

EDITORS' NOTE: This is the fourth in a five-part series, which will conclude with next week's issue.

• 31. Who will collaborate within the process of the catechism's adaptation and inculturation?

The catechism is intended primarily for bishops, so their pastoral leadership and participation in the process of inculturation is decisive. Under the grace and guidance of the Holy Spirit, the bishops should be joined by pastors, catechists, authors, editors and publishers of catechetical materials as well as the local community in finding ways to inculturate the catechism in their local dioceses.

• 32. Is the catechism an example of the collegiality of the bishops?

Yes. The catechism is an historic example of episcopal collegiality. The collegiality of the bishops whose unity is presided over by the bishop of Rome was one of the truths professed by the Second Vatican Council.

The establishment of the Synod of Bishops is perhaps the most evident form of episcopal collegiality since the council. In his address to the Council of Bishops on April 30, 1983, Pope John Paul II said: "The Synod is in fact a particularly fruitful expression and the most effective tool of episcopal collegiality, that is, of the special responsibility of the Bishops in conjunction with the Bishop of Rome." The catechism is one of the direct results of the deliberations of the Synod of Bishops.

• 33. How is the catechism one of the direct results of the Synod of Bishops?

The catechism originated in Synod. The Fourth Ordinary General Assembly of the Synod of Bishops in 1977 focused on the renewal of catechesis and raised the question of the need "to prepare a basic catechism." The Extraordinary Assembly of the Synod in 1985 examined the idea of a catechism in greater depth and then almost unanimously adopted a proposal to "draft a catechism or compendium of all of Catholic doctrine regarding faith and morals." Pope John Paul II said: "This compendium of the Catholic faith, requested by the Bishops gathered in the Extraordinary Assembly of the Synod in 1985, is the most mature and complete fruit of the Council's teaching and

presents it in the rich framework of the whole of ecclesial Tradition."

• 34. How, then, is the catechism an example of episcopal collegiality?

The catechism is an example of episcopal collegiality because it was requested by the Synod of Bishops and affirmed by the bishop of Rome; it was conceived, designed and written by bishops primarily for bishops; it was examined by the Catholic episcopate worldwide and it was officially promulgated by the bishop of Rome.

Episcopal collegiality, then, seems to be a primary characteristic of the preparation of the catechism. When he presented the catechism to the Holy Father, Cardinal Joseph Ratzinger, president of the Commission for the Catechism, said: "The Catechism of the Catholic Church is the result of a collegial episcopal effort ... Thus, once again, the affective and effective collegiality of the Episcopate has been engaged in real and concrete terms, with abundant fruitful results."

• 35. Does the catechism itself say anything about episcopal collegiality?

In several references, the catechism describes the essential elements of a definition of episcopal collegiality. Episcopal collegiality originated in the will of Jesus (#1444); it is apostolic in nature (#857); it is necessarily related to the primacy of Peter (#522); it is essentially a pastoral ministry (#1444); it underscores the collegial responsibility of the bishops for the universal church (#1577); it depends on a sacramental character (#1559-60); it has a co-natural relation to priestly orders (#857) and it reveals the eschatological dimension of the episcopal collegial mission (#1577).

• 36. Since the catechism originated within the college of bishops and is intended primarily for the college of bishops, does it have a missionary thrust?

Yes. To say that the catechism is intended in the first place for bishops is not to say that its purpose is exhausted when the bishops receive it. On this precise point, in his address on the occasion of the promulgation of the catechism, Pope John Paul II said: "The Catechism of the Catholic Church is a qualified, authoritative instrument which the Church Pastors desired first of all for themselves, as a valuable help in fulfilling the mission they have received from Christ to proclaim and witness the Good News to all people." The catechism, then, is a primary instrument for evangelization and catechesis. It is entrusted to the bishops for the good of the church and the world.

• 37. Is the catechism intended for use by "the people in the pews?"

Yes. In his Apostolic Constitution, "Fidei Depositum," the Holy Father says: "I ask all the Church's shepherds and faithful members to receive this catechism in a spirit of communion and to make careful use of it in carrying out their mission to proclaim the faith and to call to the gospel life. This catechism is given to them to serve as a sure and authentic source book for the teaching of Catholic doctrine and especially for the composition of local catechisms. It is also offered to all the faithful who want to understand better the inexhaustible riches of salvation."

The Prologue to the catechism underscores the Holy Father's point when it says, "It (the catechism) will also be useful reading for all the faithful."

• 38. Should "the people in the pews" be encouraged to read and study the catechism?

Yes. Many Catholic adults are searching for a positive, coherent and contemporary statement of what the church believes and teaches. The new catechism provides such a statement in a comprehensive, yet summary manner.

Research has told us that Catholic adults are better educated than at any other time in our nation's history. They are expected to make use of resource books and reference works in the other areas of their lives. The catechism is such a point of reference for the religious and spiritual dimensions of their lives. They should be encouraged to read and study the catechism.

• 39. Is the catechism written in a style that would be too difficult for "the people in the pews?"

The catechism is a source book, a reference work and therefore has the stylistic characteristics appropriate to that form of writing. It is written in a positive,

declaratory style and makes use of concepts, sentences, phrases and works which are part of the church's doctrinal tradition and are therefore familiar to many. Its tone is inviting and encouraging, challenging and searching. It is not written in an apologetic or argumentative tone. In the style of a source book, the catechism sets forth the teachings of the church in a complete and unambiguous way.

• 40. Do the "people in the pews" need some theological background in order to understand the catechism?

It would be helpful if the reader had some theological background, but the catechism itself presents a considerable amount of theological background material. As one of the church's teachings is presented, for example, the catechism ordinarily traces the teaching's history, its sources, its formulation through the ages and cites its principle commentators. The catechism, in this sense, can be an educational instrument (by) itself and not only a source for the composition of national and local catechisms and catechetical materials.

CATECHISM



10
QUESTIONS
AT A TIME
4TH PART
IN A SERIES

Church wins high court ruling

WASHINGTON (CNS) — Lower court rulings rejecting a school district's practice of charging churches higher rent for use of school buildings were upheld by the U.S. Supreme Court June 6.

The court without comment let stand a 4th U.S. Circuit Court of Appeals ruling that said the Fairfax County, Va., school board discriminated against churches by charging them more to rent rooms for religious services and meetings.

A U.S. District Court earlier found that the school board policy was unconstitutional.

The Fairfax County School Board had been renting space for Sunday services to Fairfax Covenant Church since 1984. Under a district policy adopted in 1981, the rental rate to churches escalated after five years from a noncommercial rate to a commercial rate. By 1991, the evangelical Christian church was paying five times what nonreligious organizations were charged to use school buildings.

Cultural and civic groups, colleges and universities and state and federal groups pay a noncommercial rate aimed at reimbursing the school district for its

actual costs. Private organizations and businesses pay the commercial rate.

The school district designed the rate structure out of concern that long-term use of public schools by churches might constitute unconstitutional support for religion. The U.S. District Court ruling said the school district did not need to reimburse the church for the higher rent it paid because the fees were charged in good faith.

But the circuit court allowed the church to pursue reimbursement of about \$280,000, plus interest.

At least one Catholic parish in Fairfax County rented space from public schools through 1990 and might be affected by the ruling.

Attorneys for the school board said in court documents that the ruling could force the district to pay more than \$1 million in rental reimbursement claims.

The Cemetery Gardener

Soon we'll begin our fourth season of cemetery lot flower planting and weekly maintenance service.

Call Tom Denninger at 742-1536 to arrange service for your family cemetery lots.

HART MONUMENT COMPANY

Since 1856

Monuments, Markers and Cemetery Lettering

2301 Dewey Avenue
(OPPOSITE HOLY SEPULCHRE CEMETERY)
(716) 865-6746

ARNDT FUNERAL HOME
Family Owned & Operated

RONALD JOHN ARNDT
ROBERT J. ARNDT

Funeral Directors
225-6350
1118 Long Pond Road
(South of Maiden Lane)

Serving Today's Needs... With Traditional Dignity.

Alvah Halloran & Son Inc.
Funeral Home

2125 Chili Avenue 247-7590 H. Daniel Halloran

"IF YOU'VE MADE A WILL, THERE'S ONE MORE THING TO DO."

To learn more about prearranged funerals, please call us. Our counsel is always available free of charge and at no obligation.

Crawford FUNERAL HOME INC.
496 North Winton Road
Rochester, NY 14610
(716) 482-0400

Schauman-Sulewski introduces A Video Presentation Of A Life Remembered

Together with Tribute Programs, Schauman-Sulewski offers a beautiful and tasteful keepsake video tape of your loved ones.

Schauman-Sulewski
Funeral Home, Inc.
342-3400 • 2100 St. Paul Street

Douglas C. Meeson "Our Family Serving Your Family For Over 65 Years" Robert E. Vay

Vay-Schleich & Meeson
Funeral Home, Inc.

2692 Dewey Avenue 663-2100 1075 Long Pond Road