CYO Cage Results

Grammar School

St. Monica 25, Mother of Sorrow 19.

St. Louis 27, Christ the King 16.

Blessed Sacrament 60, Precious Blood 14.

Sacred Heart 49, St. John (Roch.) 7.

St. Thomas Apostle 36, St. Andrew 9.

St. Charles 31, O.L. of Lourdes 20.

St. Cecilia 37, St. Augustine 7.

St. Salomea 51, St. George 4.

Holy Ghost 28, St. Pius X 12.

St. Boniface 28, O.L.P.H. 14.

St. Joseph 33, St. Michael 29.

St. John (Greece) 36, St. Helen 8.

Holy Rosary 34, St. Rita 23.

High School

Blessed Sacrament 56, St. Thomas More 34.

St. Augustine 50, Holy Apostle 45.

Holy Cross 39, O.L. of Mercy 25.

St. Boniface 57, St. Joseph 36.

St. Andrew 47, St. James 38.

St. John (Greece) 45, Precious Blood 29.

Sacred Heart 45, Holy Ghost 36.

St. Theodore 74, Holy Family 19.

St. Stanislaus 67, St. Michael 61.

O.L.P.H. 50, St. Francis 29.

St. Cecilia 45, Annunciation 43.

Holy Rosary 51, St. Helen 42.

St. Thomas Apostle 47, St. Margaret Mary 26.

Christ the King 55, Mother of Sorrow 38.

Ovid Women Mark Holiday

Ovid—The annual Christmas party of Court St. Elizabeth 835 CDA, Ovid, was held on Wednesday, Dec. 16 following the business meeting of the court.

Worthy Grand Regent, Mrs. Charles Lovejoy, presented a Christmas gift check to Father William Lammers, court chaplain. Gifts were exchanged by members of the court while Christmas records were played by Mrs. Henry Bromka.

Refreshments were served by Mrs. James Feehan, Mrs. Arthur Vincent, Mrs. Edwin Pomberton, Mrs. George Lewin and Miss Mary Feehan.

Mrs. George Lewin was elected vice grand regent, to replace the late Mrs. Matthew Robinson.

Mrs. John Maleski was elected financial secretary, to replace Mrs. John McDonough, who resigned.

The next meeting of the court will be Wednesday, Jan. 20.

Defend Faith Don't Push It

Elizabeth, N.J.—(NC)— Flying "One Nation Under God" pennants under the American flag in various New Jersey communities was deplored by a priest here.

"I don't think it's necessary to add anything to the American flag," Msgr. Thomas J. Donnelly, pastor of Immaculate Conception parish here told the Union County Federation of Holy Name Societies.

Catholics always should be prepared to defend their faith, but it isn't necessary to "push too hard," Msgr. Donnelly said.

Vatican Council Statement on Church Today

(Continued from Page 4)

Spirit, by which the whole flock of Christ is preserved and progresses in unity of faith.

But when either the Roman pontiff or the Body of Bishops together with him defines a judgment, they pronounce it in accordance with Revelation itself, which all are obliged to abide by and be in conformity with, that is, the Revelation which as written or orally handed down is transmitted in its entirety through the legitimate succession of bishops and especially in care of the Roman pontiff himself, and which under the guiding light of the Spirit of truth is religiously preserved and faithfully expounded in the Church.

The Roman pontiff and the bishops, in view of their office and the importance of the matter, by fitting means diligently strive to inquire properly into that revelation and to give apt expression to its contents; but a new public revelation they do not accept as pertaining to the divine deposit of faith.

At Worship

26. A Bishop marked with the fullness of the sacrament of Orders, is "the steward of the grace of the supreme priesthood," especially in the Eucharist, which he offers or causes to be offered, and by which the Church continually lives and grows. This Church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are themselves called churches in the New Testament. For in their locality these are the new People called by God, in the Holy Spirit and in much fullness (cf. 1 Thes. 1, 5).

In them the faithful are gathered together by the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated, that by the food and blood of the Lord's body the whole brotherhood may be joined together In any community at the altar, under the sacred ministry of the bishop, there is exhibited a symbol of that charity and "unity of the mystical Body, without which there can be no salvation."

In these communities, though frequently small and poor, or living in the Diaspora, Christ is present, and in virtue of His presence there is brought together one, holy, catholic and apostolic Church. For "the partaking of the body and blood of Christ does nothing other than make us be transformed into that which we consume" (St. Leo Gt. Serm. 63, 7).

Every legitimate celebration of the Eucharist is regulated by the bishop, to whom is committed the office of offering the worship of Christian religion to the Divine Majesty and of administering it in accordance with the Lord's commandments and the Church's laws, as further defined by his particular judgment for his diocese.

Bishops thus, by praying and laboring for the people, make outpourings in many ways and in great abundance from the fullness of Christ's holiness. By the ministry of the word they communicate God's power to those who believe unto salvation (cf. Rom. 1, 16), and through the sacraments, the regular and fruitful distribution of which they regulate by their authority, they sanctify the faithful. They direct the conferring of baptism, by which a sharing in the kingly priesthood of Christ is granted.

They are the original ministers of confirmation, dispensers of sacred Orders and the moderators of penitential discipline, and they earnestly exhort and instruct their people to carry out with faith and reverence their part in the liturgy and especially in the holy sacrifice of the Mass.

And lastly, by the example of their way of life they must be an influence for good to those over whom they preside, refraining from all evil and, as far as they are able with God's help, exchanging evil for good, so that together with the flock committed to their care they may arrive at eternal life.

Making Laws

27. Bishops, as vicars and ambassadors of Christ, govern the particular churches entrusted to them by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant (cf. Lk. 22, 26-27). This power, which they personally exercise in Christ's name, is proper, ordinary and immediate, although its exercise is ultimately regulated by the supreme authority of the Church, and can be circumscribed by certain limits, for the advantage of the Church or of the faithful.

In virtue of this power, bishops have the sacred right and the duty before the Lord to make laws for their subjects, to pass judgment on them and to moderate everything pertaining to the ordering of worship and the apostolate.

The pastoral office or the habitual and daily care of their sheep is entrusted to them completely; nor are they to be regarded as vicars of the Roman pontiffs, for they exercise an authority that is proper to them and are quite correctly called "prelates," heads of the people whom they govern. Their power, therefore, is not destroyed by the supreme and universal power, but on the contrary it is affirmed, strengthened and vindicated by it, since the Holy Spirit unfailingly preserves the form of government established by Christ the Lord in His Church.

A bishop, since he is sent by the Father to govern his family, must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto but to minister (Mt. 20, 28; Mk. 10, 45), and to lay down his life for his sheep (Jn. 10, 11). Being taken from among men, and himself beset with weakness, he is able to have compassion on the ignorant and erring (Heb. 5, 1-2).

Let him not refuse to listen to his subjects, whom he cherishes as his true sons and exhorts to cooperate readily with him. As having one day to render an account for their souls, he takes care of them by his prayer, preaching, and all the works of charity, and not only of them but also of those who are not yet of the one flock, who also are commended to him in the Lord.

Since, like Paul the Apostle, he is debtor to all men, let him be ready to preach the Gospel to all, and to urge his faithful to apostolic and missionary activity. But the faithful must cling to their bishop, as the Church does to Christ, and Jesus Christ to the Father, so that all may be of one mind through unity, and abound to the glory of God (2 Cor. 4, 15).

Priests

28. Christ, whom the Father has sanctified and sent into the world, has through His apostles, made their successors the Bishops partakers of His consecration and His mission. They have legitimately handed on to different individuals in the Church various degrees of participation in his ministry. Thus the divinely established ecclesiastical ministry is exercised on different levels by those who from antiquity have been called bishops, priests and deacons.

Priests, although they do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, nevertheless are united with the bishops in sacerdotal dignity. By the power of the sacrament of Orders, in the image of Christ the eternal high Priest, they are consecrated to preach the Gospel and shepherd the faithful and to celebrate divine worship, so that they are true priests of the New Testament. Partakers of the function of Christ the sole Mediator, on their level of ministry, they announce the divine word to all. They exercise this function of Christ especially in the Eucharistic liturgy or synaxis wherein, acting in the persona of Christ and proclaiming His mystery, they join the offerings of the faithful to the sacrifice of their Head and, until the coming of the Lord, they represent and apply in the sacrifice of the Mass the one sacrifice of the New Testament, namely the sacrifice of Christ offering Himself once and for all to His Father as a spotless victim.

For the sick and the sinners among the faithful, they exercise the ministry of alleviation and reconciliation and they present the needs and the prayers of the faithful to God the Father (Heb. 5, 1-4). Exercising within the limits of their authority the function of Christ as Shepherd and Head, they gather together God's family as a brotherhood all of one mind, and lead them in the Spirit, through Christ, to God the Father In the midst of the flock they adore Him in spirit and in truth (Jo. 4, 24).

Finally, they labor in word and doctrine, believing what they have read and meditated upon in the law of God, teaching what they have believed and putting in practice in their own lives what they have taught.

Priests, prudent cooperators with the episcopal order, its aid and instrument, called to serve the people of God, constitute one priesthood with their bishop although bound by a diversity of duties. Associated with their bishop in a spirit of trust and generosity, they make him present in a certain sense in the individual local congregations, and take upon themselves, as far as they are able his duties and the burden of his care, and discharge them with a daily interest.

And as they sanctify and govern under the bishop's authority, that part of the Lord's flock entrusted to them, they make the universal Church visible in their own locality and bring an efficacious assistance to the building up of the whole body of Christ (Eph. 4, 12). Intent always upon the welfare of God's children, they must strive to lend their effort to the pastoral work of the whole diocese, and even of the entire Church. On account of this sharing in their priesthood and mission, let priests sincerely look upon the bishop as their father and reverently obey him. And let the bishop regard his priests as his co-workers and as sons and friends, just as Christ called His disciples now not servants but friends (Jn. 15, 15).

All priests, both diocesan and religious, by reason of Orders and ministry, fit into this body of bishops and priests, and serve the good of the whole Church according to their vocation and the grace given to them.

In virtue of their common sacred ordination and mission, all priests are bound together in intimate brotherhood, which naturally and freely manifests itself in mutual aid, spiritual as well as material, pastoral as well as personal, in their meetings and in communion of life, of labor and charity.

Let them, as fathers in Christ, take care of the faithful whom they have begotten by baptism and their teaching (1 Cor. 4, 15; 1 Pet. 1, 23). Becoming from the heart a pattern to the flock (1 Pet. 5, 3), let them so lead and serve their local community that it may worthily be called by that name, by which the one and entire people of God is signed, namely, the Church of God (1 Cor. 1, 2; 2 Cor. 1, 1).

Let them remember that by their daily life and interests they are showing the face of a truly sacerdotal and pastoral ministry to the faithful and the infidel, to Catholics and non Catholics, and that to all they bear witness to the truth and life, and as good shepherds go after those also (Lk 15, 4-7), who though baptized in the Catholic Church have fallen away from the use of the sacraments, or even from the faith

Because the human race today is joining more and more into a civic, economic and social unity, it is that much the more necessary that priests, by combined effort and aid, under the leadership of the bishops and the Supreme Pontiff, wipe out every kind of separateness, so that the whole human race may be brought into the unity of the family of God.

Deacons

29. At a lower level of the hierarchy are deacons, upon whom hands are imposed "not unto the priesthood, but unto a ministry of service." For strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate of the liturgy, of the word, and of charity to the people of God.

It is the duty of the deacon, according as it shall have been assigned to him by competent authority, to administer baptism solemnly, to be custodian and dispensor of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: "Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all."

Since these duties, so very necessary to the life of the Church, can be fulfilled only with difficulty in many regions in accordance with the discipline of the Latin Church as it exists today, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy It pertains to the competent territorial bodies of bishops, of one kind or another, with the approval of the Supreme Pontiff, to decide whether and where it is opportune for such deacons to be established for the care of souls.

With the consent of the Roman Pontiff this diaconate can, in the future be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact

NEXT WEEK — The Laity In The Church

Early Mass In Saigon

Saigon — (NC) — Christmas Eve Mass will be celebrated in Saigon parishes this year from 6 p.m. to 10 p.m. Permission for this has been given by the Holy See. Archbishop Paul Nguyen Van Binh has forbidden midnight Masses in public parishes in the Saigon city area because curfew begins at 1 a.m., and to avoid untoward incidents. Midnight Mass is permitted as usual in chapels of religious, communities here.

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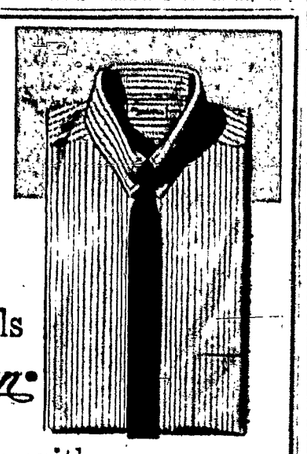

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