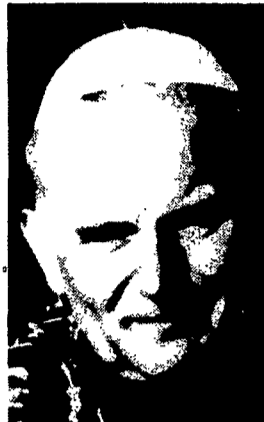


Collegiality Seen Pope's Concern

The theme of episcopal collegiality has of late become a recurring one in the addresses of Pope John Paul II. His remarks on the subject are especially pertinent as the date nears for the opening of the general conference of Latin American bishops in Puebla, Mexico. Following are excerpts from recent papal addresses, first to the general council of the Synod of Bishops, and second to the council of the Episcopal Conferences of Europe.



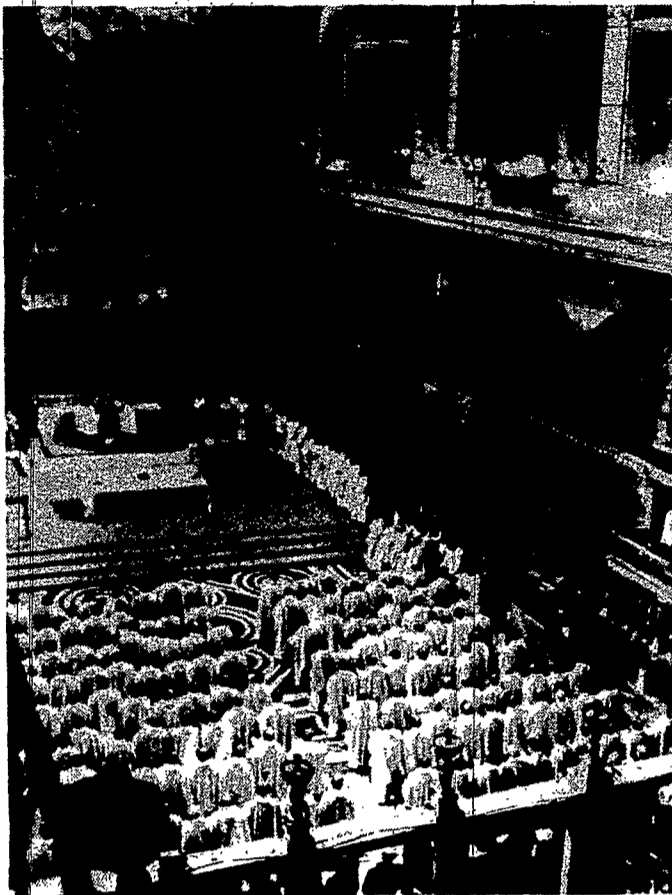
Collegiality . . . becomes daily more urgent in the very life of the Church of our time.

There is re-echoed what John Paul I said in his first address when he uttered these words: "We greet all the bishops of the Church of God, each of whom represents his own Church, whereas all together with the Pope, represent the entire Church in a bond of peace, love and unity, and whose collegiality we very much wish to strengthen."

This statement was confirmed a few weeks later by his successor in his first address and in these words: "We particularly urge a deeper reflection on the implications of the bond of collegiality. By it the bishops are closely linked with the successor of the blessed Peter and all work together in order to fulfil the high offices entrusted to them: offices of enlightening the whole People of God with the light of the Gospel, of sanctifying them with the means of grace, and of governing them with pastoral skill."

"Undoubtedly, this collegiality extends also to the appropriate development of institutes — some new, some brought up to date — by which is procured the greatest unity in outlook, intent and activity in the work of building up the body of Christ. In this regard we make special mention of the Synod of Bishops."

The principle concerning collegiality laid down by the council can without doubt be expressed and put into effect in various ways.



Pope Paul VI celebrated the Eucharist at the opening of the 1977 Synod of Bishops, a body he created to further the Second Vatican Council's teaching on collegiality.

My illustrious predecessor, Paul VI, spoke of this theme when he addressed the Fathers who had come together for the Extraordinary Synod in the year 1969. "We believe," he said, "that we have already given proof of this will to give practical increase to episcopal collegiality, both by instituting the Synod of Bishops, in recognizing the Episcopal Conferences, and in associating some Brothers in the Episcopate and Pastors residing in their dioceses with the ministry that belongs to our Roman Curia; and if the grace of the Lord assists us and brotherly concord facilitates our

mutual relations, the exercise of collegiality in other canonical forms will be able to have wider development . . . The Synod . . . will be able to throw light on the existence and the growth of episcopal collegiality in suitable canonical terms and at the same time strengthen the teaching of the First and Second Vatican Councils concerning the power of St. Peter's successor and that of the College of Bishops with the pope, its head."

All the previous sessions dealt with these matters which are very effective in realising in the practical life that plan for the renewal of the Church which is contained in the teaching of the Second Vatican Council.

Collegiality means the mutual opening and brotherly cooperation of bishops in the service of evangelization, of the mission of the Church.

An opening and cooperation of this kind are necessary, not only at the level of the local Churches and the universal Church, but also at the level of continents, as is testified by the vitality of other regional organisms — even if the statutes are a little different — such as the Latin American Episcopal Council (CELAM), the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), or the Federation of the Asian Bishops' Conference (FABC), to mention only these great assemblies.

The pope and the Holy See make a point of promoting these organisms, at the various levels of collegial cooperation, it being understood that regional or continental bodies do not replace the authority of each bishop or of each of the episcopal conferences as regards decisions, and that their research is set in the framework of the more general orientations of the Holy See in close liaison with Peter's successor.

Your council must become a kind of breeding-ground in which there is expressed, developed and matured not only awareness of what Christianity was yesterday, but responsibility for what it must be tomorrow.

Anniversary of Document Recalls Past Accomplishments

By FATHER ROBERT J. KENNEDY



FR. KENNEDY

It was 15 years ago that the Constitution on the Sacred Liturgy was promulgated by Pope Paul VI, the first document to be completed by the Second Vatican Council.

Like all the documents that would follow, the tone and goal of the Liturgy Constitution was a truly pastoral one: the renewal of the prayer life of the Church so that the liturgy might be worship in spirit and in truth.

In the 15 years since the Constitution's publication, the Church has worked non-stop to revise our liturgical rites and accomplish this goal. The many changes have called the Christian community to fuller participation in the mystery of the Lord's death and resurrection by embracing a new flexibility, and accommodation to contemporary mentality and the recovery of the best of our tradition.

To commemorate this anniversary, the United States Bishops' Committee on the Liturgy (BCL) has issued a statement, recalling "with gratitude some of the ac-

complishments of these years of reform and renewal.

gradually transforming Catholic liturgy."

The BCL statement goes on to note that "the Church has already profited from the richer celebration of the liturgy of the word, especially by the revision of the eucharistic lectionary (Book of Readings) in a three-year cycle that mirrors the themes and rhythms of the Christian year."

Further, the revised rites of Christian Initiation of Adults, Baptism of Children, Penance, and the Anointing and Pastoral Care of the Sick have touched the lives of many and enabled a better expression of their worship of God.

In our own diocese, the effects of this renewal have been felt in additional ways: eucharistic ministry programs to the sick and shut-in, communal celebrations of Penance, development of lectors and other liturgical ministers, parish celebrations of morning and evening prayer, liturgy committees in more than 75 per cent of our parishes, the Diocesan Chrism Mass, and the reverence and devotion that attends the revived signs and symbols such as the greeting of peace and Communion in the hand.

The growing interest and participation in the liturgy around the diocese is also the fruit of 15 years of renewal.

Considering the number and nature of the liturgical changes that have occurred, the past 15 years have brought a revolution to our worship. Many good things have obviously been accomplished. It is remarkable how well the revisions have been received and how enthusiastically the changes have been implemented. But the picture is not completely rosy. There has been much hesitancy, fear, hurt and frustration during this time, and there is much that needs to be done.

That is perhaps why the statement of the Bishops' Committee first challenges the American Church to enter upon "a time of healing." Perhaps the hurts were the result of the mere fact of change, or of poor or misguided instruction, or of the way the reform was implemented. Nevertheless, we are all strongly encouraged to "strive to overcome any divisiveness or rancor."

A second challenge for the future is to safeguard "the sacred and the mystery." The "expression of the mysterious presence and self-manifestation of

God in word and sacrament must not be distorted and dismissed."

Third, "the proper preparation of leaders of prayer must be assured." This means that seminarians, deacons and lay ministers "must be prepared to serve in a manner that benefits the dignity of their task. Deacons and priests are encouraged to continue their study of the liturgy, both for their own growth and the spiritual benefit of those they serve." Liturgical preaching is especially singled out here, "lest the proclamation of the word be hindered by the failings of the homilist."

Fourth, "major catechetical efforts must be continued" in order to understand the rich content of the revised liturgical books: Specifically, the Sunday celebration, the Liturgy of the Hours, and the Rite of Christian Initiation of Adults offer great potential for the renewal of Christian prayer and community for our time.

Fifth, "the arts cannot be divorced from authentic liturgical action. The revised liturgical structures demand art forms proper to the culture and faith expression of our worshipping communities. The Church must continue to encourage the training of

professional musicians and artists and support them in their pursuit of the beautiful in worship."

These challenges are as valid for the Diocese of Rochester as they are for the whole American Church. The many approaches, groups and styles relating to liturgy need to be reconciled with one another, but with a reconciliation that is based upon the integrity of the mysteries of faith. Continued study and spiritual formation is needed by all those who take responsibility for liturgical celebration in our parishes, schools, seminaries, and institutions. Religious education programs for all levels must become deeply acquainted with the pastoral sensitivity and sensibility of the rites that celebrate the faith they strive to form. Liturgical ministers (presiders, lectors, acolytes, ushers, musicians) must make it their primary responsibility to serve the Church's prayer in an informed and spiritual way.

Of course, many other challenges could be made, but the challenge of 15 years ago remains clear: "make liturgy the true prayer of the entire Church. This task continues to engage all members of the Church; it is both a responsibility and a privilege."

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