeal to any other judgment. For then the Roman pontiff is not pronouncing judgment as a private person, but as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church itself is individually present, he is expounding or defending a doctrine of Catholic faith. The infallibility promised to the Church resides also in the body of Bishops, when that body exercises the supreme magisterium with the successor of Peter.

To these definitions the assent of the Church can never be wanting on account of the activity of that same Holy (Continued on Page 5)



## Pope Receives Buddhist Leader

Vatican City — (RNS) — Pope Paul VI receives in a private audience Dr. Riri Makayana, president of the Asian Buddhist Federation. Vatican sources reported the pontiff discussed with his visitor prospects of establishing closer contacts between Catholicism and Buddhism.