The Church: Sign of the Times

'Consecration, Collegiality' By REV. ALBERT SHAMON manner of a college or a fixed Accordingly, to this group, ure of a head, whose distinguish-St. Patrick's, Victor group, over which He placed this college Christ gave His ing fasting fasting the thir rupted Vatican I, for

St. Patrick's, Victor group, over which He placed this college, Christ gave His ing features became steadily Peter, chosen from among command and authorization to clearer. By the third century

(Sixth article in a series)

them" (No. 19). Together, they teach, rule and sanctify-first this head is the bishop distinct

after having defined the pri-macy and infallibility of the they shared in the first Mossion Portcoart for this mission for this preeminence is episco-Pope, intended to consider the they shared in the first Mass on Pentecost Sunday. rope, intended to consider the difference of superior of the france of superior of the france of superior of the france of the power to forgive sins. That Holy Spirit. Together, they accouncil II picked is why the evengeliste first cented the responsibilities for the council of the council is why the evengeliste first cented the responsibilities for the council of the council is why the evengeliste first cented the responsibilities for the council of the council is why the evengeliste first cented the responsibilities for the council of the council is why the evengeliste first cented the responsibilities for the council of the council is why the evengeliste first cented the responsibilities for the council of the council is why the evengeliste first cented the responsibilities for the council of the counc

up where Vatican I had left off. Is why the evangelists first cepted the responsibilities for that succeeds the apostolic one. all alone. The bishops too often called the apostles "the twelve". dangen first the cospel. When "Episcopal consecration, togeth. appeared as his mere legates.

apostles."

In the Middle Ages theologians made a distinction be-was a symbolic gesture. Remem-bers of the group. Even in joined together. Collegiality, tween "orders" and "jurisdic-ber Christ was a prophet. And Acts, chapters one through therefore, "means that the bishthe sacraments only and noth- it out.

the division of Solomon's king. don, he tore his new garment into twelve pieces. Ten he gave to Jeroboam saying: ... thus their head was to last till the body is vested the supreme au-the few. It means a dialogue According_to_Jesuit_Father Joseph Ratzinger this division

was most unfortunate. It prac- shall God divide Israel giving end of time, the apostles took thority for spreading the Gospel.

e The work begun by themselves. They er with its head, the Roman came to announce, namely, that to shepherd the Church of God time," the Messianic era, was at (Acts 20:28). These connectors to the formation of the strength this jurisdiction from the Pope, bishops were looked upon as little more than papal legates. As a result the structure of

the Church mirrored the abtime," the Messianic era, was at (Acts 20:28). These cooperators hand. The Jews believed that of the apostles were called of collegiality differ from the Catholic Church's attitude towhen God's kingdom came, He sometimes bishops, sometimes traditional teaching on Church's attitude to-would restore the twelve scat. presbyters or elders (Acts 20:17 authority? It really doesn't. It ward warfare—spanning twenty tered tribes—of Israel. Christ's & 28). solute monarchy of the sixteenth century—the Pope was king; and the Curia, the king's

Vatican II dissolved the rigid choice, therefore, eloquently division between "orders" and said: "God is fulfilling His who were usually travelling, authority in the Church. Vati-today-is outlined in a newly "jurisdiction" by clearly stating promises now. This group of these bishops or presbyters or can I made the position of the that episcopal consecration con- twelve is a symbol of the New elders celebrated the Eucharist Pope in the Church very clear published booklet of the Nafers jurisdiction as well as the Israel. As Israel of old sprang and governed the Church; but when it defined papal infallibil- tional Council of Cotholic Men.

fulness of orders, confers the from the twelve sons of Jacob, they governed collegially, to ity. Yet it gave an unbalanced power to teach and rule, as well so the new Israel, the Church, gether as a body (1 Tim. 4:14). view, because it did not give The 63-page booklet, "The Church and War," was written as the power to sanctify. Episco-the people of God, would spring from this presbytorial college the episcopal side of authority by James O'Gara, executive edipal consecration, not appoint from these twelve." there gradually emerged the fig-in the Church. (This one-sided tor of Commonweal magazine.

ment by the Pope to a diocese, makes bishops, successors of the apostles, with all the apostles' tors to teach and govern . 21).

Bishops, therefore, are not to be regarded as vicars of the Roman Pontiff, for they exercise an authority which is proper to them, and are quite correctly called 'prelates,' heads of the people whom they govern" (No. 27). Pope Paul's call (Dec. 23, 1966) for a worldwide synod of bishops is but an implementation of this truth.

To clarify how episcopal consecration confers jurisdiction, it was necessary for the Council

ness was not the result of one-structure will be admitted into sided thinking but because polti- the exercise of the supreme aucal upheavals caused Vatican thority in the Church. It means I to adjourn abruptly.) Vatican that in the years to come bish-II finished the job. Its doctrine ops will be called upon to play of collegiality gives a more a more prominent role in the balanced view of the Church's government of the Church.

Already Pope Paul has called a worldwide synod of bishops

one hundred years ago, it would in this way the unity of Church

one hundred years ago, it would government will be enriched by never have received the devel- the diversity so necessary for were instructed by Him. To Israel, and then the nations from his priests and indisputa oped and advanced treatment its vitality: diversity from all accorded it by Vatican II. the bishops and unity from the Bishop of Rome.

Heretofore the exercise of su-

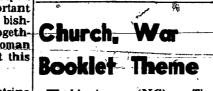
The reverberations of what is happening on the universal level of the Church should carry even to the parochial level. In the individual parish, the principle of unity is the pastor. But his

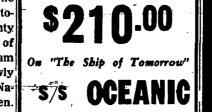
mcnarchy_must_not_be_,so_ab-Instead of placing the full solute as to stifle all initiative. Room must be left for advice from the laity and his clerical brothers. Not everything is suitable for everyone, nor is every-

clear instance of a decision Pontiff as the successor of divinely instituted episcopacy, one fashioned after the sam which he made without associ- Peter, and the bishops as the with all the charisms and graces pattern. Christ's choice of "twelve" ating himself with other mem- successors of the apostles are that go with that office.

Unity must never destroy di-Collegiality means that as versity; for diversity does not tion." They taught holy orders not infrequently prophets dra twelve, where his leadership is ops of the Catholic Church in teachers, bishops must make destroy unity - it vitalizes it. gave the power to administer matized their message by acting best seen, decisions are made union with the Pope, the Bishop their contributions to the teach-Collegiality prevents the unity by 'The Twelve,' or 'the apos of Rome, constitute a body, a ing of the universal Church; of the Church from making it ing more; whereas jurisdiction When Ahias, for example, was ties,' or 'the church,' and not unity, a college which, as body, that as rulers, they have a re-

gave the power to rule in the commanded by God to prophesy by Peter." (Authority in the is heir of the body of the sponsibility for the Church, that son "in the building up of the division of Solomon's king. Church, p. 46).





7 DAY CRUISE TO

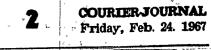
2 DAYS AND NIGHTS IN NASSAU ... SHIP AS HOTEL

The new publication, writes 325 - 4609 O'Gara in an introduction, "is not intended to present my CAPPELLINO TRAVEL views on war and peace, nor those of any one individual; **Bilingval Staff** rather it represented an attempt

Never A Service Charge to focus on what great Popes 122 LYELL AVE. and Christian thinkers have

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Albany - (RNS) - U heavy fire from several of legislative colleagues, a left tor who sponsored the bit proden the New York broaden the New York sald-his proj poses a "crisis in conscience

Assemblyman Albert H. menthal (D-Manhattan), wh troduced the controversial on abortion, spoke for 30 utes on the Assembly floc

Propose

He said that opposition to proposed abortion reform "came almost entirely from Catholic Church."

Mr. Blumenthal said his s ment was an answer to a toral letter signed by the l ops of the eight New dioceses and read at Sur Masses in the state's 1,700 (olic churches.

In their letter the eight i ops had urged the state's million Catholics to fight "all their power" the bill to eralize New York's 84-year abortion law.

(Bishop Sheen wrote his letter to be read in pa churches of the Rochester cese. It was published in week's Courier.)

Current New York law mits abortion only when mother's life is in danger. Mr. Blumenthal's bill y

permit abortion in cases w the mother's physical or me health could be impaired cases of incest or rape and married young girls.



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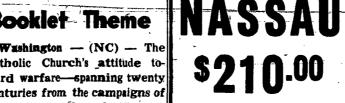
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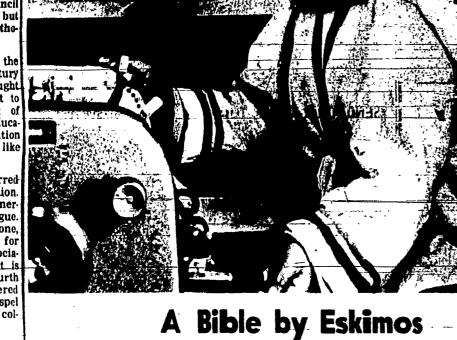


to resurrect an old term, but one not familiar to most Catholics, namely collegiality.

Collegiality comes from the word "college," a third-century legal_term. The first thought the word "college" brought my mind was a complex of buildings erected for educational purposes, an institution for specialized instructions like a medical college.

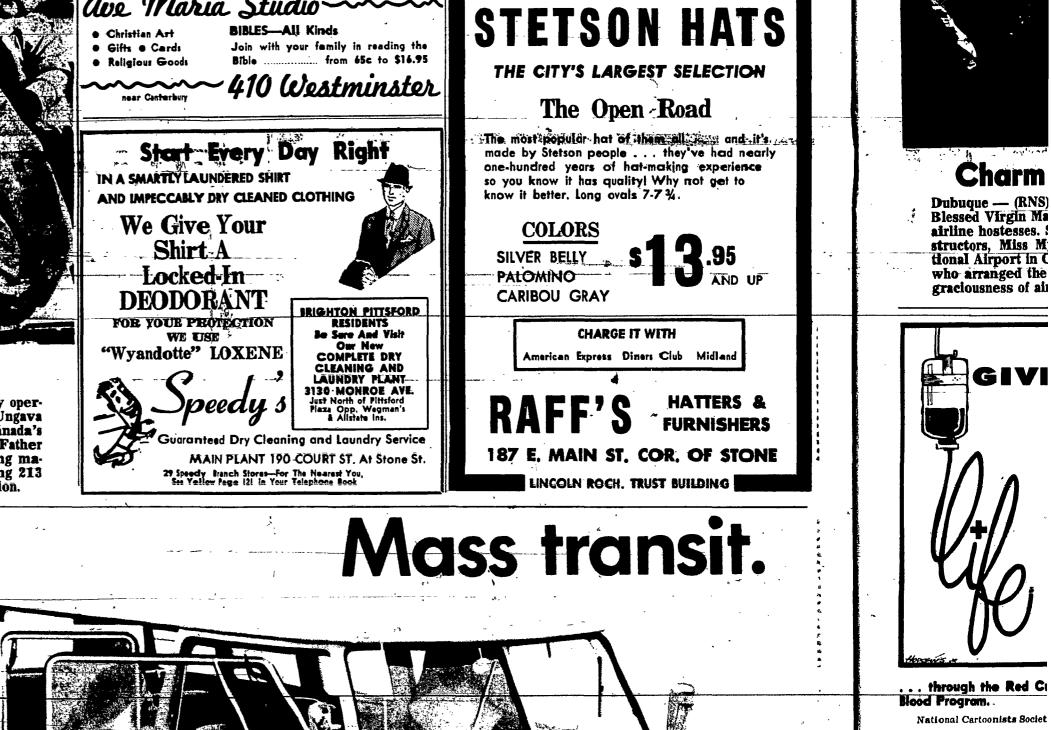
Originally, the word referred to a person, not an institution. "College" meant one in partnership with another, a colleague. Then it came to mean not one, but many banded together for a common purpose, an association, league or group. That is why in the third and fourth century, the little band gathered by Christ to preach the Gospel was called "the apostolic college,"

Speaking of the apostolic college, the Council said: "The Lord Jesus, after praying appointed twelve men who would stay in His company, and whom He would send to preach the Kingdom of God. These apostles He formed after the



Wakeham Bay, Que. - (RNS) - An Eskimo mother carrying a baby operates the offset duplicator that produces the Bible in the Eskimos' Ungava dialect. Work was done at the Wakeham Bay Catholic mission in Canada's remote Northern region. Two missionaries, Father Antoine and Father Dion, taught a group of the Eskimos how to operate the duplicating ma-chine and spearheaded the Bible translation. The machine, weighing 213 pounds, was shipped 800 miles by air and dogsled to reach the mission.

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