

PRIESTS OF CHRIST

UNITY FRATERNITY AND SPIRITUALITY



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Unity, Fraternity and Spirituality

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Jose Tharayil

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DEDICATED
TO THE REVERED MEMORY OF

HIS HOLINESS
POPE PAUL VI

who ordained me a priest
on May 17, 1970

and

HIS EXCELLENCY
RT. REV. MAR THOMAS THARAYIL

M.A., Ph.D., D.D., LL.D.

Bishop of Kottayam

on the 50th anniversary of his Episcopal Ordination,

on the 25th anniversary of my Priestly Ordination
1995

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Abbreviations

A.A.	<i>Apostolicam Actuositatem</i> : Decree on the Apostolate of the Laity.
AAS	<i>Acta Apostolicae Sedis</i> .
ADCOVSA	<i>Acta et Documenta Concilio Oecumenico Vaticano II Apparando</i> (Typis Polyglottis Vaticanis, 1960).
A.G.	<i>Ad Gentes</i> : Decree on the Missionary Activity of the Church.
ASSCOVS	<i>Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani Secundi</i> (Typis Polyglottis Vaticanis, 1970-1978).
Barauna	G. Barauna (ed.), <i>La Chiesa del Vaticano II</i> , (Firenze, 1965).
Caprile	G. Caprile, <i>II Concilio Vaticano II</i> (5 Vols., Roma, 1965-1969).
CCEO	<i>Codex Canonum Ecclesiarum Orientalium</i> .
C.D.	<i>Christus Dominus</i> : Decree on the Pastoral office of Bishops.
CDV	<i>Commentary on the Documents of Vatican II</i> , ed. by H. Vorgrimler (New York, 1967-1969).
CIC	<i>Codex Juris Canonici</i> (of Latin Church) 1983.
CICLSAL	Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.
Denz	Denzinger, <i>Enchiridion Symbolorum</i> (Friburg-Romae, 1967).
D.H.	<i>Dignitatis Humanae</i> : Declaration on Religious Liberty.
D.V.	<i>Dei Verbum</i> : Dogmatic Constitution on Divine Revelation.

- E.P. *Enchiridion Patristicum*, ed. by M.J. Rouët de Journal (Friburg-Romae, 1965).
- Funk F.X. Funk (ed.), *Didascalia et Constitutiones Apostolorum*, 2 Vols., (Paderborn, 1905).
- G.E. *Gravissimum Educationis*: Declaration on Christian Education.
- G.S. *Gaudium et Spes*: Pastoral Constitution on the Church in the Modern World.
- Hartel *Corpus Scriptorum Ecclesiasticorum Latinorum*.
- I.M. *Inter Mirifica*: Decree on the Media of Social Communication.
- L.G. *Lumen Gentium*: Dogmatic Constitution on the Church.
- N.A. *Nostra Aetate*: Declaration on the Relation of the Church to Non-Christian Religions.
- O.E. *Orientalium Ecclesiarum*: Decree on the Catholic Eastern Churches.
- O.T. *Optatam Totius*: Decree on Priestly Formation.
- P.C. *Perfectae Caritatis*: Decree on the Adaptation and Renewal of Religious Life.
- PerRMCL *Periodica de Re Morali, Canonica, Liturgica*.
- P.G. *Patrologiae Cursus Completus, Series Graeca*, ed. by J.P. Migne (Paris, 1857-1866).
- P.L. *Patrologiae Cursus Completus, Series Latina*, ed. by J.P. Migne (Paris, 1844-1855).
- P.O. *Presbyterorum Ordinis*: Decree on the Ministry and Life of Priests.
- S.C. *Sacrosanctum Concilium*: Constitution on the Sacred Liturgy.
- U.R. *Unitatis Redintegratio*: Decree on Ecumenism.

Introduction

Pope John XXIII, on January 25, 1959, at the Basilica of St. Paul, outside the walls, announced his intention to convoke the Second Vatican Council.¹ One of the principal aims of the Council was as explained by the Pope, to be the renewal or updating (aggiornamento) of the whole Church.² This renewal, both theological and spiritual, was to be begun and carried out, especially through the united efforts of Bishops and Priests, who are the teachers, sanctifiers and shepherds of the People of God.

The union of priests with their bishops is all the more necessary today since in our present age, for various reasons, apostolic undertakings must necessarily not only take on many forms but also extend even beyond the boundaries of one parish or diocese. No priest, therefore, can alone or in a single-handed way fulfill his mission in a satisfactory way. He can do so only by joining forces with other priests under the direction of those who rule the Church (P.O.7).

The Conciliar Documents: the Dogmatic Constitution on the Church *Lumen Gentium*, the Decree on the Pastoral Office of Bishops *Christus Dominus* and the Decree on the Ministry and Life of priests *Presbyterorum Ordinis*,³ have given new theological insights regarding the fraternal unity (communion) of bishops and priests, and its essential importance for their spiritual renewal and growth. A careful analysis into the sources of these Conciliar Documents will clarify and verify our point.

The term unity or communion has a very deep significance and can be viewed from various theological and spiritual angles or dimensions.

*Koinonia or Communion, in the first place is an interior and invisible, sacramental and supernatural unity, which unites all Christians in a vital way to Christ and in Christ to each other ... The Church's form of unity is communion ... The Church is and ought to be a brotherhood, a Koinonia, a communion.*⁴

In its sacramental and ministerial (Priesthood and Mission) aspects, it is realized in communion between Bishops and Priests, the effect of which is an intimate sacramental fraternity. Such communion is an essential condition for the exercise of the priestly ministry which, when exercised in fraternal communion, will by its very nature lead to sanctification.

Speaking to the Clergy of Rome, Pope John Paul II said on March 2, 1979:

The effort to revive and strengthen the structures of participation and collegiality, as well as to consolidate the ties of solidarity and communion, is a programme that deserves all encouragement, because it corresponds responsibly to those requirements of brotherhood which are derived from common priestly ordination, common service, and a common mission. Cultivate, as the usual and conscious attitude of your spirit, a real affectus collegialis, as I would call it on analogy with the bond of collegiality which unites the Bishops. This too, is part of your specific spirituality.⁵

This pastoral and fraternal exhortation of Pope John Paul II itself more than a directive, forms the goal of this book.

The method followed in this study, appropriate to the subject and aim, is the one being usually employed in Spiritual Theology: analysis of the sources, reflection and evaluation, so as to lead to a synthesis of the Theology of Fraternal Communion in priesthood and ministry, with a view to fostering priestly spirituality.⁶ The investigation is based on the Conciliar Documents *Lumen Gentium* n.28, *Christus Dominus*, n.28 and *Presbyterorum Ordinis* nn.7 and 8, which directly deal with this subject matter. References are also made to other numbers of the same Documents and to all the Documents of the Council and of the *Magisterium* of the Church, in as far as they contribute to the subject. The biblical, liturgical and patristic foundations, on which the Council based its theology and from which it developed its doctrine, are also considered. All the Documents relating to the Council, from the announcement of the Council by Pope John XXIII to the closing of the Council by Pope Paul VI,

contained in 'Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II', are the primary sources of this study.

The first three chapters present separately and precisely the Theology of Priestly Unity and Fraternity (Fraternal Communion in Priesthood), in three distinct aspects, namely, dogmatic and universal, pastoral and particular, existential and ministerial, based on the above mentioned three Counciliar Documents.⁷ They are though distinct yet complementary aspects of the Theology of Priestly Fraternal Communion. Hence one may find certain unavoidable similarities and repetitions of doctrinal matters in the three documents of the Council and for that reason in the first three chapters of this book also. The union of Priesthood and Mission (Priestly Offices) as a basis for priestly fraternity, contributes also to the union of the ministry and the life of priests that leads to their sanctification.

The appendices after chapters I, II and III, give a chronological and progressive analysis of the sources, origin, development and final formulation of the doctrine contained in the Documents: *Lumen Gentium*, *Christus Dominus* and *Presbyterorum Ordinis* respectively. Here all the Schemata, Speeches, Discussions and Suggestions of the Fathers as well as the changes and modifications made in the Schemata, in so far as they are connected with the subject, are studied. This will clarify the basis and the progressive evolution of the Documents enlightening the doctrine of the Unity and Fraternity of Priesthood. The changes and modifications made in the Schemata clarify the core of the doctrine much more precisely than many other commentaries on the Documents.

The conclusive chapter, Chapter IV, reflecting on the same doctrine, deals specifically with the spirituality of priests in relation to the Theology of Priestly Fraternal Communion. Based on their baptismal common call to holiness, priests have received a specific call in their ordination. The priestly offices of teaching, sanctifying and shepherding, when exercised in fraternal communion with the bishops and priests and motivated by pastoral charity, contribute to their sanctification. Their fraternal communion is a condition *sine qua non* of the exercise of their ministry,

and consequently of their sanctification. This is clearly affirmed by the Council:

*By the sacred actions which they exercise daily, as well as by their entire ministry which they share with the bishop and fellow priests, they are directed to the perfection of their lives.*⁸

The Holy Eucharist has a paramount and unique place in the life of priests. The Holy Eucharist is the source and centre, goal and summit of all priestly activities. It is the sacrament of priestly fraternity and sanctification. The special importance of the practice of the priestly virtues of Obedience, Celibacy and Poverty, which especially contribute to the holiness of priests, is also considered. The particular titles (functions) of priests, such as servants of God and of the people of God, living sacraments of communion, mediators, good shepherds, and man of prayer and of God have their special part to play in their sanctification. Some of the practical aspects of priestly fraternal communion in so far as they are realized, in the diocese, between the Bishop and the Priests in the fulfilling of their mutual fraternal duties are also discussed. It is also stressed that the priests should be first of all men of sincerity, openness, good manners and noble behaviour. Such human qualities are needed for all men and much more for priests. Fraternity and insincerity are contradictions. Only a good human person can be a holy priest. The spiritual benefits priests receive by means of their common life, priestly association, priestly friendship, holidays and recreations are also considered.

This study of the Theology of Priestly Fraternal Communion and its realization in the ministry and the life of priests, motivated by pastoral charity,⁹ will lead to the conclusion that priestly spirituality is a spirituality of communion, lived and expressed in pastoral charity. To quote John Paul II: *Unity among the priests with the bishop and among themselves is not something added from outside to the nature of their service, but expresses to essence in as much as it is the care of Christ, the priest for the people gathered in the unity of the Blessed Trinity. This unity among priests lived in a spirit of pastoral charity, makes priests witnesses of*

*Jesus Christ, who prayed to the Father that they may all be one (Jn. 17,21).*¹⁰

Footnotes:-

1. "Venerabili Fratelli e diletti Figli Nostri! Pronunciamo innanzi a voi, certo tremando un poco di commozione, ma insieme con umile risolutezza di proposito, il nome e la proposta della duplice celebrazione: di un Sinodo Diocesano per l'Urbe e di un Concilio Ecumenico per la Chiesa Universale", John XXIII, *Solemnis Allocutio*, AAS 51 (1959), p.68; *Acta et Documenta Concilio Oecumenico Vaticano II Apparando* (This is hereafter cited as *Adcovsa*), Series I (Antepreparatoria), Vol.I (Typis Polyglottis Vaticanis, 1960), p.5.
2. The expression (term) 'aggiornamento' was used by Pope John XXIII in the same allocution made on 25th January, 1959. It was mainly meant for updating the Canon Law. But later the spirit and the need of aggiornamento pervaded all through the Council, Cf. Pope John XXIII, *Solemnis Allocutio*, AAS 51 (1959), p.68.
3. *Constitutio Dogmatica De Ecclesia Lumen Gentium*, AAS 57 (1965), pp.5-75; *Decretum De Pastoralis Episcoporum Munere in Ecclesia Christus Dominus*, AAS 58 (1966), pp.673-696; *Decretum De Presbyterorum Ministerio et Vita, Presbyterorum Ordinis*, AAS 58 (1966), pp.991-1024. These official texts will be referred in our notes as L.G., C.D. and P.O. respectively. The English translation of these documents used in this book is based on W.M. Abbott, *The Documents of Vatican II* (New York, 1966), and on A. Flannery, *Vatican Council II* (Dublin, 1975) with modifications as needed when compared with the original Latin texts and also French texts. The numbers given correspond to the official Latin texts.
4. B. Kloppenburg, *Ecclesiology of Vatican II*, (Chicago, 1974), pp.156-157; Cf. Congregation for Institutes of consecrated Life and societies of Apostolic Life (Ciclsal), *Fraternal life in community (Congregavit nos in unum Christi amor)*, (Eng, Tranl), Pauline Publications, (Bombay, 1994), n.2.
5. John Paul II, *Address to the Clergy of Rome*, on March 2, 1979, in: *L'Osservatore Romano* (English edition), March 12, 1979, p.4.
6. "Spiritual Theology": We consider it as a science based on Revelation, which studies Christian spiritual experience and the nature of spiritual life and growth in the various states of human life, Cf. C.A. Bernard, *Compendio di Teologia Spirituale*, (Roma, 1976), pp.37, 46-49; J. Aumann, *Spiritual Theology*, (London, 1980), pp.22, 25-26. The term "Spirituality" is meant as a practical life based on Revelation which is accepted in faith. Christian spirituality has its basis in Theology, which is founded on Christian Revelation in Christ. Spirituality, therefore, is a personal assimilation of the salvific mission of Christ. Cf. R. Masi, "I fondamenti storicoteologici della spiritualità del prete diocesano", in: G. Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, (Roma, 1966), p.385; L. Bouyer, *A History of Christian Spirituality*, Vol. I: *The Spirituality of the New Testament and the Fathers*, (New York, 1963), Preface, pp.vii-viii; J. Sudbrack, "Spirituality", in: *Sacramentum Mundi*, Vol. VI, p.149. For more information, Cf. also, S. De Fiores, "Spiritualità Contemporanea", in: S.De Fiores et AL. (eds.), *Nuovo Dizionario di*

- Spiritualità*, (Roma, 1979), pp.1516-1540; G. Dumeige, "Storia della spiritualità", in: S.De Fiore et Al. (eds.), *Ibid.*, pp.1543-1570.
7. *Lumen Gentium* deals dogmatically with the Church as the universal sacrament of unity of all men with God, and also her universal mission, Cf. L.G.1.; 'Christus Dominus' gives special insistence to the pastoral nature of Bishop's office in the particular church; Cf. C.D. 1-3; *Presbyterorum Ordinis* speaks about the renewal in the ministry and the life of priests, Cf. P.O.1.
 8. P.O. 12.
 9. In the Opening Address to the Council, Pope John XXIII had spoken about the pastoral character of the Magisterium which should pervade all throughout the Council and in its teachings, Cf. Pope John XXIII, *Opening Address to the Council*, AAS 54 (1962), p.7; Cf.P.O.14.
 10. John Paul II, Apostolic Exhortation: *Pastores Dabo Vobis*, (Vatican, 1992), n.74.



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CHAPTER ONE

Priestly Fraternal Unity According to "Lumen Gentium"

As mentioned in the introduction, the Theology of priestly unity and fraternity (priestly fraternal communion) is considered in the first three chapters in three distinct aspects namely dogmatic and universal, pastoral and diocesan and existential and ministerial, based on *Lumen Gentium*, *Christus Dominus* and *Presbyterorum Ordinis* respectively. All the three aspects, when viewed synthetically, are three complementary elements of the one and the same doctrine taught by the above mentioned three documents of the Council. This is because the Church is a Church of communion and various communions exist in the Church.

I. Unity in relation to Christ

I. Christ the unique source of Priesthood and Ministry

God the Father has sanctified and sent Christ into this world (Jn. 10,36). *To sanctify* means to be blessed, consecrated and set-apart by God; and *to send* means to be entrusted with a mission to be fulfilled.¹ Christ made His Apostles the partakers of His consecration and mission (Cf. Jn. 20,21; Mt. 28, 18-20). The same consecration and mission which the Apostles received were entrusted and transmitted in their fullness to their successors, the bishops. Thus the Episcopacy, as a collegial unity, possesses that fulness and original unity of the consecration and mission of Christ.²

The ecclesiastical ministry was handed on by them in different grades to different subjects, who from antiquity, have been called bishops, priests and deacons.³

Here we find the unity of Priesthood in its origin, i.e. from God through Christ; and the unity and oneness of its nature, i.e. the same ministry, the same consecration and same mission which Christ received, was handed on and exercised in different grades by bishops, priests and deacons. So this ecclesiastical ministry is considered as descending from Christ, through the Apostles to the bishops, priests and deacons.⁴

2. Unity of Priestly Dignity

*Priests, although they do not possess the highest degree of priesthood, and depend on bishops in the exercise of their power, are united with the bishop in sacerdotal dignity.*⁵

Here a reference is made to the letter of Pope Innocent I to Decentius:

*Nam presbyteri, licet secundi sint sacerdotes, pontificatus tamen apicem non habent.*⁶

Though there is a difference in grade between priest and bishop, they are united in sacerdotal dignity (honour). *Cum Episcopis sacerdotali honore conjuncti* says Cyprian who also calls them *conpresbyteri*.⁷ St. Thomas says that with regard to the consecration of the Eucharist, even the Pope does not have more power (dignity) than a simple priest.⁸ Peter Damian said that in offering the sacrifice of the Eucharist the bishop and the priests have power in common and therefore they are all called priests.⁹ According to Pseudo-Dionysius the Sacred Orders have one and the same virtue and dignity derived from God which unites priests and bishops in God.¹⁰

In the Consecratory Prayer of Priestly Ordination, the bishop prays to give the candidate the *dignity of priesthood*:

*Da quaesumus, Omnipotens Pater, in hunc famulum tuum Presbyterii dignitatem.*¹¹

Thus the sacerdotal dignity unites the priests and bishops in the fraternity of priesthood.

3. Unity of Priestly Offices

*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.*¹²

Here we see that by virtue of the Sacrament of Orders one is consecrated (is made) in the image of Christ - the eternal - high-priest, i.e. a configuration into the priestly image, (character) of Christ. The Constitution gives here the reference to Heb.5,1-10, where St. Paul writes about Christ as the high priest after the order of Melchizedek, chosen from among men and appointed to act on behalf of men. Another reference given is from Heb. 7, 24 which speaks about the eternity of the permanence of Christ's priesthood; and the reference from 1 Tim, 2,5 speaks of Christ as the only Mediator between God and men, who established the New Covenant by His own blood. These are the effects of the power of the Sacrament of Orders received by priests.¹³

Next the Constitution mentions the threefold mission received and to be exercised by those who received the Sacrament of Orders. They are to preach the Gospel, to shepherd the faithful and to celebrate the divine mystery as true priests of the New Testament. The Constitution proceeds to explain these three missions.

a. To preach the Gospel

Participating in the office of Christ, the sole Mediator (1 Tim. 2, 5), the priests announce the divine word to all. The same mission which Christ had received from His Father (Mk. 1, 14-15) and entrusted to the Apostles (Mk. 3, 14...; Mt. 10, 7; Mt.28,18 ...) and which was exercised by them and their cooperators (Act.4.20; 6,4; 1 Cor. 1, 17; 9,16), is to be continued by the priests. Thus the office of preaching the Gospel and announcing the divine Word, is presented as an essential ministry of priests. The Constitution here uses two formulas to explain this mission: *to preach the Gospel* (ad Evangelium praedicandum) and *to announce the divine Word to all* (omnibus verbum divinum annuntiare). Both formulas are to be

considered as correlative and complementary but at the same time distinct. The former is the missionary activity among the non-Christians and the latter is the instruction given to the Christians, especially in the liturgical celebration.¹⁴ This instruction consists in announcing the marvellous work of God in the history of salvation and the mystery of Christ especially in the Eucharistic celebration.

It would be good to consider here the aspect of oneness and unity in this mission of preaching the Gospel and of the Word of God. There is only one message received from Christ. There is also the oneness and unity of messengers in as far as they all are in communion with each other through this one and same message of Christ and of His Church. This function of preaching should be exercised always in communion with Christ, and with the order of bishops, who constitute the authority and the authenticity of the message and the messenger. Therefore St. Paul wrote to the Corinthians and to the Galatians not to accept any other Gospel or any other Jesus, other than the one he preached.¹⁵

b. To shepherd the faithful

The pastoral ministry of priests is directly connected with and follows, the ministry of the Word. Preaching the Gospel and conferring Baptism are not enough; the baptized are to be led to their final destination and this is done by the ministry of shepherding. Thus this is the continuation or the followup of the ministry of the Word. The kingdom of God is already inaugurated here on earth by the preaching of the Word; but its growth continues and is not yet fully realized. The pastor should know the way and lead them aright giving them protection and sustenance, animating all, but at the same time being gentle to the weak and ignorant.¹⁶

This consciousness of the Good Shepherd is found in the words of Christ (Mt.9,35...; Jn.21,16...), and of the Apostles (Act.20,28; Eph.4,11; 1 Pet.5,1...). There is a pastoral authority which is at the same time the gift of the Holy Spirit; both are complementary and are used for the service of the people.¹⁷ The pastors exercise this office in the person of Christ, who is the chief Shepherd and Head (Cf. 1 Pet.5,4; Col. 1,18).¹⁸ Thus the pastoral mission, when exercised in fraternal unity and sincere cooperation,

motivated by the spirit of pastoral charity among the pastors themselves will foster true fraternal union among all members of God's Family. Here the Constitution uses the expression of St. Cyprian: *fraternitas in unum animata*, which is used by him against disunion in the christian community and in defence of his priests against the false pretension of others.¹⁹ Thus the aim of the pastoral mission of the priest, as shepherd and head of the people of God, is to gather all the people together and to lead them to the Father through Christ in the Holy Spirit.²⁰

c. To celebrate the Worship

Here we find the strict connection between priest and sacrifice in reference to the traditional doctrine of the Council of Trent and the teachings of Pius XII.²¹ He who speaks about priesthood, speaks also about sacrifice.²² By the act of sacrifice man gratefully offers to God everything he has received and everything he has, with gratitude to the giver. So the sacrifice is essentially *Eucharistia* - Thanksgiving. But because of sin the sacrifice became imperfect. Therefore Christ came having accepted our human nature and offered the perfect sacrifice (Heb. 9, 11-28; 5, 1-10; 7, 24). Thus the whole of humanity exercising their royal priesthood, could offer this perfect sacrifice united with Christ.²³ Thus the Church is a community of priestly people.

Christ wanted his sacrifice to be continued sacramentally in the community of the faithful until His coming (1 Cor. 11, 26). For this, He instituted the ministerial priesthood, which is essentially different from the common priesthood of the faithful.²⁴ So that the priests, acting in the person of Christ in the celebration of the Eucharistic sacrifice and proclaiming His Mystery, unite the prayers of the faithful with the sacrifice of Christ, their Head, and renew (represent), and apply this sacrifice till the coming of the Lord.²⁵ The Holy Eucharist is both the sacrament of unity and the sign that effects unity. All who celebrate and participate in it are sacramentally and spiritually united with the Body and Blood of Christ and consequently with one another. This unity is very much realized and expressed in the Eucharistic concelebration of priests with the bishop, in which, being fraternally united in a sacramental way, they exercise their priestly power.

Thus, in the three-fold office of the priest: preaching the Gospel, shepherding the faithful and celebrating the divine worship, priests exercise the mission of Christ, the Teacher, Shepherd and Priest, gathering all the faithful into unity in Christ and leading them to the Father in the Holy Spirit. The bishops and the priests are fraternally united with one another in the exercise of this threefold ministry by the very nature of these offices.

II. Unity in relation to the bishops

1. *One Priesthood (Unum Presbyterium)*

*Priests, prudent cooperators of Episcopal Order, its aid and instrument, called to serve the people of God, constitute one priesthood with their bishop.*²⁶

This term *Presbyterium* was used commonly by the early Fathers, in early Christian Tradition and also in the liturgy of Ordination. St. Ignatius of Antioch and St. Cyprian speak about the unity of priests and bishops in the celebration of Eucharist and the unity realized in consulting the priests.²⁷ But later, due to the influence of scholastic theology, the term lost its original meaning and was reduced to the celebration of the Eucharist, thus leading to a kind of individualistic and exclusive relationship between Christ and the priest.²⁸ Now the re-discovery of Episcopal collegiality and the coresponsibility and solicitude for the Universal Church, pointed to the original meaning of *presbyterium*²⁹ which is the body of priests united with the bishop. In the early christian tradition the bishop was always surrounded by his priests and there was no bishop without his priests and no priest without his bishop. Thus the *Presbyterium* signifies the reality of communion between the bishop and the priests.

2. *Prudent Cooperators of the Episcopal Order*

Priests are the prudent cooperators of the episcopal Order³⁰ and therefore are necessarily united with the bishop in exercising the priestly ministry. The Bishop should be usually surrounded by his *Presbyterium*, without which he cannot fulfil his mission. This is not just for a practical utility but is a normal and necessary condition of thing.³¹ This is clear from the

writings of early Fathers, especially St. Ignatius of Antioch, who, while speaking about the relation between priests (presbyterium) and the bishop, said that the presbyterium is to the Bishop as strings are to a lyre.³² So both are essentially complementary. In his letter to Magnesians he exhorts them to do everything in union with the bishop who holds the place of God and with presbyters who are in the place of the Apostles.³³ This would mean also that the bishop must act in cooperation with his priests.³⁴

3. Aid and Instrument of Episcopal Order

The priests are the living helpers and instruments of the bishop in serving the people of God (*adjutorium et organum ad populo Dei inserviendum*).

*United with their bishop in all trust and generosity, they (priests) make him present (represent him) in a certain sense in the local congregations of the faithful, and in part they take upon themselves his duties and solicitude and discharge them with daily care.*³⁵

The unity that exists between bishops and the priests, is expressed practically by the sincere trust and generosity which they show to their bishop. Because of their priestly communion and brotherly trust and fidelity, they can faithfully represent him before the people and act in his name. Since they have participated sacramentally in one and the same priesthood and mission, they share the ministerial duties and the pastoral solicitude of the bishop by discharging them in communion with him, motivated by pastoral charity.³⁶

*They under the authority of the bishop, sanctify and govern that portion of the Lord's flock entrusted to them. Thus they make the Universal Church visible in their own locality, and contribute efficacious assistance towards the building up of the whole Body of Christ. Intent always upon the welfare of the children of God, they try to lend their effort to the pastoral work of the whole diocese and even of the entire (Universal) Church.*³⁷

Thus we see here the unity of priests not only with their bishop but also with the Universal Church, because the actions of the priest united with the bishop, who is a member of the episcopal college, will have an effect upon the Universal Church to the edification of the whole Church. In the local Church, the priest represents the bishop, and the bishop represents the whole Church and thus the unity and the universality of the Church is realized.³⁸

By reason of the sharing in common in the same priesthood and mission of Christ, let the priests acknowledge the bishop as true father and reverently obey him; let the bishop regard the priests as his co-workers, sons and friends, as Christ called His Apostles no longer servants but friends (Jn.15, 15).³⁹

Here mutual unity is expressed not only by Christian charity but also by sharing in the same priesthood and mission. This is expressed in terms of fatherhood and sonship, of coworkers and friends and consequently mutual respect and consideration on the part of bishops and that of priests.⁴⁰ All these are different expressions of the same reality of mutual collaboration, intimate union, friendship and fraternal spirit that should exist among them.

All priests, both diocesan and religious, by reason of Orders and ministry, fit into the body of bishops and serve the good of the whole Church according to their vocation and grace given to them.⁴¹

Here the Constitution states clearly the first and necessary effects and the duties derived from the reception of Orders and participation in the ministry. All priests, whether diocesan or religious, are necessarily united with the bishop and should work for the good of the whole Church. All the privileges of religious exemption should be subordinated to this doctrine and principle so that friendly and effective cooperation of all priests with the bishop, will be a visible sign of the unity of presbytery.⁴² Therefore the very nature and mission of the Sacrament of Orders demand unity, fraternity and cooperation.

III. Unity in Relation to the Priests

Intimate Fraternity

*In virtue of their common sacred Ordination and mission, all the priests are united together in an intimate fraternity.*⁴³

The intimate union among priests is based on their common priesthood and ministry. The sacred ordination is an efficacious sign (sacrament), which signifies and effects this unity, from which derives the intimate fraternity among priests.⁴⁴ It is intimate because it is spiritual, intrinsic and real effected by the Ordination and is exercised and realized in their priestly ministry.

Its spontaneous and free expressions are mutual helps - spiritual as well as material, pastoral as well as personal, in and through their frequent reunions and common life (communion of life), labour and charity.

The Council therefore favours all kinds of effective cooperation as a consequence of this priestly collegiality and unity. Thus, the fraternal union of priests in the exercise of their pastoral ministry will have many good effects, not only in the pastoral field, but also in the lives of the priests themselves. For the priest has the need of a priest to be a priest, in the sense that the priestly union (l'équipe) is the first exigency of priesthood which by its very nature, is collegial. One cannot be an active priest without living and working with other priests. The idea of a priest as a mere functional being independent of his brother priests, is no longer acceptable.⁴⁵

IV. Unity in Relation to the People

1. Father and Pastor of the Faithful

Priests are united with the faithful whom they have begotten spiritually through baptism and through their instruction. The Constitution speaks about the universal solicitude towards all people that priests, as good shepherds, should have. Thus they are united with the people of God as Father and Pastor in Christ.⁴⁶

2. Unifier of all men

Considering the above mentioned reasons for unity and fraternity, the Council exhorts that, since the human race is tending today more and more towards civil, economic and social unity, it is all the more necessary that priests should unite their efforts and resources under the leadership of bishops and of the Pope and thus eliminate all kinds of divisions. Thus the whole human race may be led into the unity of the family of God. Therefore, the priests have an essential part to play in the realization of unity among all peoples of the world. For, priestly unity and fraternity, lived in the midst of the people, will be a visible sign, effecting this unity. This is how the priestly involvement or *incarnation* in the world is realized.⁴⁷ In such a way the priests are the living sacraments of the fraternal unity of the whole human race.

This priestly fraternal communion lived and exercised through the priestly ministry is, a means and an effect of their spiritual communion with God. For, we cannot love God without loving our brothers, and we cannot cooperate with God in His mission, without cooperating with those (priests and bishops) to whom He has entrusted His mission. Hence priestly fraternal communion with bishop and priests, realized in the exercise of the priestly office, will lead to the sanctification of all.

Footnotes:-

1. Cf. J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in :*Barauna*, (ed), *La Chiesa del Vaticano II*, (Firenze, 1965), (This will be hereafter cited as Barauna) pp.875-877; A. Grillmeier, "The Hierarchical structure of the Church", in: H. Vorgrimler (ed), *Commentary on the Documents of Vatican II*, Vol. I, (New York, 1967), (This will be hereafter cited as *CDV*) p.220; C.K. Barrett, *The Gospel according to John*, (London, 1955), p.320. For 'Mission' see also, W. Hölsten, "Missionswissenschaft der letzten Jahre", in:*Theol.Rundschau* 23 (1957), pp.94-205; *Ibid.*, 25 (1959), pp.172-187; 231-250; *Ibid.*, 27 (1961), pp.240-267.
2. Cf. A. Grillmeier, "The Hierarchical structure of the Church", in *CDV*, I, p.221; J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in *Barauna*, pp.875-877; G. Philips, *L'Église et son Mystère au IIe Concile du Vatican*, I, (Paris, 1967), p.361.
3. Cf. *Denz.*958 (1765), 966 (1776); For 'Ecclesiastical ministry', see also J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in *Barauna*, p.882. A. Grillmeier, "The Hierarchical structure of the Church", in *CDV*, I, p.221.

4. "Anzitutto ne discende che l'episcopato non è qualcosa di più rispetto al sacerdozio, una specie di grado ulteriore a cui si ascende dal sacerdozio; si deve dire invece che l'episcopato è il sacerdozio e che dunque diaconi, e preti non fanno che partecipare, in grado minore dalla pienezza del sacerdozio che è l'episcopato", E. Guerry's speech quoted in G. Caprile, *Il Concilio Vaticano II*, Vol.III, (Roma, 1966), (This will be hereafter cited as 'Caprile'), p.43; "Di conseguenza, il sacerdozio e il diaconato non sono visti più dal basso verso l'alto, ma dall'alto verso il basso, in linea discendente, come del resto tutto nella Chiesa", C. Moeller, "Il fermento delle idee nella elaborazione della costituzione", in: *Barauna*, p.188. Thus we see that the Christology governs the whole Ecclesiology.
5. L. G. 28.
6. *Denz.* 98 (215).
7. S. Cyprian, Epist.61,3: Hartel (ed.), *Corpus Scriptorum Ecclesiasticorum Latinorum (CSEL)*, Wien, 1866ff, III, B, p.696. (Hereafter CSEL will be cited as 'Hartel'); S. Cyprian, Epist. 14,4: *Hartel*, III, B, p.512.
8. St. Thomas Aquinas, *Suppl.*, q.38, a.1, ad 3.
9. P. Damian, *Liber Gratissimus*, C.15: PL 145, 118.
10. "Illud tamen dicere necesse est, quomodo cum illo, tum omnis qui modo a nobis depraedicator sacer ordo, unam habeat eandemque in omni sacra sua functione virtutem, ut et ipsemet sacri ordinis antistes, pro sui status, dignitatis ordinis ratione, divinis initietur ac Deo uniatur, subditosque suos, pro cuiusque dignitate afflatae sibi divinitus sacrae deificationis participes reddat ..." Pseudo Dionysius, *De Eccl. Hierar.* 1,2: PG 3, 372 D; Cf. also A. Grillmeier, "The Hierarchical structure of the Church", in *CDV*, I, p.221.
11. *Pontificale Romanum*, Prayer of Priestly Ordination, 22; Cf. also *Denz.* 2301. For *Honor* see M.G. Gomez, "La 'Plebs' y los 'Ordines' de la sociedad Romana y su traspasso al pueblo cristiano", *Teologia del Sacerdocio* 4, (Burgos, 1972) pp.253-293; Id., "Cambio de terminologia de 'servicio' por 'Honor-Dignidad' Jerarquicos en Tertuliano y San Cipriano", *Teologia del Sacerdocio* 4, pp.295-313.
12. L. G. 28.
13. Cf. *Denz.* 956-968; Pius XII, Const. Apost. *Sacramentum Ordinis*: *Denz.* 2301. Christ as "Mediator", Cf. J. Galot, *Un nuovo volto del prete*, (Assisi, 1972), pp.70-71, 111-116. Christ as "High Priest", Cf. *Ibid.*, pp.67-69. "Image" has got different meaning, especially in the Scripture. Here it might have been used to signify a peculiar dignity, power, authority of Christ, the High priest, conferred to priests in Ordination., For 'Image', Cf. G. Arther Buttrick et Al. (eds.), *The Interpreter's Dictionary of the Bible*, Vol.II, (Abingdon, America), 1962, pp.681-685; X. Leon-Dufour (ed.), *Dictionary of Biblical Theology*, (Theol. Publications in India, 1973), pp.252-254; S. De Fiores e T. Goffi (eds.), *Nuovo Dizionario di Spiritualità*, (Roma, 1979), pp.751-761.
14. Cf. S. C. 35.
15. Cf. 2 Cor.11,4; Gal.1,6-9; J. Giblet, "I presbiteri collaboratori ...", in *Barauna* pp.883-884; G. Philips, *L'Église et son Mystère*, I, pp.364-365; J. Galot, *Un nuovo volto del prete*, pp.99-102, 116-119.

16. Cf. L. G. n.28 speaks about the ministry of reconciliation, with reference to Heb.5,1-4.
17. Cf. J. Giblet, "I presbiteri collaboratori ...", in *Barauna* p.885.
18. "Illud tamen in memoriam revocandum esse ducimus, sacerdotem nempe idcirco tantum populi vices agere, quia personam gerit Domini nostri Jesu Christi, quatenus membrorum omnium Caput est, pro iisdemque semetipsum offert; ideoque ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo", Pius XII, Encyclical: *Mediator Dei*, *Denz.*2300.
19. Cf. St. Cyp. Epist., 11,3: PL 4,242 B.
20. Cf. G. Philips, *L'Église et son Mystère*, I,p.366; J. Giblet, "I presbiteri collaboratori ...", in *Barauna* p.886. For the 'Pastoral nature of priests', see also J. Galot, *Un nuovo volto del prete*, pp.57-66, 71-74, 102-111, 121-122.
21. Cf. Conc.Trent., Sess.XXII, *Denz.*940 (1743); Pius XII, Encyclical, *Mediator Dei*, AAS 39 (1947), 553; *Denz.*2300 (3850).
22. Cf. Y. Congar, "Structure du Sacerdoce chrétien", in: *La Maison-Dieu* 27 (1951) 51-85, Réédit. in: Sainte Église: Études et approches ecclésiologiques, *Unam Sanctam* 41, (Paris, 1963), 239-273; Conc.Trid. *Denz.* 1764 (957), 1771 (961).
23. Cf. L. G. 10.
24. Cf. Ibid.
25. "Sacrificium quo cruentum illud semel in cruce peragendum repraesentaretur cuiusque memoria in finem usque saeculi permaneret (1 Cor.11,26) atque illius salutaris virtus in remissionem eorum, quae a nobis quotidie committuntur peccatorum applicaretur", *Denz.*938, Cf. also S.C. nn.7 and 47; J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in *Barauna* pp.886-887.
26. L. G. 28.
27. Cf. S. Ign., Philad.4: *Funk*, I, p.266; S.Cornelius I apud S.Cyprianus, Epist.48,2: *Hartel*. III, 2, p.610.
28. Cf. J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in *Barauna* p.888; J. Lécuyer, *What is a priest?* (New York, 1959), pp.45-47.
29. For 'Presbyterium' and 'Presbyter', Cf. G. Bornkamm, "Presbyteros" in: Kittel (ed.), *Theological Dictionary of the New Testament*, Vol. VI, (Michigan, 1970), pp.651-683; J. Lécuyer, "Le Presbyterium", in: J. Frisque et Y. Congar, "Les Prêtres", *Unam Sanctam* 68, (Paris, 1968), pp.275-288.
30. Cf. Preface of *Ordo Consecrationis Sacerdotalis*.
31. Cf. J. Lécuyer, *What is a priest?*, pp.42-47.
32. "Unde decet vos in episcopi sententiam concurrere, quod et facitis. Nam memorabile vestrum presbyterium, dignum Deo, ita coaptatum est episcopo, ut chordae citharae", Ign. Magn.ad Eph.4,1: *Funk*, I, p.217.
33. Cf. Ign.Magn. 6,1: EP 44; Smyrn. 8,1: EP 65.
34. Cf. J. Colson, "Le rôle du presbyterium et de l'évêque dans le contrôle de la liturgie chez St. Ignace d' Antioche et le rôle de Rome au IIe siècle", in: *Paroisse et Liturgie*. 47 (1965), 15-24.

35. L. G. 28.
36. Cf. A. Grillmeier, "The Hierarchical structure of the Church", in: *CDV*, I, pp.223-224; B. Kloppenburg, "Votazione e ultime emendamenti", in: *Barauna*, p.213.
37. L.G. 28; "Under the authority of bishop, so not properly in his name", Cf. B. Kloppenburg, "Votazione e ultimi emendamenti", in *Barauna* p.203.
38. Cf.G. Philips, *L'Église et son Mystère*, I, pp.367-368; M. Midali, Il presbiterato nella missione della chiesa, in: A.Favale (ed.), *I Sacerdoti nello spirito del Vaticano II*, (Torino, 1968), p.387; P. Molinari, "La Chiamata dei presbiteri alla perfezione", in:A. Favale (ed.), *I sacerdoti nello spirito del Vaticano II*, p.813.
39. L. G. 28; "Priests depend upon the bishop and owe him obedience, for the bishop is the chief pastor of the Diocese, with certain final responsibility, for co-ordinating its total pastoral care. From this point of view, the bishop is often described as the father of his priests, a name which points to the very real responsibilities and relationships on both sides", K. McNamara, *Sacrament of Salvation*, (Dublin, 1977), pp.71-72.
40. Cf. A. Grillmeier, "The Hierarchical structure of the Church", in *CDV* p.224; J. Giblet, "I presbiteri collaboratori dell Ordine episcopale", in *Barauna* p.889.
41. L. G. 28.
42. Cf. J. Giblet, "I presbiteri collaboratori ...", in *Barauna* p.891; For 'Religious Exemption', see L.G. n.45 and C.D., nn.33-35.
43. L. G. 28.
44. Cf. G.Philips, *L'Église et son Mystère ...*, I,pp.370-371.
45. Cf. M. Retif, *Témoignages*, in *Études sur le sacrement de l'Ordre*, (Paris, 1957), p.427. For 'Collegiality of priests", Cf. J. Galot, *Un nuovo volto del prete*, pp.122-124.
46. Cf. L. G. 28; J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in *Barauna* pp.892-894; G. Philips, *L'Église et son Mystère ...*, I, pp.372-373.
47. Cf. L. G. 28; J. Giblet, "I presbiteri collaboratori dell' Ordine episcopale", in *Barauna* pp.894-895; Philips, *L'Église et son Mystère ...*, I, p.374.

Appendix-I

The Dogmatic Constitution "Lumen Gentium"

Introduction

The suggestions and the proposals sent by the bishops and others, in reply to the letter of Cardinal Tardini on 18th June 1959, were the remote matter for the preparation of the Schema on the Church. The proposals were investigated and studied by various preliminary commissions. The preparatory theological commission for "De Doctrina Fidei et Morum" of which Cardinal Ottaviani was president, constituted by Pope John XXIII on 5th June 1960,¹ prepared thirteen points, which were the basis for the Schema on the Church.²

These points were sent to the bishops for their suggestions. The replies and the suggestions received from them were studied by different commissions and the members of which prepared the first draft "De Ecclesia" which consisted of eleven chapters, with an Appendix on "The Virgin Mary, the Mother of God and Mother of men."³

This Schema was discussed by the Fathers in the General Congregations nn.31 to 36, from 1st to 7th December 1962.⁴

The Commission for the Schema "De Ecclesia", according to the proposals and suggestions received from the Fathers, prepared a new Schema (Second Draft) in four chapters: "Schema Constitutionis Dogmaticae de Ecclesia."⁵

In the Second Session of the Council, in twenty three general Congregations (37 to 59), the Fathers discussed the theme 'De Ecclesia' dealing with each chapter separately.⁶

The various sub-commissions established for the revision of each chapter, under the light of the discussions of the Fathers, prepared a new Schema called "Schema Constitutionis De Ecclesia" (Sub Secreto), and was sent to the Fathers in July 1964. The Schema had eight chapters.⁷

Chapters VII and VIII which were discussed by the Fathers in the General Congregations from nn.80 to 83,⁸ had to undergo some amendments. Finally the whole Schema was put to the vote and in the final public session on 21st November 1964 it was fully approved with 2151 placet to 5 non-placet and the Schema was officially promulgated.⁹

"Lumen Gentium", the Dogmatic Constitution on the Church, is the 'Magna Carta', the basis and centre of all other documents of Vatican II.

I. Schema "De Ecclesia"

As we have seen, the Schema had eleven chapters with an Appendix on the Virgin Mary, Mother of God and Mother of men.¹⁰ Chapter III of the Schema, which was on the Episcopacy as the supreme grade of the Sacrament of Orders and on the Priesthood,¹¹ is connected with our subject directly and therefore is the object of our particular study. This Chapter has two numbers, 11 and 12, dealing with the Episcopate (as Sacrament) and the Priesthood respectively.

First, we will analyse Number 11 of the Schema.¹² It deals with the triple powers of the Bishop, teaching, governing and sanctifying, which are conferred by Christ in the Sacrament of Orders (of Episcopacy).¹³ This is the grade par excellence of priesthood and it pertains to the Sacrament of Orders as expressed by the Fathers and the rituals of the Church. From Tradition and especially from the Liturgical rites of both Oriental and Occidental Churches,¹⁴ it is clear that by the imposition of hands and the words of consecration, the grace of the Holy Spirit is conferred and therefore there is no doubt that the Episcopacy is truly and properly the supreme grade of the Sacrament of Orders.¹⁵ The Schema speaks also of the sacramental character of Episcopate and the hierarchical superiority of Episcopate in relation to the priesthood of priests.

The second paragraph, number 12 of the Schema, speaks about the Priests (De Presbyteris).¹⁶ The priests, who are ordained by bishops as their helpers, and into whom the abundance of their paternal fulness is infused,¹⁷ are, by the reception of the Sacrament, true priests, although they do not have the pontifical fulness (apex) - .¹⁸ In the sacrifice of the Mass and in the administration of the sacraments, they act in the person of Christ. They do not have any jurisdiction without direct or indirect relation to the Bishop or to the Roman Pontiff, by whom they are assumed to be cooperators and in whose place they act as shepherds to the flock.¹⁹

1. Speeches of the Fathers

a. Bishop-Priest Relationship

Now we will consider the observations of the Fathers regarding this matter in Chapter III of the Schema:

Many of the Council Fathers deplored the fact that the Schema speaks very little about priests, their nature and mission. Such deficiency could lead us and all the priests to think that they were neglected by the Council.

Cardinal Bueno Y Monreal, Archbishop of Sevilla (Spain), remarked that nothing was said in the Council regarding the nature of priests, their mission and the mediatory function necessarily exercised by them, by the very reason of their priestly character. He added that such defects should be remedied so that the essential elements are not forgotten.²⁰

One of the important speeches made in the Council was that of Msgr. Renard, Bishop of Versailles (France), who said that the Schema spoke much on Bishops, on the Laity and on States of Perfection, which was good; but the few words said about priests were very short and it would appear that the priests were neglected by the Council, while chapters were dedicated to bishops, laity and religious. Such deficiency was felt by many priests and also by many bishops, who were intimately united with the priests. The priests, who are the living men of the Church, are Bishops' most beloved sons.²¹

Many other Fathers also requested a better and longer treatment of the question of priests in the Schema, for they are the "crown of bishops" and they "bear the burdens of the day" (Mt.29,12), and also wished the very nature and mission of priests to be clarified.²²

Speaking about the intrinsic relation between the order and mission, Bishop Doumith of Sarba (Lebanon), said that in the Early Church the bishops were consecrated for a particular church-mission. For the "mission is the reason of order and the order is the basis of mission."²³ This may be applied also to priesthood of priests and their mission. Priests, for their jurisdictional power and its exercise and for the exercise of a particular apostolate depend on the bishop, but the priestly grace precedes the jurisdiction given by the bishop, said Bishop Renard²⁴ Here we see the real nature and theology of priesthood as the Sacrament of Orders and the priestly mission as the exercise of this priesthood. This priestly office is to be exercised always in union with the bishop and brother priests, for the common good of the people and diocese.

Thus it was clear even from the first session of the Council that the Schema spoke very little about priests and consequently that priests were almost neglected. This is a great defect which cannot be in any way justified. The result was that the Fathers requested a better treatment of priesthood in the Schema.

b. Unity and Fraternity and Collegial Spirit among Bishops and Priests

About the unity, fraternity and collegial spirit that should exist among all Christians, but more especially among priests, and between priests and bishops, Cardinal Liénart, Bishop of Lille (France), said that the vital principle of organic unity of the multitude of Christian members, of offices, and charisms, is the grace of Christ and that its soul is the Spirit.²⁵

Quoting the words of St. John: "That you also may have fellowship with us and our fellowship is with the Father and with his son Jesus Christ" (I Jn. 1,3), Bishop Van Cauwelaert of Inongo (Zaire), said that all men are called to fraternal communion in God; and Christ by his sacrifice conquered all divisions. If the true face of Christian fraternity is not seen in the Church, our preaching will be in vain. He said that of the first Christians, we read that 'the multitude of those who believed were of one heart and one soul' (Act. 4,32). We can only preach about the necessity of membership of the Church for salvation, if there is in the Church, real unity and fraternity.²⁶

Speaking about the relationship between Bishops and the Pope, Bishop Gargitter of Bolzano (Italy), emphasized the primary importance of fraternal charity by which they are united with one another, and the charity which is the essential element in the governing of the Church, for all power is given for service. From this the 'Church of law' (*ecclesia juris*) is to be called 'Church of love' (*ecclesia caritatis*). This principle is also applicable to the priest-bishop relationship.²⁷

God, Christ and the Church are mysteries of faith and charity, to whom and to which everything should be ordained, said Bishop Barrachina Estevan of Orihuela-Alicante (Spain). Speaking about unity based on charity, he said that there is a social or juridical bond and also a mystical bond of grace and charity. The former is external and common to all societies which makes slaves. The latter bond, which is internal and a special one of the Church, makes people free. What is more important, according to St. Thomas Aquinas (in q.100.1.II), is that the law of the New Testament, which consists of all virtues, is the grace of Holy Spirit. This is the law given to Christians, the law of love. This bond of grace, love and charity is to be realized among all the members of the Church: between the Pope and the Bishops, among bishops themselves, between priests and bishops and among priests themselves.²⁸

With regard to the sacramental foundation of the union between bishops and priests, Archbishop Guerry of Cambrai (France), said that it is based on the Sacrament of Orders in which both bishop and priest participate.²⁹

Bishop Renard said that the ontological bond and the priestly 'esse' (entity) caused by the Sacrament of Orders which precedes jurisdiction, is the reason for unity between priests and bishops. "Actio sacerdotalis ac pastoralis sequitur esse et verum."³⁰ Speaking about the fraternal unity of the priest with the bishop, Msgr. Renard proposed an addition to n.12 of the Schema, that the priesthood of the second order is a participation in the priesthood of bishop, with whom and in whom he is ordained principally for the ministry of the Kingdom of God. Consequently, priests together with their bishop, having participated in the same grace and mission, are fraternally united in the same grace and mission, are fraternally united in the same priesthood and in such a way they should live their priesthood. He continued to insist that this union between priests and bishops is of great importance and the Council should not forget this vital question and should clarify this unity and thus should help them to live their priesthood in a holy manner for

"You are the salt of earth and if this salt has lost its taste, how shall its saltiness be restored" (Mt. 5, 13).³¹

Cardinal Tatsuo Doi of Tokio suggested that it is also useful to state that priests, according to the ancient tradition of the Church, constitute 'almost a senate of the bishop' (*quasi senatum episcopi*), and in such a way they are united with the bishop and among themselves by an intimate bond, for the good of the whole Church.³²

According to the observations of the Cardinal Feltin and other bishops of France, the ministerial priesthood really unites the bishops and priests, and the priests among themselves, in both pastoral and spiritual matters, in an intimate bond.³³

Due to the importance and the great need of unity between priests and diocesan bishops, it was also suggested that a special chapter be dedicated to this subject in the Schema, explaining the fundamental reasons for this unity.³⁴

Many of the Council Fathers requested a clear declaration on the real and historical relationship between bishops and priests, and the deep and intrinsic union between them. Also a further declaration was requested on priests as the co-workers (conservis) of bishops.³⁵

The Episcopal Conference of Germany and Austria suggested that, priests, who are the immediate co-operators with the bishops, participate in the sacred power of the bishops in a special manner; they therefore constitute a college, which is the senate of the bishop, for whose assistance they are ordained.³⁶

From all these above suggestions of the Council Fathers, we see the need of going deeper into the real theology of sacerdotal unity and fraternity. This is based on christian charity, and the Sacrament of Orders and the apostolic ministry, in which all participate. This fundamental reality of the one priesthood, and ministry and charity make the priests co-workers with the episcopal order in the pastoral and spiritual mission and unite them in a sacramental and intrinsic fellowship of priestly fraternal communion.

c. Authority and Obedience

Speaking about the nature of priestly obedience, Bishop Renard said that it is clear from the very nature of priesthood, both for bishops and for priests, that there is a need for prayer, pastoral action, fraternal love, priestly work (ministry), paternal love of bishops and filial obedience of priests. He said that what distinguishes the obedience of priests from that of the laity is that the priestly obedience does not have its origin in law, but in the very Sacrament of Orders.³⁷

According to Bishop Barrachina Estevan, the relation between authority and obedience, superior and inferior, and consequently, Bishops and priests, will not be perfect and ecclesiastical, unless it is mystical, i.e. based on grace and charity.³⁸

So the authority of bishops towards priests and faithful should be a sign of charity, a testimony of service and a proof of a devoted soul, so that they, the bishops, can sincerely and humbly say with Christ:

"I have come not to be served, but to serve" (Mt. 20,28).³⁹

From the above considerations of the speeches and observations of the Council Fathers on this first Schema on the Church, we find that most of

them wanted to have a better and deeper study of the nature and mission of priests.

Many Fathers earnestly requested the need of emphasizing the unity and fraternity that exist really and sacramentally among bishops and priests, and the need of giving a better theological and doctrinal explanation.

They explained the special nature and the sacramental quality of priestly obedience and the exercise of authority.

All these discussions gave the Fathers a consciousness of what unites the bishop and priests.⁴⁰

II. "Schema Constitutionis Dogmaticae De Ecclesia"

1. The Relationship between Priests and Bishops

After the first session of the Council, the Commission, according to the proposals of the Fathers and the written suggestions given by them, prepared the new Schema in four chapters. This was called "Schema Constitutionis Dogmaticae De Ecclesia."⁴¹ Chapter II of the Schema, n.15, which deals with Priests and Deacons (De Presbyteris et Diaconis), is the object of our particular analysis.⁴²

The first paragraph of n.15,⁴³ referring to the Council of Trent states that the "Hierarchy, instituted by divine ordination, consists of Bishops, Priests and Ministers."⁴⁴ With reference to 'Pontificale Romanum' the text says that the bishops confer grace on priests from the abundance of their paternal fulness.⁴⁵ The following sentence more or less describes the nature of priests: "although they do not have the fulness of the pontificate, they are true priests of second dignity and are prudent cooperators with the episcopal Order."⁴⁶ The latter two ideas are additions.

"The priests, in the offering of the sacrifice of the Mass, and in administering the sacraments, act in the person of Christ; they exhort the faithful to prayer, they teach them by the preaching of the Word of God and lead them to the perfect obedience of faith and love."⁴⁷ Here we see that the Schema speaks about the three offices of priests: of sanctifying, preaching and governing. In the care of souls, assigned to the priests by the bishop or Pope, the office of shepherding is exercised on behalf of the bishop or Pope ("cuius in pascendo grege eique inserviundo vices agunt"). Therefore they are not considered to be acting on behalf of Christ.

In the second paragraph of number 15,⁴⁸ the Constitution speaks about the intimate fraternal union between priests and bishop, referring to the writings of the early Fathers.⁴⁹ In the text we read that the priests receive their mission from Christ through the bishop.⁵⁰ and they participate in the office of bishop, and therefore have the great obligation of showing perfect charity towards the flock and of growing in sanctity.⁵¹ Here the Schema, quoting the exhortation of Priestly Ordination, says: "to know what you do and to imitate what you perform in the celebration of the mystery of the Lord and to learn to

offer oneself and to help one's brothers in the spiritual life, learning and works."⁵²

This second Schema prepared by the Commission after the first session of the Council, did not fully satisfy the Fathers, even though the Schema treated of priests, and of their nature and mission in a better and wider way than the first one.

2. The Speeches of the Fathers

The changes and the additions made in the new Schema on the Church did not satisfy the Fathers fully. Therefore, during the second session, they made certain observations regarding number 15 of the Schema concerning priests and deacons, which are the object of our special consideration.

a. Priest-Bishop Relationship

Compared with chapter II of the Schema, which deals with the place and function of the laity in the Church, paragraph n.15 on priests and deacons, is very short and poor, said Archbishop McCann of Cape-Town (S.Africa). The priestly office is of great importance in order that the Council may attain its pastoral aim. Priests who are the prudent cooperators with the episcopal Order, are more numerous than bishops. The bishops, though they are the principal pastors, depend on priests for the fulfillment of their three-fold pastoral ministry. Priests are the connecting link between the bishop and faithful. The renewal of the Church and the world can be brought about only by the priests, who visit the people, and therefore he said: "a house-going priest makes a church-going people."⁵³

Many bishops asked for a special section on priests, emphasizing the greatness and importance of their ministry.⁵⁴

About the need of saying more on priests in the Schema, Coadjutor-Bishop Anoveros Ataún of Cadiz (Spain), requested that the scriptural and traditional sources of priesthood be indicated and that the priesthood be referred not so much to the fulness of bishop, as to the priesthood of Christ.⁵⁵

In treating of priests in the Schema there is a great omission, said Archbishop Conway of Armagh (Ireland). The principal questions on priesthood are not considered. Therefore, he said, a better and more profound study should be made on priests, on their honourable dignity as true priests, mediators between God and men, chosen from among men and acting on behalf of men in relation to God and who, from God, through the Sacrament of Orders, receive that sublime power of offering the sacrifice of the Body and the Blood of our Lord, and of forgiving sins in the name and person of Christ. Today, when there is a crisis of vocations, it is of urgent need and great importance to the dignity of priests. Very often we hear that Vatican II, having treated in a special way the authority of the Pope, left out the bishops. In future we may hear that in Vatican II, bishops and the laity were well

spoken of, but priests were left out. So he insisted a new chapter on priesthood should be written.⁵⁶

Bishop Himmer of Tournai (Belgium) said that priests, by the power of ordination (*vi ipsius sacramenti*), are united to Christ and also to the bishops by an ontological consecration by God.⁵⁷

The Auxiliary Bishop Schick of Fulda (Germany) who spoke in the name of the Bishops of German-speaking countries and of the Episcopal Conference of Scandinavia, said, that if we consider the theological importance of the local churches and the difficulties priests have to face in the care of souls, we can see the need of a more profound exposition on priests in the Schema. The Schema has dedicated more than three hundred lines to bishops but less than twenty lines to priests. The three offices of the bishops, teaching, ruling and sanctifying, are exercised in practice by the priests in the Dioceses and in the parishes.⁵⁸

Bishop Beck, of Salford (England), in the name of the Episcopal Conferences of England and Wales said that the Council mentioned many things on priests and priesthood, but did not say in what the priesthood really consisted. He asked for a real definition of priesthood. About the doctrinal aspect of priesthood he suggested the following:- i. There is only one High Priest-Christ Jesus, called the eternal priest according to the order of Melchisedek; ii. The basis of his priesthood is the hypostatic union of God and man in Christ, who obtained redemption by his death on the cross; iii. Christ wanted that his priesthood and sacrifice should be continued among men in the Church by sharing it in different ways through the sacraments of Baptism, Confirmation and Orders; iv. Through the Sacrament of Orders, the priest participates in a special way in the priesthood of Christ and is called "alter Christus."⁵⁹

Cardinal Bea, questioning the phrase "Vices episcopi" wrote asking that if priests in the care of souls, act always and simply as "vices episcopi" are they then doing every thing in the 'name' of bishops? If so, what about the religious and the missionaries, who do not depend on bishops in all their actions? So he suggested that such an expression in the Schema is wrongly understood.⁶⁰

Auxiliary Bishop Oblak of Zadar (Jugoslavia) remarked that, even though priests do not have the power of governing without the deputation of bishop or Pope, they are not mere or simple vicars in the exercise of this power. They have received a radical mission (*radicalem missionem*) in their priestly ordination.⁶¹

The suggestions of Cardinal Bea and Bishop Oblak indicate that the priests exercise their pastoral ministry, (the care of souls, of teaching, sanctifying and shepherding), by the power (authority) of Christ, which they received from Christ in Ordination. This ministry, by its very nature, is to be exercised in communion with the bishop. Because of this Priesthood of Christ, in which both priests and bishops participate, they first of all represent and

act in the name of Christ and are also in communion with one another. Because of this communion with the bishop, the priests can also represent the bishop and can act in his name.

b. The Fraternal Unity and Collegial Communion between Bishop and Priests

Two important suggestions given by Archbishop McCann of Cape Town (S.Africa) are worth considering: 1. The priests should feel that they are united with one another in an intimate bond of charity in Christ. While much is said about the collegiality of bishops, we should not forget to give the same treatment to the question of the collegiality and fraternal unity of priests. It will be of great help to the church for evangelization, if the priests are united in one assembly. ii. The College of priests, united around the bishop as 'his crown', is also united with him in every local church, not by a mere external or juridical bond, but by the intimate bond of love and priestly labour and responsibility. Consequently, 'nothing without bishop' as was said by Ignatius of Antioch, should be 'vice versa', 'nothing without priests'⁶² Here the collegiality of priests is affirmed in every local church as they are united among themselves and with the bishop by an intimate bond of charity and priestly ministry. This is more intrinsic, pastoral and theological than extrinsic, juridical or canonical.

Bishop Elchinger of Strasbourg (France) viewed the college of priests under two aspects: There is effectively the college of priests in as far as the priests are the cooperators in the mission of the bishop, who gathers the faithful into one community in the local church, and where they accomplish the ministry in a communitarian way. On the other hand the priests by their Ordination are bound to the episcopal order, for they are the "prudent cooperators of episcopal order". The bishop at the same time avoided a kind of parallelism between the college of Bishops and that of priests; for a diocesan synod is not a Council, and the ministry of priests practically and administratively depends on the bishop.

Speaking about the unity of the three orders, the same bishop suggested that the organic character of priesthood, that exists in all the three degrees of Order, is an essential nature and that this will clarify the interconnection that exists internally among all the three grades of the Orders and thus the individualistic conception of priesthood can be avoided.⁶³

Since all the three grades of the Sacrament of Orders are essentially related to one another, there is an organic and essential unity among them. Therefore the priesthood of priests may not be considered in an individualistic way. A priest is not alone or separated. He is always related and united with other priests and with his bishop. Hence Bishop Gay of BasseTerre (Guadaloupe), spoke about the communitarian aspect of priesthood, as a sacramental body. He said that the presbyterate is a priestly body, has an organic character, is an order, a college and a senate.⁶⁴

Titularbishop Vuccino of Apro said that the priesthood of Christ is the ontological principle and fundamental source of unity, from which proceeds the mystical and social collegiality. Priestly ordination confers the power to offer the Eucharistic Sacrifice, which is the principle of unity, as the Apostle says: "Unus panis unum corpus", and according to Augustine, the sacrament of the Altar is "signum unitatis et vinculum caritatis."⁶⁵

As a consequence of this participation in the priestly Order, said Bishop Gúrpile Beope of Bilbao (Spain), the priests form one body with the bishop. The bishop is the efficacious sign of unity in each particular diocese. Therefore, there should be among priests and between priests and bishop, that collaboration in charity, which is the cause of unity.⁶⁶

Episcopacy and priesthood together with Diaconate make one Sacrament of Orders instituted by Christ, observed Bishop De Mello of Palmas (Brazil). Consequently, all those who participate in this Order are united one to another sacramentally in the unity of one Order.⁶⁷

Titularbishop Anoveros Ataún of Tabuda gave importance to the paternal nature of bishops, quoting the words "ideo pastor quia pater" from the Encyclical Letter "Sacerdotii nostri primordia" of Pope John XXIII. The Bishop said that love generates concord; and this relation of bishops to the college of priests unites them very intimately for the bishop is pastor because he is father.⁶⁸

Archbishop Margiotta of Brindisi (Italy), said that the office of the bishop 'ut munus patris' in relation to priests is to be stressed, so that the priests may feel more the unity with the bishop. Hence the bishop is considered as Pastor, Father and Perfector.⁶⁹

Archbishop Guerry of Cambrai (France) said that the dependence of priests on the bishop is not merely juridical, but vital and filial (vitalis et filialis) and the unity of priests around the bishop is based on the fulness of the priesthood which he possesses.⁷⁰

By the participation in the same priesthood and mission, priests together with the bishop constitute one 'presbyterium', in which all are called 'conpres-byteri', as was said by Cyprian and Augustine. The priests are not only sons and faithful ministers of the bishop, but are the council and senate of the bishop, according to the teachings of Ignatius of Antioch and Hippolytus Romanus. So this unity of the priestly body or college with the bishop, should be indicated in the Schema, said Bishop Renard.⁷¹ The Council should make clear the important value of the sacrament of Orders, affirming that the priesthood is the ministry of the Word and the Eucharist and that the bishop is father and 'perfector', both constituting the presbyterium in the unity of faith, love and labour. In such a way, if the priests live in fraternal unity and common joy, this will also increase the number of priests in the Church.⁷²

With regard to the practical aspect of priest-bishop relationship, Bishop Aguirre of San Isidro (Argentina), said that the real dignity and mission of the

body of priests (*Corpus presbyterorum*) in relation to the bishop should be clarified. For the priests, being the cooperators of the episcopal order, cannot co-operate unless they have an active part in the pastoral office of the bishop and therefore they are not simple and passive executors of the bishop's will. In order to have the true family spirit in the government of the diocese and for its better efficacy, the Council should restore the venerable tradition of the churches both of East and West, by instituting the Body or the College of priests.⁷³

Speaking about the unity in the particular (diocesan) church, Bishop Barrachina Eastevan of Orihuela-Alicante (Spain), said that the head of the diocesan church and the foundation of diocesan unity is the bishop. So the first duty of the bishop is to procure unity in the diocese. About the nature of the diocesan church, he said that the diocese is the image of the Universal Church, being the local realization of the Mystical Body of Christ. The one, holy, Catholic and apostolic church exists in every local church (diocese). All these characteristics of the Universal Church are also found in the local church. Many members are united into one body with one head, into one diocese with one bishop. The head cannot work alone without the cooperation of the members, so also the members cannot without the cooperation of the head. So if there is no unity and cooperation in the diocese, there is no life, no progress, spiritual or material. Hence this unity and cooperation between the bishop and the priests is absolutely necessary, and is a condition 'sine qua non' not only for the existence of every diocese, but also for that of priests and of bishops.⁷⁴

Expressing the ardent wish for the ontological or mystical bond, which unites the priests with the bishop, Bishop Fenocchio of Pontremoli (Italy), said that the union between the bishop and the priests has its origin in sacred Orders. This supernatural communion is the intimate and joyful reason for the priest's union with his bishop, from which follows his filial love, devotion, obedience and cooperation. This is also the basis of solid charity towards his 'confratres' in the priesthood. Thus through this union with the bishop they are united with the eternal high priest, Christ Jesus and with the Pope and the Church.⁷⁵

The observations of Bishop Guyot of Coutances (France), are of great importance. He said that the Church is the Sacrament of intimate union among men and between man and God. In this Church, the priesthood is the mystery of union and communion, because as Christ the mediator is one, so the priesthood of Christ is one. This unity of ministerial priesthood has its origin in the sacrament of Orders, which consists in three grades, but is one sacrament.

Christ, after instituting the Eucharist, which is the sacrament of unity, recommended to the Apostles fraternal love, that they be united in action, as they were united in the priesthood. This unity is preserved and the priesthood is continued for ever in the Church by the imposition of hands.

The particular church-the diocese-where the one bishop is the head around whom all the priests, by their intimate union, constitute a harmonious assembly, is called by Ignatius of Antioch: 'venerabile presbyterium.'⁷⁶

About the usefulness and the effect of this unity among priests and bishops, Bishop Guyot said that it is of great importance in the pastoral life: "Ubi pastores unum sunt, ibi grex unus erit". To solve the increasing feeling of solitude among priests, they should meet together frequently for common discussion about pastoral activities, and common prayer, for "ubi caritas et amor, ibi Deus est". This real union of catholic priests with the bishop will foster ecumenism, the propagation of the faith and missionary action. The Lord prayed: "That all may be one, as You Father in me and I in You, that these also may be one in us that the world may believe that you sent me" (Jn.17,21). Priests being cooperators of the episcopal Order, participate in the mission of bishops in the Universal Church, and are also solicitous for the good of the Universal Church.⁷⁷

Bishop Kérautret, Coadjutor of Angoulême (France), in the name of the bishops of France, said that priests are not mere servants but friends, as Christ said: "I do not call you servants, but friends" (Jn.15,15); and so this relationship is expressed in the language of charity. Both have the duty and right to put into practice this mutual relationship. The Bishop as father, should act paternally, and priests should respect him with due confidence and sincerity. The bishop as president of the assembly, should consider the priests as true cooperators and friends in the diocesan pastoral activities. All the priests should feel that, by faithfully fulfilling their own priestly ministry, they are united with the bishop for the good of the whole diocese.⁷⁸

The relationship among the priests themselves should be a fraternal one. Therefore they should offer mutual assistance. They should help those who are in physical or material difficulties and should offer generous pastoral assistance when needed and should create a kind of brotherly equality in honour and dignity - so as to say: "Sumus Fratres; Nobis satis sit sacerdotes esse."⁷⁹

It is also important that we note here the observations of some of the Fathers with regard to the text: "in quos gratiam de suae paternae plenitudinis abundantia transfundunt".

Bishop De La Chanonie of Clermont (France), said that this text should be eliminated because it would give the wrong impression that the ordaining bishop confers the grace from the abundance of his own fulness, and not from the abundance of the fulness of Christ.⁸⁰ Bishop Jiménez, Auxiliary Bishop of Caracas (Venezuela), said the sentence: 'in quos de sua ... transfundunt', was not correct, because it is Christ who gives grace from His own fulness, and not the bishop from his fulness.⁸¹ The Auxiliary Bishop Muldoon of Sydney (Australia) agreed that the sentence was not theologically correct, because the minister of this sacrament is an instrument of God and an instrumental cause cannot become the principal cause.⁸² Auxiliary

Bishop Oblak said that the sacraments are effective 'ex opere operato', and the minister does not confer his grace, but Christ gives His grace. Therefore the sentence is dogmatically not true.⁸³ So in order to avoid misunderstanding, Bishop Simons of Indore (India), suggested that the text should be changed to: "in quos gratiam Christi de suae paternae potestatis plenitudine transfundunt."⁸⁴ The grace of priestly order, given to priests, is not the grace of the paternal plenitude of the ordaining bishop, but of God (Christ) and the bishop is only the instrument of transmitting this grace.⁸⁵ Even though the text has its reference to the Old Testament (Num.11, 16-17), the reasons given by Bishop Tabera Araoz of Albacete (Spain), are important, because of the difference between the priesthood of Aaron in the Old Testament and that of Christ in the New Testament. Aaron's priesthood is given from the paternal fullness of his own proper priesthood - "Jure haereditatis", but Christ's priesthood in the New Testament is given not from the abundance of the paternal fullness of the bishop, but from the fullness of the grace of Christ - the eternal High Priest.⁸⁶

c. Authority of Bishops and Obedience of Priests

Speaking about authority and obedience in the Church, especially among bishops and priests the observations made by Bishop Barrachina Estevan are worth considering. He said that the proper function of authority is to unite and govern the members of the society in order to attain a certain end and the end (aim) of the Church is grace and charity. So the ecclesiastical authority should be based on love.

The exercise of authority and practice of obedience should be based on three reasons:

- i. - Divine reason: All authority comes from God; the bishops have received this authority and this is to be exercised in a way worthy of God. The subjects acknowledging this authority, should obey him.
- ii. - Ecclesial reason: The Church being the mystical Body, all the members and the head should tend to the good of the whole organism, the body. Since this good (end) is charity, this charity should be the reason for governing and for obeying.
- iii. - Social reason: The Church is a society, and all societies have authority and obedience for their common good. So also the Church, being the society of the people of God, has a social aspect, and authority and obedience are exercised based on love.⁸⁷ The bishop's authority and priest's obedience have a sacramental origin and hence are supernatural.

d. Unity and Distinction between Episcopate and Presbyterate

Regarding the sacramental character of the Episcopate, its superiority over the priesthood (of priests) and the difference between the episcopate and the priesthood, there were different opinions among the Fathers. Though this does not touch our subject directly, a general examination on what the Fathers said about this will be useful because of the consequences of the mutual relationship between priests and bishop and also of fostering of their spirituality. The Council did not want to define the difference between the episcopate and presbyterate. Archbishop Garcia y Garcia De Castro of Granada (Spain), said that the statement "Bishop, by the virtue of the sacrament, is superior to priests", is contrary to the common position held in the Middle Ages, when the bishop was considered superior to priests only in jurisdictional power and that many of the present theologians agree on this. This will explain also the reason why the Popes could grant to priests the power of ordaining. The dignity and greatness of bishops, as successors of the Apostles, do not require the sacramental character of episcopate.⁸⁸ He also suggested that the text: "Ipsi (episcopi) sunt ministri sacrae ordinationis et ministri ordinarii confirmationis", would exclude the fact that the priests are the extraordinary ministers of the sacrament of Orders. So he proposed that the text be changed to: "Ipsi sunt ministri ordinarii sacrae ordinationis et confirmationis."⁸⁹

According to the opinion of Archbishop Vuccino of Apro, the episcopal ordination does not confer a new or a second sacramental character, but what was virtually and potentially contained in the sacerdotal character, has only been actualized by the episcopal consecration.⁹⁰ In agreement with this, Bishop De Mello of Palmas (Brazil), said that priests have received in ordination all the sacerdotal powers in potency; for example, the power of confirming, even if this is not explicitly said in the words of ordination. So the Bishop or the Pope can delegate the priests to confer ordination and this will be valid; because what was in potency, is here and now realized or actualized.⁹¹

Bishop Adam of Sion (Switzerland), analysed the subject by saying that neither from Tradition nor from Sacred Scripture, nor from the Testimony of the Fathers, nor from the Magisterium of the Church, nor from Liturgy, can we clearly affirm the real sacramental character of Episcopacy. St. Thomas Aquinas denied the Sacramentality of the episcopacy and many other theologians are still in doubt.⁹² The Bishop-elect of a diocese enjoys the jurisdictional power of the Diocese even before his consecration. Thus Bishop Adam said that it would be better that the Council refrain from defining dogmatically the sacramentality of the Episcopacy.⁹³

He continues to consider many difficulties and problems, pro and contra, about the sacramental nature of Episcopacy. The difficulties occur from the practice of both Roman and Oriental Churches, which reordained priests who were once ordained by heretic bishops or by non-catholic bishops; and also from the fact that the Popes have given power of ordination to priests.

In what consists the specific nature of the Episcopal Ordination? Is it the power of Order or of jurisdiction? Not of Order, said he, because as we have seen simple priests can ordain by the delegation of the Pope. And not of jurisdiction because the Bishop-elect has the full jurisdictional power in the Diocese and also in Ecumenical Councils. For many centuries the Occidental Church had not considered Episcopacy to be a sacrament. He, therefore, concludes that the bishops by the reason of episcopal consecration precede the priests, but this does not mean that it is a sacrament. According to the opinion of some theologians, the priests may radically (in potentia) possess that which in episcopal consecration becomes fully actualized and exercised.⁹⁴

Bishop De Mello of Palmas said that Episcopacy is a sacrament, which makes one a successor of the Apostles and this in itself, without other grades, has the fulness of priesthood. This would mean that even without the priestly ordination, one can be ordained bishop by episcopal consecration and this was what happened in the cases of Paul, Barnabas, Timothy, Titus, etc.⁹⁵

On the other hand, from all the liturgical documents of the first century onwards, says Bishop Klepacz of Łódz (Poland), the rite of episcopal consecration was considered as a sacrament and was, therefore, given even to those who were not yet priests. So it is a real sacrament.⁹⁶ He also said that historically it seems that the bishops were never consecrated by priests. St. John Chrysostom said that "Presbyteri Episcopum non ordinassent,"⁹⁷ because "nemo dat quod non habet". Three Popes have given the faculty to priests to ordain priests and deacons only, but not bishops. This would mean that the episcopal ordination is superior to priesthood, and has a special power of sanctification, which the priests do not possess. Only bishops, therefore, can ordain bishops, for only they can give what they have. So in short, the priests have the radical power to confer priestly ordination, which for certain reasons the Church does not allow now a days and only the bishops have the power to ordain bishops. And this may be the reason for and meaning of the superiority of bishops.⁹⁸

Archbishop Garcia De Castro in his written observations regarding the problem of the sacramentality of episcopacy, gave the names of those who denied the sacramentality. Pope Benedict XIV in his Epistle "In postremo", 20th October 1756 wrote: "nemo prohibeat disceptare num episcopatus sit ordo a presbyteratu distinctus". Thus he gave freedom to study the matter further.

We cannot say that the problem was solved or that this freedom was denied by Pope Pius XII through his Apostolic Constitution: "Sacramentum Ordinis", of 30th November 1947; because the aim of the Constitution was not to solve this controversy, but to decide about the essential matter and form of the sacrament of Orders.⁹⁹ Archbishop Garcia De Castro said that there was no urgency for the Council just then, that this controversy should be solved. The dignity and the greatness of the bishop consist in the fact that they are the successors of the Apostles, which can be explained in

different ways, either through jurisdiction or by the Apostolic power given by the Successor of Peter, or by Christ through the rite of episcopal consecration. For this, a sacramental superiority or a sacrament of episcopate is not needed. As the Pope is the successor of Peter (and he becomes the successor of Peter not by any special sacramental consecration); he is superior to all bishops and at the same time is sacramentally equal to them.¹⁰⁰

As we have seen, there were differences of opinion among the Council Fathers, regarding the Sacramentality of Episcopate, the difference between Episcopate and Presbyterate, the origin of Episcopate and the ministers of sacred Orders. But the Council, because of the request of most of the Council Fathers, affirmed the Sacramentality of Episcopate.¹⁰¹

With regard to the question of the minister of Episcopal Ordination, the Council affirmed: "It is of the bishops (It pertains to the bishops) to admit the newly elected members into the episcopal body by means of the Sacrament of Orders."¹⁰² Thus the Council prudently did not make any exclusive statement with regard to the ministers of episcopal ordination.

The Council also spoke in the same way about the minister of Sacred Orders, especially of the sacrament of priesthood (presbyterate). "They (bishops) are the original ministers of Confirmation, dispensers of Sacred Orders"¹⁰³ Here also the Council did not enter directly into the problematic question of priests' power to confer ordination.¹⁰⁴

From these speeches and proposals of the Fathers on the revised Schema on the Church, it is clear that many of them were not yet fully satisfied with the treatment of the matter on priests, and their relation with other priests and with bishops. Therefore they requested that the matter be treated again in a more worthy manner.

The Fathers insisted on the theological and sacramental basis and the pastoral need and importance, of unity and fraternity among priests and between priests and bishop. Consequently, they expressed their desire to institute the "College" of priests.

The divine, ecclesial and the social aspect and nature of authority and obedience in the Church was clarified in the speeches of the Fathers.

Many of them discussed the question of the sacramentality of Episcopacy and its power and superiority in relation to the Order of Priesthood.

III. The Schema Constitutionis De Ecclesia

Various Dimensions of Priests' Relations to Others

According to the observations and speeches made by the Council Fathers, 'Schema Constitutionis Dogmaticae De Ecclesia', was revised and the Commission prepared a new schema: "Schema Constitutionis De Ecclesia", in eight chapters.¹⁰⁵ Number 28 of Chapter III of the Schema treats of Priests and their relation to Christ, to Bishops, to priests and to christian

people (*De Presbyteris eorumque relatione ad Christum, ad Episcopos, ad presbyterium et populum christianum*).¹⁰⁶ As requested by the Fathers, this new paragraph n.28 (once n.15), on priests, was amplified because of its importance, giving a more profound exposition with a dogmatic and theological basis.¹⁰⁷ In order to have a more logical order and continuation, the treatise on priests and deacons was placed after the explanation of the doctrine of Episcopacy.¹⁰⁸ Thus the matter was treated in the following order: a - Introduction; b - The relation between priests and Christ; c - The relation between priests and Bishop; d - the relation among priests themselves; e - The relation of priests to the faithful; f - Conclusion.¹⁰⁹ In the following pages we will analyse this part by part.

a. Introduction

"The sacred power of order and jurisdiction, remaining in the Bishop, from the mission of Christ, is given legitimately to subjects in different grades in the Church. Thus this divinely instituted ecclesiastical ministry is exercised in different grades by those who are called already from ancient times, bishops, priests and deacons."¹¹⁰

This means that the sacred power, which is that of order and jurisdiction, is received from Christ by the bishops, and is given to and is exercised in different grades, by bishops, priests and deacons, as was said by the Council of Trent.¹¹¹ The former text: "Hierarchy, instituted by divine ordination, consists of bishops, priests and ministers" was removed because the Hierarchy can be considered as of order and of jurisdiction and because with regard to the latter, there is a distinction between that of Pope and bishops.¹¹² The new text does not want to enter into the question of the historical origin nor of the precise meaning of the terms of priests, deacons and other ministers used in the New Testament.¹¹³ but says only that the ecclesiastical ministry, is divinely instituted and is exercised in different grades.

The reference to the Council of Trent speaks about the existence of a hierarchy in the Church, instituted by divine ordination, which consists of bishops, presbyters and ministers.¹¹⁴ By using the term 'divine ordination' the Council of Trent did not accept other terms as: 'Institutio mediata' or 'immediata divina', or 'Institutio mediata' or 'immediata ecclesiastica', or 'Institutio divina' or 'Institutio specialis divina' etc. Thus Trent left the question unsolved, without clarifying the specific nature and the how of divine ordination; and also the question of in what consists the superiority of the order of bishops.¹¹⁵

b. The Relations between Priests and Christ

Here the Schema, speaking about the relation of priests to Christ, says that, the priests, although they do not have the summit of pontificate and depend on bishops for priestly power and also for the power of government, are subordinated to the bishop.¹¹⁶ They, by the virtue of the Sacrament of Orders, are true priests of the New Testament according to the image of

Christ, the eternal high Priest, and are consecrated for divine Worship and ordained for divine ministry. Thus the direct relation of priests to Christ and also to his ministry is expressed.¹¹⁷

The words "secundae dignitatis" used in the former Schema and also found in the Preface of the Priestly Ordination rite, were avoided at the request of the Fathers, because, according to Bishop Añoveros Ataún of Cadiz (Spain), even though priests are inferior to bishops, they are not mere delegates. They have their own proper power received from God through the Sacrament of Orders. Thus would be avoided a low estimation of priestly dignity by the faithful and who would esteem more the sacramental power of priests in the consecration of the Body and Blood of Christ, for which the priests depend only on God (see St. Thomas A., De Ordine, q.40, a.4).¹¹⁸ Auxiliary Bishop E.Schick of Fulda (Germany), said that the term "secundae dignitatis" would, when it is translated into other vernacular languages, give a sense of inferiority (despectum) to the priesthood.¹¹⁹

Whatever be the origin and the meaning of the word 'Priest' (Sacerdos, Hiericus), he is the one who offers sacrifice: 'sacerdotis est sacrificia offerre'. This sacrifice in the New Testament is understood always as the Eucharist. The 'Presbyters', as rectors of the community, are also rectors of the Eucharist.¹²⁰ In the New Testament the function of worship (sacerdos) and that of rector of community (presbyter) are mutually connected. Consequently, in the priesthood of the New Testament, both the office of Worship and that of government (rector) are united to each other, in varying degrees.¹²¹

Referring to the words of the Council of Trent and to the Encyclical letter 'Mediator Dei' of Pius XII.¹²² the Schema says that the priestly office, especially in the Eucharistic worship, is exercised in the person of Christ: 'in persona Christi', as head of all the members. Thus the priests represent and apply the same sacrifice of Christ on the cross, in the Eucharist.¹²³ They, in exercising the authority of pastor and head, gather the members of God's family together into fraternal unity, leading them to God the Father through Christ in the Spirit.¹²⁴

The Schema continues to speak about the priests' participation in the office of Christ as Mediator, by preaching the Word of God, administering the Sacraments, offering the prayers of the people of God, believing what is read in the law of the Lord, teaching what is believed and imitating what is taught.¹²⁵ United with the bishop, they represent him in every parish and they become the centre of unity of it and the parish in its own way, represents the Church Universal.¹²⁶

Priests by the Sacrament of Orders, have been configured to Christ, by a special spiritual character, so that they can act in the name and in the person of Christ, the Priest, Mediator, Teacher, Head and Pastor. In all these aspects, the priests are united with Christ in a special and personal way.

c. The Relations between Priests and Bishops

In accordance with the desires of the Fathers, the text "in quos gratiam de suae paternae plenitudinis abundantia transfundunt" found in the previous Schema was eliminated, in order to avoid all misunderstandings and to show that the Priesthood of Christ is the unique source of the priesthood of bishops and priests.¹²⁷

The priests, being prudent cooperators of the episcopal order and its complement and organ, constitute with the bishop, one 'Presbyterium'. This is clearly seen in New Testament times and is also evident from the writings of the early Christian Fathers. In the New Testament the word 'Presbyter' is used more in the plural form, denoting those who constitute an assembly (coetum) around the bishop. The fathers in their writings used the terms like "senate" of God, "council" of Apostles, "conpresbyteris suis", etc.¹²⁸ Also during the Apostolic times, we see that the priestly office is exercised in a collegial way, bishop, priests and deacons acting together.¹²⁹ Thus the unity and collaboration between bishop and priests, and the spirit of fraternity in one "Presbyterium" was always existed in the Church.¹³⁰

The Schema spoke about the exercise of priestly mission in local churches, which in their own way are the images of the episcopal church, thus laying down the basis for parishes. Priests, participating in the office of the bishop and in his solicitude for the people, make him present (represent) in a certain sense in local churches. They, under the authority of the bishop, though not properly in the name of the bishop, sanctify and govern the people entrusted to them for the good of the Diocese and of the Universal Church. Thus the priests also have the solicitude for the Universal Church.¹³¹

Because of their participation in the priesthood and mission, the priests should acknowledge the bishop as their father and obey him, and the bishop will consider them as sons and friends, just as Christ called his Apostles not servants but friends (Jn. 15, 15).¹³² Here we note that Christ has not called Himself 'father' and the Apostles 'sons', but 'friends'. We will see in this book (Chapter III) that the word 'sons' used for priests, has been changed to 'brothers' in "Presbyterorum Ordinis". The same idea is also valid for religious priests, because of their priesthood and ministry. The Schema does not deal with the juridical aspects of the 'exemptions' (De exemptione) of religious.¹³³

Thus the Schema speaks of various aspects of the unity between the bishops and priests. All this points out to the sacramental and pastoral, ontological and ministerial aspects of their priestly unity.

d. The Relations among Priests themselves

By virtue of the same sacerdotal ordination and mission, all priests are united with one another in intimate fraternity. This is spontaneously and willingly expressed in mutual help, both spiritual and material, pastoral and personal, in communion of life, labour and in charity.¹³⁴ The priestly union and fraternity is sacramental and therefore sacerdotal, is supernatural and there-

fore spiritual, not merely by extrinsic but intrinsic and intimate. This is to be lived and exercised in all the activities of priestly life by mutual help, leading a life of priestly communion and sacramental brotherhood.

e. The Relations between Priests and the Faithful

Priests should have paternal care for the faithful who have been spiritually born in baptism and faith. As good shepherds they should have pastoral solicitude for all people.¹³⁵

f. Conclusion

As a conclusion to number 28, the Schema says that, today when the whole world is tending towards a civil, economic and social unity, it is essential that priests are united among themselves and with the bishops and the Pope, thus leading the whole human race to the perfect unity of the family of God.¹³⁶

In short the whole of number 28 of the Schema is very important for priests, because of its doctrinal, (theological), pastoral and spiritual wealth.¹³⁷

IV. Final modifications

We will now consider the final changes (modi)¹³⁸ proposed by the Fathers and accepted by the Commission, with regard to n.28 of the Schema.

Three Fathers requested that it be clearly stated at the beginning, that the priesthood of priests is derived from the Priesthood of Christ and also that there should be a clear statement regarding its intrinsic apostolic and missionary character. Their proposals were accepted and the Commission modified the text in the following way:

“Christus, quem Pater sanctificavit et misit in mundum (Jo.10,36), consecrationis missionisque suae per Apostolos suos, eorum successores, videlicet Episcopos, participes effecit, qui munus ministerii sui, vario gradu variis subjectis in Ecclesia legitime tradiderunt.”¹³⁹

The other phrase in the text: “Sic ministerium ... vocantur”, was retained because it treats of different orders, with which the chapter ‘on the Hierarchical constitution of the Church’ deals.¹⁴⁰

One of the Fathers proposed that: “plenitudinem Sacramenti Ordinis” be used instead of “Pontificatus apicem”. Three other Fathers suggested that after “presbyteri”, the text “cum Episcopis sacerdotali honore conjuncti” (cf. Cypr. Ep.61,3: Hartel p.696) be added. The text “Pontificatus apicem” was taken from the Letter of Pope Innocent I to Decentius (cf. Denz.98, 215), so, that was not changed. The other text: “Cum Episcopis ... conjuncti” was added to the Schema.¹⁴¹

Some of the Fathers requested that the words: “legitime exercenda” should be added after “In potestate sua ...”, because in the reason (aspect) of order, the power is immediately related to Christ. The Commission ac-

cepted the word: 'exercenda' but rejected the word: 'legitimé', because it would complicate the matter.¹⁴²

Another suggestion was to add after the words: 'veri sunt ...', the following words: 'in sacerdotio Novi Testamenti Apostolorum successores' in reference to the Council of Trent (Denz.938, 949, 957). But the Commission did not accept this because all priests participate in the mission of bishops, as successors of the Apostles, though not directly designated as successors of the Apostles; and the texts here do not treat of the successors of the Apostles in priesthood, but of priests of the New Testament who, by the power of ordination, have the power to consecrate, to offer and to minister the Body and Blood of Christ and also to forgive sins.¹⁴³ So priests are not called successors of the Apostles directly. But this does not mean that they do not have any relation to the Apostles, through bishops who are the successors of Apostles, and whose collaborators the priests are. By priestly ordination, priests are sacramentally united with the bishops participating in their universal, apostolic and missionary office.¹⁴⁴

Many Fathers asked that the three offices of the priest, preaching the Word of God, shepherding the flock of the Lord, and sanctifying the people by the celebration of the sacraments, be clearly stated in the Schema. The Commission accepted this suggestion and proposed that it be put in the following way:

"Presbyteri, quamvis pontificatus apicem non habeant, et in exercenda sua potestate ab Episcopis pendeant, cum eis tamen sacerdotali honore conjuncti sunt, et vi sacramenti Ordinis ... ad Evangelium praedicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur, ut veri sacerdotes Novi Testamenti."¹⁴⁵

Three Fathers proposed that the order of the text be changed in such a way that the activity of preaching precede that of sanctifying and after the word 'Eucharistico cultu' the word 'vel synaxi' be added; and after 'mysterium proclamantes', 'vota fidelium sacrificio ipsorum Capitis conjungunt' also be added. The Commission accepted the proposals and modified the text in this way:

"Muneris unici Mediatoris Christi (1 Tim. 2,5) participes in suo gradu ministeri, omnibus verbum divinum annuntiant. Suum vero munus sacrum maxime exercent in Eucharistico cultu vel synaxi, qua in persona Christi agentes Eiusque mysterium proclamantes, vota fidelium sacrificio Capitis ipsorum conjungunt, et unicum sacrificium Novi Testamenti, Christi scilicet Sese Patri immaculatam hostiam semel offerentes (cfr. Hebr. 9, 14-28), in sacrificio Missae usque ad adventum Domini (cfr. 1 Cor. 11, 26) repraesentant et applicant."¹⁴⁶

One of the Fathers had requested that the words: "mystice renovant" be also added in between "repraesentant" and "et applicant", because in many documents of the Church we find that text. But the Commission did

not accept this suggestion and said that "repraesentare" signifies also "praesens reddere."¹⁴⁷

We may note also that in Col. 1,15, St. Paul says about Christ: "He is the image of the invisible God". This 'image' is not mere 'image' without any reality as a photograph but contains the divine reality. This can be also applied in a similar way to priests, who are ordained in the image of Christ, the eternal high Priest.

In the document of the Synod of Bishops on Ministerial Priesthood we read: "By celebrating the Eucharist, priests (priestly ministry) make Christ, the head of the community, present ... Priests make Christ, sacramentally present among his brothers and sisters, in both their personal and social lives."¹⁴⁸

All these texts show the different densities (ways or degrees) of Christ's presence, which are signified by the word "repraesentare".

Some of the Fathers proposed an inter-change of the sentences for more clarity and order. The Commission accepted this proposal. According to the request of one Father "complementum", was changed into "adjutorium."¹⁴⁹

Some other Fathers proposed "unum presbyterium sub et cum Episcopo, Patre suo, constituunt"; others said: "cum episcopo diocesano"; and others "cum Episcopo proprio". The Commission said 'unum presbyterium cum suo Episcopo constituunt.'¹⁵⁰ This would avoid the misunderstanding of the term 'sub' and the bishop as father (patre suo) whether diocesan or the proper bishop. The term 'suo' is applicable to the proper and diocesan bishop.

Many Fathers (in p.73,1.35) proposed: "filialem oboedientiam et reverentiam, una cum exhibitione consilii et operis praestent". The Commission added only "reverenter oboediant."¹⁵¹ Priestly obedience is not simply filial obedience because the bishop-priest relationship is not a natural father-son relationship, but a sacramental and supernatural one.

One Father proposed (in p.73,1.36-37): "Episcopus vero sacerdotes suos ut filios et amicos et consiliarios habeat". The Commission said that this cannot be correctly said to all priests, and added after the word "sacerdotes" "cooperatores suos."¹⁵² For all priests by the very reason (fact) that they are priests through the Sacrament of Orders, become cooperators of the bishop in his sacerdotal ministry.

As a solution to the different proposals of the Fathers about the relation of Religious priests to the Episcopal body the Commission added:

"Omnes sacerdotes tum diocesani tum religiosi."¹⁵³

Instead of "ministri ecclesiastici" which seems to be a very poor expression according to the opinion of one Father, the Commission inserted the words: "faciem ministerii vere sacerdotalis et pastoralis."¹⁵⁴

Finally the Fathers requested that the word: "sub ministerio" be changed into "sub auctoritate". The Commission said: "sub ductu."¹⁵⁵

After all these changes and modifications, the final text was approved and promulgated. These final modifications made in the Schema have given more clarifications and deeper understanding of the mutual relations between the bishops and priests, and among priests themselves. There is the essential unity in one and the same priesthood and mission, and there is the difference in grade. Hence there is the hierarchical communion between the bishops and priests and as a consequence mutual dependence in the exercise of their ministry.

Footnotes:-

1. Cf. John XXIII, Motu proprio: "Superno Dei nutu", AAS 52 (1960), pp.433-437.
2. Cf. U. Betti, "Cronistoria della Costituzione", in *Barauna*, pp.132-133.
3. "Schema de Ecclesia": Chapter I: De Ecclesiae Militantis Natura. II: De membris Ecclesiae militantis eiusdemque necessitate ad salutem. Ch.III: De episcopatu ut supremo gradu sacramenti ordinis et de sacerdotio. IV: De episcopis residentialibus. V: De statibus evangelicae acquirendae perfectionis. VI: De laicis. VII: De ecclesiae magisterio. VIII: De auctoritate et oboedientia in ecclesia. IX: De relationibus inter ecclesiam et statum. X: De necessitate ecclesiae annuntiandi evangelium omnibus gentibus et ubique terrarum. XI: De Oecumenismo", *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, (This is hereafter cited as *Asscovs*), I,4 (1971), pp.12-121.
4. Cf. *Ibid.*, pp.126-601; *Caprile*, Vol.II (Roma, 1968), pp.239-256.
5. "Schema Constitutionis Dogmaticae de Ecclesia (sub secreto): I. De Ecclesiae Mysterio. II. De Constitutione Hierarchica Ecclesiae et in specie, de Episcopatu. III. De Populo Dei et speciatim de Laicis. IV. De Vocatione ad sanctitatem in Ecclesia", *Asscovs*, II, 1 (1971), pp.215-336.
6. Cf. *Ibid.*, II, 1,2,3,4.
7. "Schema Constitutionis de Ecclesia: I. De Ecclesiae mysterio. II. De populo Dei. III. De Constitutione hierarchica Ecclesiae et in specie de episcopatu. IV. De Laicis. V. De universali vocatione ad sanctitatem in Ecclesia. VI. De Religiosis. VII. De indole eschatologica vocationis nostrae ac nostra unione cum Ecclesia caelesti. VIII. De beata Maria Virgine Deipara in mysterio Christi et Ecclesiae", *Asscovs*, III, 1, (1973), pp.158-166.
8. Cf. *Asscovs*, III, 1, pp.156-544.
9. Cf. *Ibid.*, III, 8, pp.779-836; U.Betti, "Cronistoria della Costituzione", in: *Barauna*, p.153.
10. Cf. Appendix I, p.21
11. Cf. *Ibid.*
12. "11. (Episcopatus ut Sacramentum). Apostolus et Pontifex confessionis nostrae, Jesus (cf. Hebr. 3,1), Pastor et Episcopus animarum nostrarum (1 Pt. 2,25), potestatem authentice docendi et gubernandi in Ecclesia ita instituit ut natura sua arcto vinculo conjungeretur cum potestate sanctificandi quae in Sacramento Ordinis confertur. Episcopus ergo, procul dubio, ad Sacramentum Ordinis pertinet, atque est praecellenti gradu sacerdotium, quod nimirum et voce sanctorum Patrum et rituali Ecclesiae consuetudine summum sacerdotium sacri ministerii summa nuncupatur. Immo quia ex Traditione quae praesertim liturgicis ritibus et Ecclesiae tum Orientis tum Occidentis usu innotescit, perspicuum est manuum impositione et verbis consecrationis

- episcopalis gratiam Spiritu Sancti conferri, dubitare nemo debet Episcopatum esse vere et proprie gradum supremum Sacramenti Ordinis. Praeterea Episcopus consecratus ita character sacramentali ordinis ornatur, ut numquam simplex sacerdos vel laicus rursus fieri, vel ministros Ecclesiae ordinandi amittere possit. Proinde Sancta Synodus declarat Episcopus, etiam sola vi Sacramenti suscepti, presbyteris, in hierarchia nempe Ordinis, superiores esse”, *Asscovs*, I, 4, p.23.
13. L. G. n.26 affirms that the bishop, in contrast to the priest, is ‘distinguished by the fulness of the sacrament of Orders’, which expresses itself in the threefold office of teaching, sanctifying and governing; all the three offices are seen in their unity. Cf. A. Grillmeier, “The Hierarchical structure of the Church, with special reference to the Episcopate”, in: *CDV* Vol.I, (New York, 1967), p.221. “Per la valorizzazione della consacrazione episcopale, pienezza del sacramento dell’ordine, essa fonda la nuova ecclesologia del collegio dei vescovi, che nella comunione gerarchica, ricevono nella consacrazione i ‘tria munera’, Cf. C. Moeller, “Il fermento delle idee nella elaborazione della Costituzione”, in: *Barauna*, pp.187-188.
 14. Here the n.4 of the Schema affirms that Episcopal consecration is given to those who were not even priests: “Certum et saepe datam esse consecrationem episcopalem subjecto qui nondum erat sacerdos”. Cf. Gregor.Nazi., *Orat.* 18,33, PG 35, 1027-1030; Jo. Chrysostom, *De Beato Philogonio*, Hom. 6,2, PG 48, 751; Augustinus, *Epist.* 209, PL 33, 953s; *Liber Pontificalis*, (ed. Duchesne), I, 209; Cf.M. Andrieu, *Les Ordines Romani du Haut moyen-Age*, III, (Louvain, 1951), p.572s., pp.608, 610. Cf. also *Asscovs*, I,4, p.24.
 15. Here the Schema refers to the Popes who always affirmed Episcopacy as a Sacrament: “Hoc etiam apparet ex modo loquendi Romanorum Pontificum: v.g. Leo XIII, *Ep. Apostolicae curae*: I.C. pp.199-200; Pius XII, *Const. Apost. Sacramentum Ordinis*, 30 Nov. 1947: AAS 40 (1948) pp.5-7; Joannes XXIII, *Allocutio*, 8 Maii 1960: AAS 52 (1960) p.466: “consecratio episcopalis transmittit et characterem episcopalem et gratiam”, *Asscovs*, I, 4, p.24.
 16. “(De Presbyteris). Presbyteri, qui ab Episcopis ad ipsorum societatis et operis adjumentum ordinantur, et in quos veluti paternae plenitudinis abundantia transfunditur, licet Pontificatus apicem non habeant, tamen sacramento recepto veri sunt sacerdotes. In sacrificio Missae offerendo et sacramentis administrando et ipsi in persona Christi agunt. Nullam tamen obtinent jurisdictionem vel curam animarum nisi, directe vel indirecte, ex collatione Romani Pontificis vel Episcopi competentis a quo ut cooperatores assumuntur, et cuius in pascendo grege vices agunt”, *Ibid.*, p.23.
 17. Here the Schema makes reference to the Pont. Romanum: “De Ordinatione Presbyteris”. “Imago desumitur ex Aaron et filiis ejus, quae imago invenitur etiam in multis textibus liturgicis et in Patribus. Item verba in adjumentum habentur in Pontificali Romano, De Ordinatione Presbyteri: imago sumitur ex septuaginta viris qui in adjutorium Moysis assumpti sunt, et invenitur in omnibus documentis liturgicis, jam a Traditione Apostolica Hippolyti Romani”, *Ibid.*, p.24; We may also note that in the phrase: “in whom the abundance of paternal fulness is infused”, the verb is used in the third person singular passive voice ‘transfunditur’. This means that God is the subject, who gives the grace, and not the bishop.
 18. Cf. Pope Innocent I, *Ap. Letter*, *Si Instituta Ecclesiastica*, to Bishop Decentius, *Denz.* 98.
 19. Cf. Schema n.12, in: *Asscovs*, I,4, p.23.
 20. Cf. *Asscovs*, I, 4, p.131, *Caprile*, Vol.II, p.239.
 21. Cf. *Asscovs*, I, 4, pp.345-346; A. Grillmeier, “The hierarchical structure of the Church”, in *CDV*, Vol.I, p.218.
 22. Cf. Archbishop de Provençères of Aix (France), *Asscovs*, I, 4, p.475; Bishop Emmanuel of Speyer (Germany), *Ibid.*, pp.490-492; Bishop Kervéadou of Saint-Brieuc (France), *Ibid.*, pp.518-519.

23. "Missio est ratio ordinis et ordo est fundamentum missionis", *Ibid.*, p.256.
24. "Jurisdictio autem hic et nunc, ad determinatum apostolatam exercendum, sacerdotalem gratiam applicat, sed gratia sacerdotalis jurisdictionem ab episcopo collatam antecedit", *Ibid.*, pp.345-346.
25. Cf. *Ibid.*, p.127.
26. Cf. *Ibid.*, pp.156-157.
27. Cf. *Ibid.*, pp.193-194.
28. Cf. *Asscovs*, I, 4, p.232; *Caprile*, Vol.II, p.256.
29. Cf. *Asscovs*, I, 4, p.240; "Tali rapporti (tra vescovo e suoi sacerdoti) si fondono nella partecipazione del sacerdozio che deriva dal vescovo, come padre. Questa paternità dell'episcopato dovrebb'essere ben lumeggiata nel-testo essendo una realtà profonda e non solo un sentimentalismo. E' fondata in fatti, sia nella Scrittura (1 Cor. 4,15), sia nella Tradizione: 'Episcopus imago Patris', dice Ignazio di Antiochia", *Caprile*, Vol.II, pp.248-249.
30. Cf. *Asscovs*, I, 4, pp.345-346.
31. Cf. *Asscovs*, I, 4, p.400.
33. Cf. *Ibid.*, p.405.
34. Cf. Cardinal Richaud of Bordeaux (France), *Ibid.*, p.410.
35. Archbishop Motolesi of Taranto (Italy), *Ibid.*, p.536; Bishop Pardo of Santa Cruz (Bolivia), *Ibid.*, p.550; Archbishop Stourm of Sens (France), *Ibid.*, p.583.
36. Cf. *Asscovs*, I, 4, pp.626-638.
37. Cf. *Ibid.*, pp.345-346.
38. Cf. *Ibid.*, p.352.
39. Cf. Archbishop De Bazelaire of Chambéry (France), *Ibid.*, p.376.
40. Cf. J. GIBLET, I presbiteri collaboratori dell'Ordine episcopale, in: *Barauna*, p.874.
41. Cf. Appendix I p.21
42. Cf. *Asscovs*, II, I, p.234.
43. "15. (De Presbyteris et Diaconis). Hierarchia, divina ordinatione instituta, constat ex Episcopis, Presbyteris et Ministris. Episcopi autem presbyteros in suae societatis operis adjumentum ordinant, in quos gratiam de suae paternae plenitudinis abundantia transfundunt, ut, illis adjutricem operam navantibus veritatem et gratiam super omnes fideles dispergant. Hic licet, pontificatus apicem non habeant, tamen sacramento recepto veri sunt sacerdotes secundae dignitatis, providi cooperatores ordinis episcopalis. In sacrificio Missae offerendo et sacramentis administrandis et ipsi in persona Christi agunt, fideles ad jugem orationem exhortantur et dirigunt, eosque multiformi praedicatione verbi Dei instruunt, et ad communicandum sacrificium Christi et Ecclesiae in perfecta oboedientia fidei et amoris perducunt. Cura autem animorum actu exercenda eis a Romano Pontifice vel ab Episcopo competente assignatur, cuius in pascendo grege eique inserviundo vices agunt", *Ibid.*, p.234.
44. Cf. *Ibid.*, p.244; (note 16); *Denz.* 966.
45. "Bishops effuse (confer) grace from the abundance of their paternal fulness". Here the verb: 'transfundunt' is used; this means that the bishops are the subjects (not God) who confer grace from their own abundance of paternal fulness (not of God). The Schema does not directly say that the grace of priesthood comes from Christ. The Note n.17 of this text refers to "Pont. Romanum, De Ordinatione Presbyterorum" (Cf. *Asscovs*, II, 1, p.244). But in Pont. Romanum

the verb: 'transfundisti' used, to signify God is the subject; and not the verb 'transfundunt' is used as we see, in this text, where the bishops are the subject.

46. Cf. *Asscovs*, II, 1, pp.234 and 244, notes nn. 18,19,20.
47. Cf. *Ibid.*, p.234.
48. "Circa Episcoporum, coetum coaptatum et concordem constituentes, agnoscant presbyteri cuncti, etiam religiosi, quot et quanta bona sibi ex hac intima cinjunctione obveniant. Per Episcopum enim missionem ab ipso Christo accipiunt, fidenti et magno animo adimplendam, secundum quamdam impulsione apostolicam, se ad salutem totius mundi protendentem. Episcopi denique munus participant, exigentiam simul et promissionem perfectae caritatis erga gregem commissum, et incitamentum ad omnimodam adipiscendam sanctitatem recipiunt. In mysterii Domini celebratione, agnoscendo quod agunt, et imitando quod tractant, per Christum seipsos discut offerre; et confratribus suis, in vita spirituali, pastorali, vel in piis quotidianis curis, fraternum scientiae et operis praebere auxilium", *Asscovs*, II, 1, p.234.
49. Cf. *Ibid.*, p.244, note n.21; Most of these references are cited in the final text of the Schema on the Church, in n.28.
50. "Per Episcopum enim missionem ab ipso Christo accipiunt", would mean that the priests receive their priestly mission not directly from Christ, but 'through' the bishop.
51. Cf. *Ibid.*, p.244
52. Cf. *Ibid.*, p.245 *Pont. Romanum*, Consecratio presbyteralis, Exhortatio.
53. Cf. *Asscovs*, II, 1, pp.405-406.
54. Cf. Cardinal Lefebvre of Bourges (France), *Ibid.*, p.469; Bishop Bonfigliolo of Nicotera-Tropea, *Ibid.*, p.481; Bishop's Conference of France, *Ibid.*, p.586; Bishop Jacq of Cerasa (Coadjutor-Bishop of Longson (Vietnam), *Ibid.*, p.675; Bishop Lokuang of Tainan (Taiwan), *Ibid.*, p.686; Bishop Seitz of Kontum (Vietnam), *Ibid.*, p.717.
55. Cf. *Asscovs*, II, 2, pp.349, 419; *Caprile*, Vol.III, p.78.
56. Cf. *Asscovs*, II, 2, pp.354-355. Some other Fathers put forward the same idea; Bishop Renard of Versailles (France), *Ibid.*, p.418; Titularbishop Gopas of Barnefa, *Ibid.*, p.710; Bishop Kranner of Lu An (China), *Ibid.*, pp.792-794; See also *Caprile*, III, p.79; J.Giblet, "I presbiteri collaboratori dell'ordine episcopale", in *Barauna*, p.872.
57. Cf. *Asscovs*, II, 2, pp.786-787.
58. Cf. *Ibid.*, pp.396-397; *Caprile*, Vol.III, pp.81-82; Bishop Hurley of Durban (S.Africa), also expressed the same wish: Cf. *Asscovs*, II, 2, pp.364-365; *Caprile*, III, pp.79-80.
59. Cf. *Asscovs*, II, 2, pp.268-270; *Caprile*, III, p.74.
60. Cf. *Asscovs*, II, 2, p.647.
61. Cf. *Ibid.*, p.520; Coadjutor-bishop A. Ataún of Cádiz y Cauta (Spain) also said that the priests are not mere delegates of the bishop, since in their Ordination they have received the mission of the care of souls, Cf. *Asscovs*, II, 2, p.349.
62. Cf. *Asscovs*, II, 1, pp.406-407.
63. Cf. *Ibid.*, pp.506-509, 513; 660.
64. Cf. *Ibid.*, III, 1, p.715.
65. Cf. *Ibid.*, II, 2, pp.99-100; I Cor.10,17; St. Augustine in: Ev. Joan.Tract., 26,13: PL 35, 1912 f.
66. Cf. *Asscovs*, II, 2, p.533.
67. Cf. *Ibid.*, p.120.

68. Cf. *Ibid.*, p.350; John XXIII, Encyclical: *Sacerdotii Nostri primordia*, AAS 51 (1959), pp.545-579.
69. Cf. *Asscova*, II, 1, p.687.
70. Cf. *Asscova*, II, 2, p.90; For Bishop as 'Father' see also: J.Lécuyer, "L'Episcopato come sacramento", in: *Barauna*, p.715; *Caprile*, III, pp.43-44; Guerry, *Il Vescovo*, (Alba, 1956), pp.60-85.
71. Cf. Gelasius, Ep.14,8: *Asscova*, II, 2, pp.418-420; Ign.Ant.Ep.Magn.6,1; 13,1; Trall. 3, 1; Philad.4,1; J.Giblet, "I presbiteri collaboratori dell'Ordine episcopale", in: *Barauna*, p.873.
72. Cf. *Asscova*, II, 2, p.419. For the word Bishop as 'perfector', see also: L.M.Orrieux, "L'Évêque 'perfector' selon le Pseudo-Denys et St. Thomas", in: Bouëssé-Mandouze, *L'Évêque dans l'Église du Christ, Symposium de l'Abresle*, (1960, Paris 1963), pp.237-242; T.Aquinas, S.Theol., II, q.185, a.1, ad 2, aa. 2,4,7,8; C.D.15.
73. *Asscova*, II, 2, p.659.
74. Cf. *Ibid.*, pp.669-670.
75. Cf. *Ibid.*, pp.740-741.
76. Cf. *Ibid.*, p.773.
77. Cf. *Ibid.*, p.774.
78. Cf. *Ibid.*, pp.788-789.
79. Cf. *Ibid.*, p.789.
80. Cf. *Asscova*, II, 1, p.650.
81. Cf. *Ibid.*, II, 2, p.614.
82. Cf. *Ibid.*, p.822.
83. Cf. *Ibid.*, p.520.
84. Cf. *Ibid.*, II, 1, p.727.
85. Cf. *Ibid.*, p.748.
86. Cf. *Ibid.*, p.734; G.Philips, *L'Église et son Mystère au IIe Concile du Vatican, I*, (Paris, 1967), p.362; A. Grillmeier, "The hierarchical structure of the Church", in: *CDV*, I, p.223.
87. Cf. *Asscova*, II, 2, pp.670-671.
88. Cf. *Asscova*, II, 2, p.91.
89. Cf. *Ibid.*, p.92; This has been later changed to 'ministri originarii confirmationis, dispensatores sacrorum Ordinum' (L. G. 26). The word 'originarii' has two significations: historical one, because the bishop was considered as the minister of confirmation in general; the other is that even if priests administer this sacrament, they must use the Chrism originally consecrated by the bishop. This was also the tradition of the Oriental Churches (Cf. Speech of Patriarch Maximos IV, in *Asscova*, II, 2, p.253). The Commission accepting this said: "ut ratio servatur etiam disciplinae orientalis", Cf. *Asscova*, III, 1, p.254.
90. Cf. *Ibid.*, II, 2, p.100.
91. Bishop De Mello gave another opinion where he said that the bishop gives a part of his fulness of priesthood, as flows out from him (effluendo ab episcopo) to the priest; which part or how much is given, is determined by him or the Church. All the ecclesiastical and priestly powers, which the priests have received in potency, are actuated or exercised by the jurisdiction of the bishop. So the presbyterate is not the fulness of priesthood, in the sense that priests do not exercise all the priestly power they have in potency. Cf. *Ibid.*, pp.119-120. Bishop M. Oblak also

- said that the juridical aspect of the exercise of the care of souls should not be treated. A distinction is to be made here between the apostolic solicitude, as a general obligation and fundamental office which the priests receive by the very ordination, and canonical mission in order to exercise particular offices. Cf. *Asscovs*, II, 2, pp.520-521.
92. St. Thomas distinguishes the two effects of the sacrament of Orders: grace and power (character). In priestly ordination the fulness of character is conferred., Cf. St. T. Aquinas, S.Theol. Suppl. q.37, a. 1, ad 2. Accepting the expression of Pseudo-Dionysius he says that the Eucharist is the "Sacrament of sacraments" (sacramentum sacramentorum). Therefore all the other sacraments are given in view of this sacrament and are ordained to it. Cf. *Ibid.*, q.37, a.2. Hence the principal function of the priest is to consecrate the Body of Christ and the secondary function is to prepare the people to receive it. Cf. *Ibid.*, q.40, a.4 and q.31, a.2, ad 1 and 3; Cf. also J.Lécuyer, "Aux origines de la théologie thomiste de l'épiscopat", in: *Gregorianum* 34 (1954), p.1.
93. Cf. *Asscovs*, II, 2, p.656.
94. Cf. *Ibid.*, pp.657-658.
95. Cf. *Ibid.*, pp.118-119.
96. Cf. *Ibid.*, p.790, and note n.2.
97. Cf. J.Chrysostom, Epist.ad Philipp., Hom. I,1: PG 62, 183; Ep. 1205.
98. Cf. *Asscovs*, II, 2, pp.790-791.
99. Cf. *Asscovs*, III, 1, pp.575-576.
100. Cf. *Ibid.*, pp.578-579.
101. "The Sacred Council teaches that by episcopal consecration, the fulness of the Sacrament of Orders is conferred, that fulness of power, 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" (L.G. 21).
102. Here the Council rejected the previous statement: "It is only of the bishops (It pertains only to the bishops) to admit newly elected members into the episcopal body by means of the Sacrament of Orders" (*Asscovs*, III, 1, p.215). This was due to the request of some Fathers based on some testimonies, especially of the Church in Alexandria, where bishops were ordained by the priests in the first (and second) century. The Commission wished to assert the present historical fact only, Cf. *Asscovs*, III, 8, p.64.
103. L. G. 26.
104. This was due to the fact that three Popes had given power to priests (Abbots) to confer the Sacred Orders, including presbyterate. Pope Boniface IX (1389-1404) by the Bull: *Sacrae Religionis*, dated February 1, 1400, granted to the Augustinian Abbot of St.Osith/Essex, England and his successors, the power to confer all the minor Orders and also Subdiaconate, Diaconate and Presbyterate (Denz.1145); Pope Martin V (1417-1431) by his Bull: *Gerentes ad vos*, dated November 16, 1427, gave power to the Cistercian Abbot of Altzell, in Meissen, Germany, to confer all the Orders (Denz. 1290); Pope Innocent VIII (1484-1492) by the Bull: *Exposcit tuae devotionis*, of April,9,1489, granted the power to confer Subdiaconate and Diaconate to the Cistercian Abbot and his successors of Chalon-sur-Saône (Autun), France, (Denz.1435). J.Beyer says also about other such papal concessions given to the Franciscan missionaries in India and to the Apostolic Administrator in Poland (Cf. J. Beyer, "Nature et position du sacerdoce", in: *Nouv. Rev. Théol.* 76 (1954), p.366). The three Popes gave these concessions as favours, which would mean that Popes can allow priests to confer ordination which will be licit and valid. This can be understood as removal of ecclesiastical or juridical reservation of priests in conferring the orders. "Non-use" of power does not mean lack (absence) of power. The use of power proves the existence of power and the ability to use it (Cf. J. Beyer,

Ibid., p.361; H. Lennerz, *De sacramento ordinis*, (Romae 1953), p.144. This is a concession given to exercise that authority which is radically present but which was not exercised due to some reservations or ecclesiastical customs (Cf. T. Citrini, *Discorso sul sacramento dell'Ordine*, (Padova, 1975), p.88). According to Mgr. Philips, those three cases of Popes granting power to priests to confer Ordination are to be considered as exceptional, as if exception proves the rule. The Episcopate is the fulness of Priesthood. Priests are the collaborators of Episcopal Order. Priests participate in this (bishops') fullness in such a way that they can communicate it as an exception, by the order of the supreme authority of the Church, which confers on them a real growth of the power of Orders and jurisdiction, derived from the Sacrament of Orders. The doctrine or the norm is to be founded on the belief and the practice of the whole Church and not to be based on the few exceptions, (Cf. G. Philips, *L'Église et son Mystère au IIe Concile du Vatican*, I, (Paris, 1966): Italian translation: *La Chiesa e il suo mistero nel Concilio Vaticano II*, Vol. II, (Milano, 1969, p.236. For more information, Cf. H. Müller, *Zum Verhältnis zwischen Episcopat und Presbyterat im Zweiten Vatikanischen Konzil*, (Wien, 1971), pp.323-331; H. Müller, "De differentia inter episcoporum et presbyterorum juxta doctrinam Concilii Vaticani Secundi", in: *PerRMCL 59* (1970), pp.612-614; J. Lécuyer, "L'Episcopato come Sacramento", in: *Barauna*, pp.713-732; J. Lécuyer, "La Sacrement de l'Episcopat", in: *Divinitas 1* (1957), pp.221-251; J. Lécuyer, "Episcopat", in: *Dictionnaire de Spiritualité IV*, 1 (1960), pp.879-907; J. Lécuyer, "Le Problème des consécrationes épiscopales dans l'Eglise d'Alexandrie", in: *Bulletin de littérature ecclésiastique*, 65 (1964), pp.241-257; E. Guerry, "La Sacramentalité de l'Episcopat", in: *Documentation Catholique*, 61 (1964), pp.367-384; K. Rahner-J. Ratzinger, *Episcopat und Primat*, (Friburg, 1961); U. Betti, *La dottrina sull'episcopato nel capitolo III della Costituzione dogmatica Lumen Gentium*, (Roma, 1968); B. O. Dupuy, "Is there a Dogmatic distinction between the functions of Priests and the functions of Bishops?", in: *Concilium 4* (1968), pp.38-44; J. Galot, *Un nuovo volto del prete* (Assisi, 1972), pp.89-96; G. Dix, *Le Ministère dans l'Eglise Ancienne*, (Paris, 1955), pp.7-66; H. Lennerz, *De Sacramento Ordinis* (Romae, 1953); W. Bertrams, "De differentia inter sacerdotium Episcoporum et Presbyterorum", in: *PerRMCL 59* (1970), pp.185-213.

105. Cf. Appendix I, p.21.
106. Cf. *Asscovs*, III, 1, p.225.
107. Cf. *Relatio 2*, Ibid., p.255.
108. Cf. *Relatio 1*, Ibid., p.255.
109. Cf. *Relatio 3*, Ibid., pp.255-256; Cf. *Asscovs*, Ibid., pp.225-227; G. Philips, *L'Église et son Mystère*, I, pp.359-366; A. Grillmeier, "The hierarchical structure of the Church", in: *CDV*, I, p.218.
110. "28. (Olim n.15 A). (De Presbyteris eorumque relatione ad Christum, ad Episcopos, ad presbyterium et ad populum christianum). Potestas sacra tum ordinis tum jurisdictionis, quae ex missione Christi in Episcopis residet, vario gradu variis subjectis in Ecclesia legitime demandatur. Sic ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur." *Asscovs*, III, 1, p.255.
111. Cf. Ibid., p.256; Denz.966 (1776); G. Philips, *L'Église et son Mystère au IIe Concile Vatican*, I, p.360.
112. Cf. *Asscovs*, III, 1, p.256; *Asscovs*, III, 2, pp.212-213.
113. Cf. A. Grillmeier, "The hierarchical structure of the Church", in: *CDV*, I, p.218; For more information, see also: 'Relatio de n.28, olim n.15', in *Asscovs*, III, 1, pp.255-259; G. Philips, *L'Église et son Mystère au IIe Concile Vatican*, I, p.361.
114. "Si quis dixerit, in Ecclesia catholica non esse hierarchiam, divina ordinatione institutam, quae constat ex episcopis, presbyteris et ministris: A.S.", Denz.966.

115. Cf. H.Lennerz, *De Sacramento ordinis*, pp.80-85, 96; J.Galot, *Un nuovo volto del prete*, p.94.
116. "Quamvis Presbyteri pontificatus apicem non habeant et in potestate sua ab Episcopis pendeant, tamen vi sacramenti Ordinis, secundum imaginem Christi Summi atque Aeterni Sacerdotis (Hebr. 5,1-10; 7,24; 9,11-28) ad divinum cultum consecrati et ad divinum ministerium ordinati, veri sunt sacerdotes Novi Testamenti. Quod munus sacrum maxime exercent in Eucharistico cultu, quo in persona Christi agentes, eiusque mysterium proclamantes, cum fidelibus, devotione et vita Capiti suo conjunctis, unicum sacrificium Novi Testamenti, Christi scilicet sese Patri immaculatam hostiam semel offerentis (cf. Hebr. 9,14-28) in sacrificio Missae usque ad adventum Domini (cf. 1 Cor. 11,26) repraesentant et appliant. Muneris unici Mediatoris Christi (1 Tim.2,5) participes in suo gradu ministerii, fidelibus verbum divinum annunciant, pro quibus peccantibus vel aegrotantibus ministerium reconciliationis et alleviationis summe funguntur. Necessitates ac preces populi fidelium ad Deum Patrem afferunt (cf. Hebr.5,1-4), Eumque in spiritu et veritate in medio gregis adorant (cf. Jo.4, 24). In verbo et doctrina laborant (cf. Hebr.5,1-4), Eumque in spiritu et veritate in medio gregis adorant (cf. Jo.4,24). In verbo et doctrina laborant (cf. 1 Tim.5,17), credentes quod in lege Domini meditantur legerint, docentes quod crediderint, imitantes quod docuerint. Munus Christi Pastoris et Capitis pro sua parte auctoritatis exercentes familiam Dei ut fraternitatem in unum animatam colligunt et per Christum in Spiritu ad Deum Patrem adducunt", *Asscovs*, III, 1, pp.225-226.
117. Cf. *Ibid.*, p.256; *Asscovs*, III, 2, p.213. In the final text of P.O. n.5, we see: "Hinc Presbyteri a Deo, ministrante Episcopo consecrantur" to show that it is God (Christ), Who ordains the priests, through the bishop.
118. Cf. *Asscovs*, II, 2, p.349.
119. Cf. *Ibid.*, p.399.
120. "Sacerdos" Comes from "sacer" and "dare". This means "sacrorum dator", one who gives the sacred; one who is dedicated to God to do divine things and who ministers the sacred. Cf. H. Lennerz; *De sacramento Ordinis*, p.96; Isidore of Seville, says: "Sacerdos, quasi sacrum dans, consecrat enim et sanctificat", *Ethymologiae*, VII, 12,17; 12,21.
121. Cf. *Asscovs*, III, 1, p.257; *Asscovs*, III, 2, p.213; *Barauna*, p.202. We may note here the words of Paul VI: "Omnesque Ecclesiae potestates a Christo manere ex eoque pendere, ita ut sacer minister sit aut instrumentum potestatis ordinis seu sacramentalis aut causa secunda et 'subordinata' potestatis jurisdictionis; atque adeo nihil de Christo Domino detrahi"; Paul VI, *Allocutio to the Consultors of Pont. Commission for Code of Canon Law*, Nov. 20, 1965, AAS 57 (1965), p.987.
122. Cf. Pius XII, Encyclical *Mediator Dei*, AAS 39 (1947), p.548; *Asscovs*, III, 1, p.257; For more information see also B. D. Marliangeas, "Clés pour une Théologie du Ministère", in: *Théologie Historique*, 51, (Paris, 1978), pp.231-244; G. Rambaldi, "Alter Christus", "In Persona Christi", "Persona Christi gerere", in: *Teologia del Sacerdocto*, 5, (Burgos, 1973), pp.211-264.
123. Cf. Denz.938; Pius XII, *Sacramentum Ordinis*, Denz.2300.
124. Cf. St.Cyprian, *Epist.* 11,3: PL 4, 242B.
125. "Agnoscite quod agitis, imitamini quod tractatis, quatenus mortis Dominicae mysterium celebrantes", *Consecratio presbyterialis - Exhortatio*; S.J.Chrysostom, in 2 Tim.2,4; PG 62, 610 and 612.
126. "Ma essi fanno ciò in rappresentanza del vescovo, così che questi rimane, per così dire anche nelle singole parrocchie, il fondamento dell'unità, e così anche questa piccolissima cellula della Chiesa diventa una rappresentazione e una manifestazione della Chiesa Universale; in questo luogo", B. Neunheuser, "Chiesa universale e Chiesa locale", in: *Barauna*, p.639.
127. Cf. *Asscovs*, III, p.258.

128. "Presbyteri, qui in Novo Testamento, semper numero plurali inducuntur, circa Episcopum aliquem coetum cum eo cohaerentem constituunt." cf. S. Ignatius M., Philad.4: ed. Funk, I, p.266: "unum altare, sicut unus episcopus cum presbyterio et diaconis". Idem, Trall. 3,1: ed. Funk, I, p.244: ""...presbyteros autem ut senatum Dei et concilium apostolorum". Didascalia, II, 28,4: Ed. Funk, I, p.109: "nam et epsi presbyteri tanguam apostoli et conciliarii honorentur episcopi et corona Ecclesiae; sunt enim consilium et curia Ecclesiae". S. Cornelius I Papa, apud S. Cyprianum, Epist.48,2: Hartel, III,2, p.610. "Omni actu ad me perlato, placuit contrahi presbyterium". S. Cyprianus, Epist. 61,3: Hartel, p.696 s: "Cum Episcopo presbyteri sacerdotali honore conjuncti". Ipse loquitur de "compresbyteris suis", Epist. 14,4: Hartel, p.512. Statuta Ecclesiae antiqua, 33(35): PL 56,880; Mansi 3,954: "Ut Episcopus in Ecclesia in consessu presbyterorum sublimior sedeat; intra domum vero collegam se presbyterorum esse cognoscat". Episcopus igitur in collegio presbyterorum princeps est", Tert., Bapt.17,1: Pl 1,1218; Cf. *Asscovs*, III, 1,p.258.
129. Cf. Act.11,30; 15,4-6; 21,18; 20,17-28; Tit.1,5-7; Tim.3,2; Act.14,22; 1 Pet. 5,1-2; Jc.5,14; Phil.1,1, etc. Cf. *Asscovs*, II, 2, p.351; P.Benoit, "Les origines apostoliques de l'Episcopat selon le Nouveau Testament", in: H.Bouessè et A.Mandouze, *L'Évêque dans l'Eglise du Christ*, (Burgos, 1963), pp.13-57.
130. The word "Presbyterium" is translated in English as 'Priesthood' or 'Presbyterate' and also as 'Body of priests'. For more information Cf. A. Lemaire, "I presbiteri alle origini della Chiesa", in: Concetti (ed.), *Il prete per gli uomini d'oggi*, (Roma, 1975), pp.78-97; E.Testa, "I presbiteri della chiesa madre di Gerusalemme", in: Concetti (ed.), *Ibid.*, pp.99-117.
131. Cf. B. Neunheuser, "Chiesa universale e chiesa locale", in: *Barauna*, p.639.
132. Cf. *Asscovs*, II, 2, p.258; Ignatius M., Magn. 3,1; Trall.12,2, ed. Funk, I, pp.232,250; P.O. 7.
133. Cf. *Asscovs*, III, 1, p.259.
134. "Vi communis sacrae ordinationis et missionis Presbyteri omnes inter se intima fraternitate nectuntur, quae sponte ac libenter sese manifestet in mutuo auxilio, tam spirituali quam materiali, tam pastoralis quam personali, in conventibus et communione vitae, laboris et caritatis." *Asscovs*, III, 1, p.227.
135. "Fidelium vero, quos spiritualiter baptismate et doctrina genuerunt (cf. 1 Cor.4,15; 1 Pt.1,23), cura tamquam partes in Christo agant. Forma facti gregis ex animo (1 Pt.5,3) suae communitati localiita praesint et inserviant, ut ista digne vocari possit illo nomine, quo unus et totus populus dei insignitur, Ecclesiae scilicet Dei (cf. 1 Cor.1,2; 2 Cor.1,1; et passim). Memores sint se sua cotidiana conversatione et sollicitudine fidelibus et infidelibus, catholicis et non catholicis, faciem ministerii ecclesiastici exhibere, omnibusque testimonium veritatis et vitae reddere debere, et ut boni pastores illos quoque quaerere (cf. Lc. 15,4-7), qui baptizati quidem in Ecclesia catholica a praxi sacramentorum, vel immo a fede dececerunt", *Ibid.*, p.227.
136. "Quia genus humanum hodie magis magisque in unitatem civilem, oeconomicam et socialeam coalescit, eo magis oportet ut sacerdotes, conjuncta cura et ope sub ministerio Episcoporum et Summi Pontificis, omnem rationem dispersionis elidant, ut in unitatem familiae Dei totum genus humanum adducatur", *Ibid.*
137. Cf. *Asscovs*, III, 2, p.212.
138. By "Modus" we mean suggestions, proposals, modifications and changes suggested or accepted.
139. Cf. N.199, *Asscovs*, III, 8,p.96, G.Philips, *L'Église et son Mystère IIe Concile du Vatican*, I, pp.360-361.
140. Cf. *Asscovs*, III, 8, p.96.
141. Cf. *Ibid.*, p.97.
142. Cf. *Ibid.*

143. Cf. Ibid., p.98.
144. Cf. M. Midali, *La costituzione dogmatica sulla Chiesa*, (Torino-Leumann, 1966), pp.720-721.
145. Cf. N.203, *Asscovs*, III, 8,p.97.
146. Cf. N.206, Ibid., pp.98-99; The same order is followed in L.G. 21 and in C.D. 14,15,16 and also in P.O. 4, 5,6.
147. Cf. *Asscovs*, III, 8, p.98.
148. Synod of Bishops, *Ministerial Priesthood*, in L'Osservatore Romano, (English edition, December 16, 1971), I, n.4. (Original edition: Synodus Episcoporum, *De Sacerdotio Ministeriali*, (Typis Polyglottis Vaticanis, 1971).
149. Cf. N.208, in: *Asscovs*, III,8,p.99.
150. Cf. N.209, Ibid., pp.99-100.
151. Cf. N.211, Ibid., p.100.
152. Cf. N.212, Ibid.
153. Cf. N.214, Ibid., p.100: "ratione ordinis et ministerii" all priests, diocesan and religious, are co-operators of Episcopal order and should therefore co-operate with the bishop.
154. Cf. N.216, Ibid., p.101.
155. Cf. N.218, Ibid., p.101; "Sub auctoritate" is also used in L.G. 28; Also in P.O.8.

CHAPTER TWO

Priestly Fraternal Unity According to "Christus Dominus"

I. Fraternal unity between the Bishop and Priests

I. *Unity in the Diocese*

A Diocese is a portion of the people of God, entrusted to a bishop to be shepherded by him with the co-operation of the presbytery. Thus by adhering to its pastor and gathered around him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular church, in which the one, holy, catholic and apostolic Church of Christ is truly present and operative.¹

The definition of Diocese as a *portion of people of God*, includes all kinds (varieties) of dioceses, whether personal, territorial or that of different rites and jurisdictions.²

Entrusted to the bishop to be shepherded with the co-operation of the presbytery. In the diocese and in the government of the diocese the bishop is not alone; he is always surrounded by his presbytery. In the words of St. Cyprian: *The Church (diocese) is the people gathered around the bishop together with the priests.*³ The Bishop is the visible sign and basic principle of unity, around whom the people gather together, as sheep around the shepherd.

The Bishop gathers the people together through the Gospel. Thus the *plantatio ecclesiae* is done by the preaching of the Gospel.⁴ The Holy Eucharist is the source of life and the means of spiritual growth and of building up the people of God. Thus the 'Church makes the Eucharist and the Eucharist makes the Church'.⁵ *The Bishop gathers them in the Holy*

Spirit. We have the same idea in *Lumen Gentium*, n.4, which speaks of the *Church as the people of God made one in the unity of the Father, the Son and the Holy Spirit*, with reference to the Fathers S. Cyprian, St. Augustine and St. John Damascen, who give importance to the Trinitarian aspect of the church in relation to unity and fraternal concord of all people.⁶

In this particular church, the one, holy, catholic and apostolic Church of Christ is really present and active. Thus we see that not only the unity of the people of God in the diocese is effected by the Gospel and by the Eucharist in the Holy Spirit, but also the universality of the diocese is really present and active in every particular church.

The dependence on and cooperation of priests with the bishop is explicitly mentioned in connection with the office of sanctifying in n.15: *Both the presbyters and deacons are dependent on them (bishops) in the exercise of their authority.*

With regard to the duties and responsibilities of the bishop towards his priests, the decree says the following in n.16:

*Bishops should always embrace priests with a special love, since they (priests) to the best of their ability assume the bishop's duties and concerns and carry them on day by day so zealously. They should regard the priests as sons and friends and be ready to listen to them. Through their trusting familiarity with their priests, they should strive to promote the whole pastoral work of the entire diocese.*⁷

Hence the bishop should have a loving attitude towards his priests whose cooperation is necessary in fulfilling the threefold office. He should regard them as sons and friends, as is said in *Lumen Gentium* n.28. The bishop should be ready to listen to them and should have a trusting familiarity with the priests and he should be solicitous for their spiritual, intellectual and material welfare. He should arrange frequent reunions for priests for the deepening of their spiritual life and for the success in their pastoral ministry. He should be kind and merciful to those who are in danger. The whole section shows the special concern and paternal responsibility that the bishop should have towards his priests.

In order to have closer unity in the Diocese, and to foster better personal contact between the bishop and the priests and the people, and for the effective pastoral ministry, the big dioceses are to be divided and new and smaller dioceses are to be erected according to the history and culture, traditions and life-situations of the people giving importance to their organic and personal unity. Special attention is to be given to the psychological and economic, geographical and historical backgrounds of the people.⁸ For the good of the people if needed special and proper hierarchy may be established. In order to foster any particular pastoral need of a particular people, even *special personal dioceses or prelatures (vicariates)* are to be erected.⁹ The variety of culture, traditions and customs of the people will not destroy unity but only manifests it. *The Church, holy and catholic, which is the Mystical Body of Christ, is made up of the faithful, who are organically united in the Holy Spirit through the same faith, the same sacraments and the same government and who are combining into various groups held together by a hierarchy, from separate churches or rites. Between these, there flourishes such an admirable brotherhood that this variety within the church in no way harms her unity, but rather manifests it. For it is the mind of the Catholic Church that each individual church or rite retain its traditions whole and entire, while adjusting its way of life to various needs of time and place.*¹⁰ Therefore the ecclesiastical laws and of territorial divisions should give way to the personal and pastoral good of the people. For the *raison d'être* of every diocese, bishop and priest, is ultimately the pastoral good of the people. The smaller and personal dioceses will be of great help not only to foster fraternal communion and effective cooperation between the bishop and priests of a Diocese, but also to render better personal and pastoral services to the people.¹¹

2. Diocesan and Religious Priests

*All presbyters, both diocesan and religious, participate in and exercise with the bishop the one priesthood of Christ and are thereby constituted prudent cooperators of the episcopal order.*¹²

Based on the theology of the priesthood and ministry in the Church developed and taught in *Lumen Gentium*, the Decree *Christus Dominus*, in a special way, treats of the pastoral consequences and practical exercise of that doctrine in the diocese. Due to the sacramental and, consequently, ontological participation in the priesthood and mission of Christ, all priests are intimately united with the bishop and with one another. Here the Decree explicitly speaks also about the Religious priests at the same level as that of Diocesan priests, in order to show that both the Diocesan and the Religious priests participate equally in the one and the same priesthood and ministry of Christ. Thus all the priests are made cooperators of the episcopal order at the diocesan level, in as far as they are united with the diocesan bishop and the *presbyterium* of the diocese; and at the level of the Universal Church, in as far as they are united with the whole episcopal order and order of Presbyters.¹³

3. Primary role of Diocesan Priests

*In the care of souls, however, the first place (primary role) is held by the diocesan priests, who are incardinated or attached to a particular Church, for they have fully dedicated themselves in the service of caring for a single portion of the Lord's flock.*¹⁴

The diocesan priests are incardinated or attached to a particular church and they have fully dedicated themselves to the service of caring for a single portion of Lord's flock. Because of the incardination and full dedication to diocese, the diocesan priests have the first (principal) place (responsibility) for the care of souls. The religious priests, however exercise their ministry not as being incardinated or fully dedicated to the diocese, as are diocesan priests, for they do not have the organic and permanent bond with the diocese; they are lent temporarily to the service of the diocese.¹⁵

The Decree does not consider the place of *secular priests* who are not religious and are serving in a diocese to which they are not incardinated. *Motu proprio Ecclesiae Sanctae*, speaks about them but does not deal with their exact place in the diocese where they serve.¹⁶ But the Ordinaries

have the right and freedom both to recall them from other dioceses and to send them back to their own diocese. The secular priest also has the freedom to continue his work in the other diocese with the permission of both ordinaries or to return to his own diocese.¹⁷

*In consequence the diocesan priests form one presbytery and one Family, whose father is the bishop.*¹⁸ Here the Decree speaks about the unity of diocesan priests with the bishop constituting one presbyterium in the diocese.¹⁹ They form one Family, whose spiritual father is the bishop. This is not a mere analogical expression or a spiritual or ascetical statement. It is an ontological, spiritual reality based on and derived from priestly order. Pius XII in his Encyclical Letter, *Mediator Dei* spoke about *sacerdotal generation* by sacred Orders, which are conferred by the imposition of the hands of the bishop.²⁰ So by priestly ordination, priests are really and spiritually born into a Priestly Family whose spiritual father is the bishop because he is the one who ordained them and they participate in the priesthood through the imposition of his hands. Therefore the bishop can be considered as father and the priests as his sons.²¹

The Bishop, as the spiritual father of the diocesan priestly family, should have the necessary freedom to distribute equitably and properly the sacred ministries and to bestow offices and benefices on worthy persons in proper places. So the Decree says that all the rights and privileges which would limit this freedom, are to be suppressed, so that there be equality among priests based on the same priesthood, ministry and membership in the one and the same diocesan priestly family.²²

Number 31 of the Decree deals with the suppression of all rights of presentation, nomination and reservation including any general and particular law of *concursum*, excepting the rights of Religious.²³

The second paragraph of n.28 of the Decree says that the relationship between bishop and his priests, rest most especially upon the bonds of supernatural charity. Since the Church is also a visible and hierarchical society, there is a juridical and administrative bond or relationship between priests and bishop. But as the Church is also a spiritual and supernatural

society, there is also the moral relationship or bond, based on supernatural charity. This same relationship exists between the bishop and priests.

Harmony between priests and bishop will render pastoral activity more fruitful. For this purpose, the bishop should hold dialogue with priests individually and collectively at regular intervals on pastoral matters.²⁴

Thus the Decree *Christus Dominus* gives different reasons for unity between the bishop and the priests (both diocesan and religious) working in the Diocese. Because of the oneness of the Priesthood and the Ministry, they are united at diocesan level in as far as they work in one Diocese.

II. Fraternal Unity of Priests among themselves

1. Fraternal Unity of Priests among themselves

The third paragraph of the same number 28, speaks about the unity that exists among all the diocesan priests themselves and their concern for the welfare of the whole diocese.

*Furthermore, all diocesan priests should be united among themselves and so should share a genuine concern for the spiritual welfare of the whole diocese.*²⁵

The unity of diocesan priests is based on the same Sacrament of Orders they have received; and also as members of the diocesan family to which they are incardinated and to which they have fully dedicated themselves. Therefore, they should have a true concern for the welfare of the diocese.

The plurality of persons and diversity of pastoral actions and parishes, when they are united and exercised in communion with other priests and the bishop, will manifest and effect real unity in diversity, fostering the spiritual welfare of the whole diocese and especially of priests.

The priests of the same diocese should show solidarity even as regards the material needs of the diocese. The doctrinal reason for this affirmation is not only the intimate union with the bishop and their common solicitude for the diocese, but that the material goods they receive through

the exercise of ecclesiastical offices, are intimately connected with the sacred ministry.²⁶

In n. 29 the Decree speaks about the unity of mind and action that should exist among those priests who are in charge of different works, those in charge of supra-parochial works, of various apostolates in schools, institutions and associations, and those in charge of supra-diocesan works. These priests exercise their priestly mission in various ways and in different fields but this does not create any real division which might destroy their fraternal unity, but only manifests all the more the unity of their priesthood and mission, and the diversity of its exercise. Each one contributes in his own way towards the building up of the Body of Christ, the Church.²⁷

2. Pastors as Special Cooperators of the Bishop

The Decree now speaks about pastors (vicars) and parishes:

*Pastors, however, are cooperators of the bishop in a very special way, for, as pastors, in their own name, they are entrusted with the care of souls in a certain part of the diocese under the bishop's authority.*²⁸

The Pastors are in a special way (*praecipua autem ratione*) cooperators of the bishop. They are the real mediators between the bishop and the people of God; and more than other priests, the pastors take the place of the bishop. They make him present in certain sense in the individual local congregations and take upon themselves daily the burden of his care and discharge the duties as far as they are able, zealously. They sanctify and govern that portion of the Lord's flock under the bishop's authority and thus they represent the bishop, teacher, sanctifier and pastor in a very special way.²⁹ Pope Leo XIII said that the office of the pastors is of *jure divino quoad mediatum et hypotheticum*,³⁰ because they received the authority (office) in Ordination through the mediation of the Bishop and they exercise it, united with him.

They in their own proper way (name) are entrusted with the care of souls. So the Decree says that the parish priest is an individual person,

who can therefore, personally, directly and immediately take care of souls and thus he, himself, really is a pastor in the true sense of the word, in his own person and in his own right (*potestas ordinaria*).³¹

Thus the care of souls is the essential and primary office, and the constitutive element of the ministry of pastors. All other administration, of things or matters, are only secondary.³² Thus all the pastors, being the special cooperators of the bishop, are united not only with the bishop but also among themselves.

3. *The Parish, and its importance in the Church*

According to the Decree the Parish is *a certain determined part of the diocese*.³³ So *a parish is a part, or a portion or a cell of the diocese and a new people called by God in the Holy Spirit with the abundance of grace. It is a community in which the people of God live and are in a certain way made visible, to witness Christ before the nations. The parishes in some manner represent the visible Church constituted in the whole world. It contains all the human diversities and merges them into the universality of the Church; it is the legitimate local congregation in which the Church of Christ is truly present. To those communities, which though small and poor and to those living in the Diaspora, Christ is present, and in virtue of His presence, there is brought together the one, holy, catholic and apostolic Church*.³⁴

These are some of the statements on the parish made by the Council; all of them show the intimate relationship of the parish with the diocese and the Universal Church. The whole Church, with its characteristics, one, holy, catholic and apostolic, is really present in every local parish.³⁵ All the parish churches, particular churches (Dioceses) and the Universal Church are united in the communion of Faith and Sacraments.

The Decree, after dealing with parish-priests and parishes, recommends, *community life* for those priests who live and work in adjacent parishes. This will give encouragement to their apostolic activity and give an example of charity and unity to the faithful.³⁶

The Decree also speaks about the *missionary spirit* that pastors should have in the care of souls so that it may reach in the proper way (*debito modo*) all the people who live in the parish; and for this the pastor may seek the help of all, even that of lay people.³⁷

About *the assistant parish-priests*, the Decree says that they are cooperators of the pastor and they give outstanding and active contribution to his work. So there should exist fraternal friendship, mutual charity and respect between them. They should assist one another with counsel, help and example and should see to the care of parish with one mind and one spirit. Thus the Decree reminds them of the need of fraternal unity and coresponsibility that should exist between them.³⁸

4. Religious Priests

In nn.33-35, the Decree speaks about Religious, who have taken vows and profess the evangelical counsels, and also about those who have not taken vows but only profess the evangelical counsels. All of them have the duty to cooperate zealously and diligently for the good of the particular churches.³⁹

Religious priests, because of their priesthood, are co-operators of the episcopal order, so they can be said in a certain genuine sense (*vera quadam ratione*) to belong to the *clergy of the Diocese*.⁴⁰ The Decree here considers religious priests who collaborate with the bishop and diocesan priests in the diocesan pastoral ministry. The other religious men and women belong in a particular way (*peculiaris ratione*) to the *diocesan family*.⁴¹ The two affirmations make it plain that Religious priests and others should be in a special way united with diocesan bishop and priests.⁴²

Thus, by analysing the exact text of the Decree *Christus Dominus* and especially Number 28, we may logically conclude that in the Diocese firstly, it is vital that there should be unity and fraternity between bishop and the priests, and among the priests themselves, for the good of all members of the diocese and for the effective and successful pastoral ministry in the Diocese. Secondly, it is obvious that all priests working in the diocese, whether they are diocesan or religious, in charge of supra-

diocesan or supra-parochial activities, or in charge of other apostolates, due to their one priesthood, are united with the bishop and are prudent cooperators of episcopal order. As a consequence there should be among them the spirit of fraternal unity in the exercise of their priestly ministry.

Thus the essential need of priestly fraternal communion between the bishop and priests, for their own welfare and for that of the portion of the people of God, entrusted to them, is confirmed and highly recommended by the Decree, not only for the fruitful exercise of the pastoral office in the Church, but also for their own sanctification.

Footnotes:-

1. C.D. 11.
2. For more clarification of the diocese (particular church) see also O.E., nn.2,3;
3. "Illi sunt ecclesia plebs abunata sacerdoti et grex suo pastori adhaerens", Cf. S.Cyp. Ep.69,8: E P 587.
4. Cf. A.G. 6; For "Plantatio Ecclesiae", see also D.Dominguez, "Planting the Church", in: *Omnis Terra* (Eng), 114 (1981), pp.32-44.
5. Cf. L.M. Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, (Torino-Leumann, 1967), pp.250-251; R. Spiazzi, "L'Eucarestia nella comunità diocesana e parrocchiale", in: *Studi Eucaristici*, (Orvieto, 1966), pp.87-144; John Paul II, *Dominicae Cenaе* (Eng.) (Vatican, 1980), n.4.
6. "Sine sancto enim Spiritu nequit universalis ac infinitarumque linguarum collectio in unam sententiam verissime fidei convenire. Iterum enim dico, ideo catholicam esse appellarique, quod gentes dissimillimorum morum, multimodae atque agustes totius orbis, infinitarumque linguarum, in unam pacificam ac salutarem fidem et Dei cognitionem coalescant", J. Damascen., Adv. Iconocl., 12: PG 96, 1358 D.
"Sacrificium Deo majus est pax nostra et fraterna concordia et de unitate Patris et Filii et Spiritus Sancti plebs adunata", S. Cyprian, De Orat. Dom., 23: PL 4,553: Hartel III, A, 285; Cf. also St. Augustine, Sermon.71,20,33: PL 38,463.
7. C.D. 16.
8. C.D. 23.
9. Cf. O.E. 4; C.D.23.
10. O.E.2
11. Cf. J. Galot, *Un nuovo volto del prete*, p.96.
12. C.D. 28.
13. Cf. L.M. Carli, *Ufficio Pastorale dei vescovi ...*, pp.339-341.
14. C.D. 28.

15. Cf. L.M. Carli, *Ufficio pastorale dei vescovi*, pp.339-341; The Decree C.D. speaks about the Diocesan clergy as distinct from Religious clergy. Pius XII used the terms 'clerus saecularis seu dioecesanus' distinguishing them from 'clerus religiosus': "Quorum virorum multitudo clerum constituit qui religiosus dicitur, iuxta quidem eum qui saecularis seu dioecesanus appellatur" Ap.Const. *Sedes Sapientiae*, (31 May 1956), AAS, 48 (1956) p.355. Vatican Second uses the term: 'clerus dioecesanus' many times: C.D. title of n.28, art.3 of chapt.II, in n.35. In O.T. in Prooemium, and in A.G., nn.19 and 38. The term 'sacerdotes dioecesanus' is used in L.G., nn.28,41, in C.D. n.28, in P.O. n.8, and in A.G. n.38. In the S.C. the term 'sacerdotes saeculares' is used in n.18. In the Motu proprio: 'Ecclesiae Sanctae' different terms were used as: 'clerus sive saecularis sive religiosus' in n.25, 'clerus saecularis', in n.4, clerus dioecesanus' in n.28, and 'parochiae saecularis' in n.36.
16. Cf. Pope Paul VI, Motu proprio: *Ecclesiae Sanctae*, n.3.
17. Cf. Paul VI, Motu Proprio, *Ecclesiae Sanctae*, n.3; cf. CCEO.360-366; CIC. 267-271.
18. C.D. 28.
19. Presbyterium: a permanent senate of bishop, consisting of presbyters and deacons of episcopal city (in *Kirchenlexikon*) ed. Wetzer & Welte, Vol.X, 1897, Cols.368...). In *L.T.K.*, ed.2, Vol.VIII, col.725 defines 'Presbyterium' as a room in the church building; In Eng. Presbytery or parish house.
20. 'Adspectabile et externum Jesu Christi sacerdotium ... dilectis hominibus impertitur per spiritualem quamdam illius Ordinis generationem, qui unum ex septem sacramentis est', Pius XII, Encyclical: *Mediator Dei*, AAS 39 (1947), pp.538-539.
21. Cf. L.M. Carli *Ufficio pastorale dei vescovi* ..., p.341; Diocese is called as a "spiritual home", See K. Morsdorf, *Lehrbuch des Kirchenrechts*, I, (München, 1964), p.249.
22. Cf. C.D. 28; Paul VI, Motu proprio: *Ecclesiae Sanctae*, n. 18; L.M.Carli, *Ufficio pastorale dei vescovi*..., pp.342-344.
23. Cf. Paul VI, Motu proprio, *Ecclesiae Sanctae*, nn.18, 31; K.Morsdorf, "Decree on the Bishop's pastoral office in the Church", in: CDV, II, pp.258-259. "Concursus" literally means 'competition'; here it refers to a certain custom existed in some countries, of appointing parish priests after a competitive examination.
24. Cf. C.D. 28; L.M. Carli, *Ufficio pastorale dei vescovi*, p.344.
25. C.D. 28.
26. Cf. Ibid., L.M.Carli, *Ufficio pastorale dei vescovi*, p.345.
27. Cf. Ibid., pp.346-348; Paul VI, Motu Proprio, *Ecclesiae Sanctae*, n.19; F. Boulard, "Le clergé diocésain", in: W.Onclin et Al., *La charge pastorale des Évêques, Décret Christus Dominus*, (Unam Sanctam 71), pp.279-281.
28. C.D. 30.
29. Cf. C.D.30; S.C.42; L.G.28; L.M.Carli, *Ufficio pastorale dei vescovi*..., p.350; F.Boulard, "Le clergé diocésain", in W.Onclin et Al. (eds.), *La charge pastorale des Evêques, Décret Christus Dominus*, pp.284-285.
30. "Cuius doctrinae ratio in eo maxime consistit, quod cum Parochi auctoritate ecclesiastica instituti sint, eorum officum ex iure divino, quoad mediatum et hypotheticum vocant",

- Cf. Apostolic Letter "In suprema rei christianae" (10 June 1882), in *Acta Leonis XIII*, Vol.III, (Romae, 1884), p.91.
31. Cf. L.M. Carli, *Ufficio pastorale dei vescovi...*, pp.350-351 C.C.E.O. 281; C.I.O. 519.
 32. Cf. P.O. 20.
 33. C.D. 30.
 34. Cd. A.A.10; L.G.26; A.G.37; S.C.42.
 35. Cf. L.M.Carli, *Ufficio pastorale dei vescovi...*, p.349; F.Boulard, "Le clergé diocésain", p.285.
 36. Cf. C.D.30; L.M.Carli, *Ufficio pastorale dei vescovi...*, pp.353-354; F.Boulard, "Le clergé diocésain", p.291.
 37. Cf. C.D.30; L.M.Carli, *Ufficio pastorale dei vescovi...*, p.352.
 38. Cf. C.D.30.
 39. Cf. N.Jubany, "Les Religieux collaborateurs du ministère pastoral des Évêques", in: W.Onclin et Al., *La charge pastorale des Évêques, Décret Christus Dominus*, pp.297-327; Paul VI, Motu proprio, *Ecclesiae Sanctae*, n.22; P.C.n.11.
 40. "Clergy of the diocese" is a more general term, which includes the religious priests (Cf.C.D.34), and missionary priests (Cf.C.D.6), who are working in the diocese, but are not incardinated; Cf.L.M. Carli, *Ufficio pastorale dei vescovi...*, p.375.
 41. Cf. C.D.34.
 42. For the relation between Bishop and Religious, Cf. Pope Paul VI, Motu Proprio: *Ecclesiae Sanctae*, nn.22-40; S.Congregations for Religious and Secular Institutes and for Bishops, *Directives for the mutual relation between Bishops and Religious in the Church*, (Vatican, 1976).

Appendix - II

The Decree "Christus Dominus"

Introduction

The proposals of the Fathers, Religious Superiors and of catholic universities concerning the Bishops and 'Clericis in specie'¹ were studied by the 'Preparatory Commission for Bishops and the Government of the Diocese'. The president of the Commission was Cardinal Paul Marella. The Commission prepared the Scheme: "De Episcopis ac de Dioceseon Regimine", in five chapters.²

This Schema was also revised and shortened by various subcommissions and finally received the approval of the central Commission on 26th March 1963. Then it was sent to the Fathers for their suggestions on 22nd April 1963, together with the Schema "De cura animarum."³

The revised Schema had five chapters and two appendices.⁴ This was given over for discussion in both General Congregations with an Introduction by Cardinal Marella. The 'Relatio' of the Schema was read by Msgr. Carli, in which he narrated the history of the Schema.⁵ The discussion lasted from the 60th to the 69th General Congregations, - from 5th to 18th November, 1963. The Introduction of Cardinal Marella and the 'Relatio' of Msgr. Carli and the speeches of the Fathers, in as far as they directly touch our subject, will be examined in the following pages.

During the interval between the second and third sessions of the Council, the Commission, according to the suggestions of the Fathers, revised the Schema. The relevant matters of the Schema: "De cura animarum" were inserted into the Schema on the Bishops. Thus the Commission prepared the new Schema called: "De pastoralis episcoporum munere in Ecclesia" in three chapters.⁶

In the Third session (in the 83rd General Congregation), Cardinal Marella introduced the revised text for discussion and the General Relation was ready by Msgr. Veuillot. The particular Relations regarding the Schema were read by Msgr. G. Gargitter, Msgr. M.Carli, Msgr. Arnau and by Msgr. Schaufele.⁷

The discussion was only on those newly introduced matters from the Schema "De cura animarum". It lasted until the 86th General Congregation on 23rd September 1964. We will examine the discussion in the following pages. The text, according to the suggestions of the Fathers, was again modified and distributed to them on 30th October 1964.⁸

During the fourth session of the Council, on 16th September, 1965, the modified text with 'Relatio' and 'Expensio modorum' was distributed to the

Fathers.⁹ The Schema was put to the vote during the General Congregations 138 to 140 (from 29th September to 1st October 1965) and was approved on 28th October 1965, by 2165 placet to 14 non-placet. The Decree was officially promulgated on 29th June 1966 by Pope Paul VI,¹⁰ and it was effective only from 11th October 1966 until the promulgation of the new Code of Canon Law, by the promulgation of the *Motu proprio* "Ecclesiae Sanctae" on 6th August 1966.¹¹

The Relation between "Lumen Gentium" and "Christus Dominus"

In our first chapter we have studied the dogmatic Constitution "Lumen Gentium". Now, before entering into a particular study of the decree "Christus Dominus", it would be opportune to consider the relation between these two documents.

"Lumen Gentium" is a Dogmatic Constitution, and therefore it treats of theological doctrines, and especially in chapter III it deals of the divine origin and the character of the sacramentality of Episcopacy and that of the three-fold office of Bishops and Episcopal Collegiality.

"Christus Dominus", on the other hand, is a Decree, which treats of the pastoral and practical aspects of the exercise of the ministry of bishops and of its disciplinary character, giving concrete directions.¹²

However, both documents "Lumen Gentium" and "Christus Dominus" are related to each other in many ways. The content of "Christus Dominus" is based on and derived from "Lumen Gentium", specially from Chapter III of the latter which can be considered the theological basis of the whole Decree "Christus Dominus". Even though the Decree has a disciplinary character, it does not exclude some doctrinal affirmations taken from other sources also. "Christus Dominus" clearly quotes ten times from "Lumen Gentium" and five times from "Presbyterorum Ordinis". This does not mean that the Decree directly treats of theological doctrine,¹³ but shows its connection with it.

The value of the affirmations of "Christus Dominus", since it is the solemn and official teaching of the supreme authority of the Church, is that it is to be accepted by all Catholics with faith and christian obedience, but this does not mean that it is infallible or irreformable.¹⁴ In the pastoral office of the Bishops in the Diocese and in their relations with the priests, the Decree "Christus Dominus" has got an immense value.

I. Priestly Fraternal Unity in the Schemata

1. The Schema: "De Episcopis ac de Dioeceseon Regimine"

We have seen that the Schema has five chapters, which had nothing to say directly about our theme of unity and fraternity. It treated of the relationship between bishops and sacred congregations, coadjutor and auxiliary bishops, episcopal conferences, dioceses and parishes in general. This

Schema was not sent to the Fathers and was not discussed in the Council, but was prepared as a new Schema.

2. The Schema “De Episcopis ac de Diocesium Regimine”

This Schema had five chapters and two appendices. The fourth and the fifth chapters deal in general with the dioceses and parishes respectively. In the fourth chapter n.26, the Schema says that care should be taken that the territory of the diocese should not be too big so that the bishop may be able to visit and know every priest personally and each parishes.¹⁵ Here the Schema indicates the need of close contact between the bishop and his priests in view of the good of the faithful.

Number 27 of the same chapter speaks about the need of dividing the diocese or even unifying the dioceses, if it will serve the good of the people. So the aim is always the good of the people, and this is clear from the definition of the diocese given in note n.1 of the Schema, where we see that the Diocese is defined as ‘a part of the Universal Church, governed by Christ through the bishop, where the Mystical Body of Christ is built up in the unity of life and government, for the salvation of souls and the good of the Church.’¹⁶

In chapter five, n.33 speaks about the parish in its relation to the diocese.¹⁷ The Schema says here that the parish is not only a part of the Diocese, but also a living member and axis of the diocese around which all the pastoral activities are carried out, and to which they are ordained. Here we see the importance of the parish and the need of unity between the parish and the Diocese.

a. *Emendations of the Fathers*

We have mentioned that the Schema was sent to the Fathers on 22nd April 1963 for their suggestions. Here we will consider the emendations sent by them.

As a general observation, most of the Fathers expressed their wish that the Schema should have a real connection with the Dogmatic Constitution “Lumen Gentium.”¹⁸

The Bishops’ Conference of Central East Africa suggested that the word: ‘Omnis’ (“... diocesis veluti cardo, circa quem ‘omnis’ pastoralis navitas”, n.33) be substituted by the word ‘ordinaria.’¹⁹ Bishop Schaufele also suggested the same change and remarked that the words: ‘diocesis veluti cardo’ should be removed, because it is an exaggerated statement about the parish.²⁰

Bishop Weber of Strasbourg (France), suggested that the words: “audito capitulo cathedrali”, in Chapter V, n.35, be changed to ‘auditis Consilio suo et suis cooperatores in cura pastoralis’.²¹ This shows the necessity and duty of the bishop to have union and consultation with priests, his cooperators in the exercise of the pastoral ministry.

Titular Archbishop Scapinelli of Laodicea (Lebanon), suggested that at the end of paragraph n.36, it be added that the parish-priests, especially those who live near one another be united in one 'presbyterium' in order to foster their spiritual and intellectual life and thus promote pastoral action.²²

From the above suggestions given by the Fathers we see that they all wanted a strict connection between the Schema of the Church and that of the Bishops. They insisted on the close unity that should exist between the bishop and the priests in the diocese and for this purpose they suggested some means as mutual consultation, occasional visits made by the bishop, etc. in order to know the priests well, and also the reunion of priests in one 'presbyterium' which would foster their spirituality and promote their pastoral work.

b. Suggestions of the Fathers

The first discussion of the Schema on Bishops began in the 60th General Congregation and lasted till the 69th General Congregation.²³ We will here consider the speeches of the Fathers that directly touch our matter.

The Introduction given by Cardinal Marella, before the beginning of the Session had two important points: He said that the discussion should be properly and strictly on the pastoral aspect and that its full and practical evolution can be considered in the Decree: 'De cura animarum'. He also said that the Schema does not directly consider the theological doctrine of Episcopacy, since it was discussed in the Dogmatic Constitution on the Church. The Schema on the Bishops considers here the conclusions and the practical follow-up.²⁴

Speaking about priests, Cardinal Marella said that they are the worthy and efficient collaborators of bishops and are united with the bishop in one heart and one soul in the exercise of pastoral ministry.²⁵

Bishop Rupp of Monaco (Principauté de Monaco), spoke about the need of a collegiality within the Diocese and also about the right of priests in electing and proposing the candidate for episcopacy. In the Dogmatic Constitution on the Church, the office of bishops is clearly affirmed. So he proposed that with the same clarity and spirit the office of the priests is also to be stressed.²⁶

Speaking about the 'organ of the diocesan government', quoting the words of Pius XII, Auxiliary Bishop Jubany Arnau of Barcelona (Spain), said that the priests are the friends and counsellors of the Bishop and therefore in the government of the Diocese, the bishop is enriched by the collaboration of the priests.²⁷

Archbishop Gomes dos Santos of Goiania (Brazil), complained that the Schema puts forward only the juridical aspect of the hierarchy, especially about the administrative and governing figure of the bishop, as 'Lord', who governs from far away separated from the sheep, and even separated and rejected by his own 'presbyterium'. He is accepted by fear rather than by

love, and is served by all. On the contrary, he is to be in the midst of the people to serve all.²⁸

Very Reverend Father Anicetus Fernández, Superior General of the Order of Preachers spoke about the need of unity between the diocesan priests and religious priests for the good of the diocese. For this purpose there should be conferences for both religious and diocesan priests, and mixed commissions of both in the diocese. Thus both groups can collaborate in peace and unity, in the love of God and of souls.²⁹

Bishop Gúrpide Beope of Bilbao (Spain), expressed his wish that the Schema should directly treat of parish priests, about whom nothing is said in the Schema. He also suggested that the Schema should consider the parish in itself and its universal aspect, of having solicitude for all the churches. The theological principle according to which the bishop is the centre, head and basis of unity and apostolate in the Diocese should be treated in the Schema.³⁰

A new revised Schema was proposed by Bishop Méndez Arceo, of Cuernavaca (Mexico), in which the fifth and sixth chapters would deal with "De comunione episcopi cum suo presbyterio" and "De comunione episcoporum et religiosorum", respectively. The new chapters proposed by him in the Schema 'De cura animarum' were: 'De relationibus inter episcopos et presbyteros, praesertim parochos' and 'De relationibus inter episcopos et religiosos' as chapters V and VI respectively.³¹ Thus he gave an essential importance to the 'communion' between the bishop and his priests and also between bishop and religious.

In the government of the diocese, said Bishop Barrachina Estevan of Orihuela-Alicante (Spain), the first duty of the bishop is to preserve and procure unity of all the members of the diocese. For a diocese without unity is divided and disorganized and therefore cannot have the collaboration of all. Consequently it is not a real diocese. Therefore the bishop, who is at the same time the head and basis of unity of the diocese, as the Roman Pontiff is of the Universal Church, should integrate all persons and institutions in the work of the diocese, including the priests both diocesan and religious. Regarding the diocesan curia, he said that a statement must not be omitted from the Schema, because this was expected by the priests.³²

Bishop Granados Garcia, Auxiliary of Toledo (Spain), speaking about the diocese, and quoting the words of St. Cyprian: "plebs adunata sacerdoti et pastori suo grex adhaerens (Ep.79: PL IV, 406)", said that the bishop is the principle of unity and the bond of catholicity. He is the principle of unity, because unity is the condition of life and the bishop, being the principle of unity, is the principle of life, and he ordains the activities of every member of the diocese for the edification of the Body of Christ. He is the bond of catholicity because of his communion with the Pope and all other bishops in the world. All the members of the diocese, through him, are also in communion with the Universal Church, and therefore there is the realization of catholicity. The

Universal Church is not composed of particular churches, but consists in them; and hence the diocese is not a mere part, but a part of its fulness, as St. Cyprian says: "The Bishop is in the Church, and the Church is in the bishop and who is not with the bishop, is not with the Church" (Ep. 66, 8: Hartel, p. 73). The care of the whole diocese is the responsibility of the bishop, who can and should have cooperators, who are first the priests, then religious, then the laity, thus the whole diocesan family. So "nothing without bishop" is better expressed as "everything with the bishop."³³

Bishop Helmsing of Kansas City - St. Joseph (U.S.A), suggested that it would be good for the Schema to emphasize that all priests, both secular and regular, depend upon the episcopal college and upon the local bishop in the fulfilment of their priestly mission.³⁴

The Bishop being the pastor, servant and soul of the Diocese, said Bishop Renard of Versailles, all priests and religious and lay communities should be united with him. The Bishop should procure unity and efficiency in all pastoral activities. It is therefore necessary that the Bishop together with his Auxiliaries, form a collegiality in the local church, so that all may have one heart and soul and be an episcopal witness to the priests to ensure the good of all pastoral activities.³⁵

From the above speeches and suggestions of the Fathers we find certain common ideas which are important: The need of unity in the diocese, especially between the bishop and the priests. The Bishop is the principle of unity and catholicity in the diocese and through him all are solicitous for the Universal Church. The Bishop is the principle of unity and universality: Of unity because he is the centre and head of the Diocese; of universality, because he is a member of the College of Bishops, whose head is the Pope, the visible head of the Universal Church. Priests are the friends, cooperators and counsellors of the bishop in the exercise of the pastoral ministry.

II. The Schema "De Pastoralis Episcoporum Munere in Ecclesia"

1. Analysis of the Schema

After the first discussion of the Schema "De episcopis ac de dioeceseon Regimine" by the Fathers in the Second session of the Council, the Commission in accordance with the proposals of the Fathers, prepared the new Schema: "De pastoralis episcoporum munere in Ecclesia", which is a combination of the pastoral matters contained in the Schemata: "De episcopis ac de dioeceseon regimine" and of "De cura animarum."³⁶

On 29th November, 1963, the Commission asked to "reduce the matters of each Schema in view of the pastoral aim of the Council, leaving the juridical matters to the reform of the Code of Canon Law."³⁷ Later, on 23rd January 1964, the Coordinating-commission gave direction that the relevant pastoral norms and fundamental directives of the Schema "De cura animarum"

were to be included in the Schema "De episcopis ac dioeceseon regimine". "De cura animarum", therefore, was eliminated from the list of Schemata.³⁸ Thus the Commission prepared a new Schema: "De pastorali episcoporum munere in Ecclesia". We will, in the following pages, consider those changes or additions introduced into this Schema, in as far as they are related to our subject.

With regard to the new title of the Schema: "De pastorali episcoporum munere in Ecclesia", we see that, importance is given to the pastoral aspect, which was the special mark of the Second Vatican Council. All the three offices of the bishop have pastoral character. The Bishop instructs not as a secular teacher but as master of Faith, he sanctifies not by the mere ritual administration of the sacraments, but by the celebration of the Paschal Mystery of Good Shepherd, and he governs not as an administrator but as the good Shepherd of the sheep.³⁹

The word "munere" (office), used in the title and also in other parts of the Schema, stands for the office or the ministry of teaching, sanctifying and shepherding taken together, not separately.⁴⁰

The Prelude (Prooemium) of the Schema gives the summary of the matters treated in the Schema and also speaks about the connection with the theological doctrine of the mission of bishops treated in the Schema on the Church.⁴¹

Chapter I deals with the universal character of the office of the bishop. It is a service rendered to the whole Church and it is exercised in communion with the members of the College of bishops and its Head, the Pope.⁴²

In Chapter II, the Schema speaks about the notion of the Diocese and the offices of the diocesan bishop; the circumscription of the diocese and bishop's relation with his cooperators in the pastoral office.⁴³

Here the definition of the diocese is given as a part of the Lord's flock entrusted to the bishop, and is to be shepherded by the help of his priests, in view of supernatural life of the people. It is the image of the One, Holy, Catholic and Apostolic Church of Christ. Here the priests are the co-shepherds of the bishop.⁴⁴

About his relation to his priests, the Schema says that the bishop should, in a special way, embrace his priests with paternal charity and be solicitous for their spiritual, intellectual and material needs and should encourage priestly reunion.⁴⁵ The Bishop should have special love for his priests, since the latter participate and cooperate in his pastoral office.

In determining the circumscription of the diocese, the Schema says that great care is to be given to the organic unity of the diocese, so that the bishop could easily visit each part and coordinate the apostolic works, and get to know the priests and laity well.⁴⁶

After discussing Coadjutor and Auxiliary bishops, the Schema speaks about the diocesan Curia and Council. The priests are the principal cooperators (*praecipuos cooperatores*) of the bishop in the government of the diocese and they constitute his senate and council.⁴⁷ A Pastoral council is to be instituted in every diocese, in which priests, religious and laity are to be the members.⁴⁸

The diocesan priests have the first place in the care of souls. They are the prudent cooperators of the episcopal order and are incardinated in a particular church and are devoted fully to its service and thus they constitute one 'presbyterium' and one 'family', whose father is the bishop.⁴⁹ All the diocesan priests, therefore, are in a special way united with the bishop by supernatural charity. For the same reasons the diocesan priests are united among themselves.⁵⁰ Thus the need for unity between the bishop and the priests, and among the priests themselves, is clearly stated here.

The Schema continues to speak about the duties of priests, who are in charge of 'supra-parochial' works, as the nearest cooperators (*proximiores cooperatores*) of the bishop. In a special way (*praecipua autem ratione*) parish priests are the cooperators of the bishop, to whom as pastors of their own proper way (*tamquam pastoribus propriis*) care of the souls is entrusted.⁵¹ Thus, speaking about priests as cooperators, the Schema uses the following terms to describe the nature of the cooperation: Priests are the principal cooperators of the bishop in the government of the diocese. Priests in charge of supra-parochial works are the closest cooperators of the bishop. Parish priests in a special way are the cooperators of the bishop because to them as pastors in their own right, the care of souls is entrusted. The Schema goes on to speak about the three offices of the priest in the same order as those of the bishop.

The Schema speaks also about Religious priests who work in the diocese as cooperators of the bishop, who belong (pertain) to the clergy of the diocese. Religious men and women belong to the diocesan family.⁵² Religious priests belong to the clergy of the diocese, for they are not incardinated in the diocese and not fully dedicated to its service. They cooperate with the clergy of the diocese in the care of souls and in pastoral works of the diocese. The Schema gives also some principles to be observed by religious priests in the exercise of their ministry in the diocese.⁵³

The Chapter III treats of Episcopal conferences and Synods, in view of the good of the dioceses.

2. Analysis of the Speeches of the Fathers

Now we will consider here the speeches of the Fathers made during the third session of the Council about the Schema: "De pastorali episcoporum munere in Ecclesia" by dividing them into two parts: a. - Unity between bishop and Diocese; b.-Unity between bishop and priests.

a. Unity between the Bishop and the Diocese

Most of the fathers were pleased with the Schema, said Archbishop Urtasun of Avignon (France), because of its relation to the doctrine of the Sacramentality and Collegiality of Episcopacy affirmed in the Dogmatic Constitution on the Church. The episcopal mission presupposes the grace and power received from Christ. He proposed that the words 'Ecclesia peculiaris' are more pastoral and less juridical, they gather the clergy and the people together with the Bishop.⁵⁴ But later the term 'Ecclesia peculiaris' was changed to 'Ecclesia particularis'.

Archbishop Ziadé of Beirut (Lebanon), said that the definition of the diocese as a part of the Lord's people gathered around the bishop, is a juridical one. The juridical mentality always obscures the sense of mystery. The Diocese is the local church and not merely a part of the Universal Church, but a visible and efficacious sign of the presence of the whole Church. He gives the comparison here: As the Body of Christ is broken in the Sacred Liturgy, but not divided, the whole Christ is totally and fully present in each host; so, also, the whole universal Church is present in each local Church.⁵⁵

With regard to the union between the bishop and Christ, Bishop Maziers, Auxiliary of Lyon (France), said that this union is a spiritual consequence of the sacramentality of Episcopacy and this is not well expressed in the Decree. Quoting Leo the Great, he said: "In the bishop, the Lord Jesus Christ is present in the midst of the faithful". In the text, the bishop is considered too exclusively within his own diocese, already organized and instituted; but his relation to Christ, whose apostle and witness he should be, is not sufficiently shown.⁵⁶

According to Bishop Staverman of Sukarnapura (Indonesia), the description of the bishop's offices was very traditional and archaic. It is true that the bishop should be 'true father' and 'good shepherd', but the priests and the faithful are not mere infants or sheep. All those qualities required for a modern moderator or manager should be found in the bishop today. In short, the office of government and shepherd, should be exercised in a modern way.⁵⁷

Bishop Barrachina Estevan of Orihuela-Alicante, suggested that the Church should be considered as the Mystical Body of Christ, instead of a juridical and visible society. This vision would be a solution to many problems in the Church. The juridical aspect can be used only descriptively. He also said that the diocesan economic system should be reorganized to avoid the inequality between bishop and priests and among priests. In order that the true paternity and love of the bishop may be expressed, he should reveal all the problems of the Diocese to his priests as far as possible and foster distributive justice among all.⁵⁸

With regard to the nature of the diocesan Curia he said that it is not merely administrative and juridical. In the Schema it is said that the Curia is "the instrument of the bishop not only for the administration of the diocese

but also for the exercise of apostolic works". Here only a secondary importance is given to apostolic works". The words 'but also' are not correct, for, the first duty of the Curia is to help the bishop in the pastoral and apostolic work, and then only in the administrative works. So the Curia should be the right hand of the bishop, and should help him first of all in his pastoral activities. Its nature and aim should be specifically pastoral.⁵⁹

Cardinal Léger, Archbishop of Montréal (Canada), said, it was therefore, opportune to renew the Curia of the Diocese as a living instrument of the whole diocesan church and this would solve many problems, because many of the bishops are ignorant of the life-situation of the faithful and therefore have difficulty in mutual dialogue. Bishops are ignorant of the use of proper means to attain pastoral aims. All these can be solved by the renewal of the Curia in a pastoral way.⁶⁰

Bishop González Moralejo, Auxiliary of Valencia (Spain), said that in the nomination of a bishop, the opinions of the local episcopal conference, that of diocesan priests, whose shepherd is being elected and also that of the laity, are to be considered.⁶¹

All the Fathers insisted on the pastoral nature of the diocese and the pastoral care of the bishop. The diocesan Curia should be renewed in such a way that it would help the bishop first in his pastoral ministry and then in the administration of the diocese.

b. Fraternal Unity among Bishops and Priests, and among Priests themselves

Here we consider the mutual relationship between bishop and priests and among the priests themselves by analysing the speeches of the Fathers.

In order to have a clear notion of the relationship between bishop and priests, Bishop Guyot of Coutances (France), who spoke in the name of the French Bishops, proposed that the continuity between the doctrine of Episcopate and Presbyterate, should be clarified, so that the unity and the oneness of the Sacrament of Orders may be high-lighted.⁶²

Bishop Renard said that the unity between bishop and priests is not merely accidental, or moral or practical, but essentially pertains to the very nature of priesthood, because it has its origin in the Sacrament of Orders. The action follows from the 'esse'. The bishop received the Holy Spirit in the fulness of charity, for the service of men; and priests, being ordained and sent, participate in the same grace of pastoral charity. Therefore, the priesthood and apostolate should be exercised together with the bishop and with the whole presbyterate.⁶³

In agreement with this statement of Bishop Renard, Bishop Piroolley of Nancy (France), suggested that as a consequence of this intimate-sacramental unity between the bishops and priests, there should be fraternal charity,

mutual fidelity, cooperation in the apostolate, and filial obedience on the part of priests.⁶⁴

This mutual fidelity and cooperation will help the priests, said Bishop Guyot, to speak openly of what they hope and of what they fear, and to disclose their own experience and to propose concrete solutions and put them into effect. In other words they do not want to be mere executors of the decree that comes from 'above' (desuper), for, cooperation means elaboration of pastoral action of the diocese, and collaboration follows it. This collaboration is based on the pastoral dialogue with the bishop, which should not be merely occasional or individual. The pastoral dialogue purifies all, the life of prayer fruitifies all and the divine charity vivifies all. This is a kind of team-work (labor in coetu). The love of Christ urges us to renew the ancient presbyterate in accordance with our times by which the unity of the priesthood of Christ may be manifested in the whole life of priests. This unity is expressed and realized through the mutual cooperation in the whole diocesan pastoral ministry.⁶⁵

This essential unity in priesthood between bishop and priests is required for the apostolic work and for the deeper spiritual life of priests. So, said Bishop Renard, that the priests are the eyes and hands of bishop and the bishop is the necessary sign and author of unity for priests.⁶⁶

Because of this mutual unity between bishop and priests, many fathers suggested the idea of a 'Diocesan Family', in which the bishop is the father and the priests are the members.⁶⁷ The bishop being the father, priests expect paternal solicitude and help from him and he, in turn, is consoled by his priests in his difficulties. Thus, they will have the feeling of being members of one family and will gladly be united around the bishop, as their father. Even though the priests with the bishop constitute one diocesan family, there cannot be an equality (assimilationem) between episcopal collegiality and priestly union with the bishop; but there is a similarity.⁶⁸

As a practical suggestion, deriving from this union, Bishop Guyot proposed that practical norms, or spiritual exhortations, indicating the profound reasons and sources based on the ministerial priesthood should be given by the Decree.⁶⁹

Priests receive from the bishop not only doctrinal and practical instructions, but also encouragement and incentives, by word and letter, individually and collectively, said Bishop Urtasun of Avignon.⁷⁰

Bishop Iriarte of Reconquista (Argentina), speaking about the way of life, activity and the exercise of the authority of bishop in this modern age, said that even though the authority of the bishop is the same yesterday and today, the way it is exercised is different at the present time. Communication from the bishop to the priests and laity, should be convincing rather than imposing, with an ultimate responsibility on the bishop in making the decisions.⁷¹

Bishops should have the kindness to listen to all patiently, to learn humbly and to converse lovingly, said Bishop Villalba of Riobamba (Ecuador). They should be ready to accept criticism. Their authority means not only to govern, but also to lead.⁷²

Bishop Sauvage of Annecy, said that nothing was said in the Schema about the duty and obligation of a bishop towards his priests, but on the other hand much was said about the duty and obligation of priests towards the bishop. If the priests are necessary cooperators of the bishop, the Schema should also speak about the obligation of the cooperation of the bishop with priests. He, therefore, suggested that the bishop should first have the willingness to cooperate and to show solicitude for the priests, in their spiritual and material needs. The priest also should participate in the universal solicitude of the bishop.⁷³

c. Relation between the Bishop and Religious Priests

With regard to the relations between the bishop and religious priests working in the diocese, Archbishop Veuillot, in his 'Relatio', gave two principles: Firstly, the diocesan discipline regarding the pastoral ministry in the diocese should be accepted and observed by all, because the bishop is the leader of apostolate in the diocese. Secondly, the religious should show themselves true religious, so that they could collaborate fruitfully in the sacred ministry.⁷⁴ Here we see that in the diocesan pastoral ministry, all the religious should follow the diocesan direction given by the bishop. This belong to the 'external order' (ad ordinem externum) of the 'privilege of religious exemption'. But as regards the 'internal order' (ad ordinem internum), that remains in full vigour and the religious are to follow it faithfully.⁷⁵ Consequently three points are to be noted: the internal order of the religious order or congregation is to be preserved; the Roman Pontiff has the full power to request the religious for any work for the good of the Universal Church; the bishop has the full freedom to organize and to moderate the apostolic work in the diocese to which religious should submit themselves.⁷⁶

Bishop Guilly of Georgetown (South America), said that the Schema said nothing about the relation of religious to the College of bishops and very little about their responsibility to the Universal Church. The few words: "quin immo, ut de illis Summus Pontifex disponere possit pro inceptis in bonum Ecclesiae universae" in the Schema, are not sufficient. The value of religious exemption is based on its supra-diocesan function for the good of the Universal Church. So he said that all religious, who are exempt, are fully at the disposal of the College of Bishops through the Supreme Pontiff. Being exempt means, that they are not at the disposal of only one bishop, but of all, under the direction of the Pope. If we understand the exemption in this way, it should not be something to be disliked but on the contrary, it is a freedom which involves the obligation to obey the College of Bishops through its head, the Pope, for the needs of the Universal Church. Referring to the

words of Pope Paul VI, he said that the words: "salva semper apostolatus natura ipsorum propria", are very important.⁷⁷

For a harmonious cooperation between bishop and religious (priests), in the diocese, Bishop McEleney of Kingston (Jamaica), proposed two ways: Firstly, that which was proposed in the Schema, i.e. the supreme authority of the Pope over the religious; secondly, the establishment of a mixed commission of bishops and religious, which would make the decisions together and get them approved by the Holy see.⁷⁸

Archbishop D'Sousa of Bopal (India), gave a further solution that the religious must be given membership with full rights in the National Episcopal Conference.⁷⁹

These are the important suggestions given by the Fathers towards a solution of the question of religious exemption, and the relationship between Religious and the Bishop in whose Diocese they work.

The question now was how far the Religious priests working in the diocese belong to the Diocese and to the clergy of the diocese. In Schema n.26, we see that "In the care of souls, the diocesan priests have the first part (place)", and in n.32, we read: "Therefore they (Religious priests) can be said with true (real) reason (sense) to belong to the diocesan clergy, in as much as they have part in the care of souls and in the exercise of the works of the apostolate under the authority of the Prelates". Because of this, Bishop Staverman pointed out that there was discrimination shown towards the religious priests as if they were cooperators of the second order in the care of souls. So he proposed that there should not be any distinction between diocesan clergy and religious clergy in the exercise of the care of souls. Religious are collaborators of bishop in the same way as the diocesan priests, and both together constitute one presbyterium with the bishop.⁸⁰

In n.26 of the Schema occurs the text: "...sacerdotes dioecesani ...unum constituunt presbyterium atque unam familiam, cuius pater est Episcopus". According to Bishop Renard, the words: 'sacerdotes dioecesani' are not very apt, because both the religious and the diocesan priests have received the same priesthood of Christ, and therefore both of them constitute the presbyterium. Instead of 'presbyterium', 'presbyterium dioecesanum', seems to be better, because all priests who work in the diocese are the prudent cooperators of the episcopal order, and are united with the bishop and constitute one diocesan presbytery.⁸¹

III. Final Modifications

Here we consider the important changes and additions which are related to our subject made in the Schema, according to the suggestions of the Fathers. The general principles according to which the changes are accepted or rejected are the following: That the Schema considers synthetically the integral pastoral office of bishops and its high principles (principia

altiora); that the Schema should follow the pastoral nature of Second Vatican Council and therefore all matters that are not pastoral, should be omitted; that the Schema should be based on the theological doctrine approved by the Fathers in the Dogmatic Constitution on the Church, and that all the changes or additions made, especially about bishops, priests, and deacons, should be in reference to the doctrine taught by the Constitution on the Church; and that the style of presentation be more biblical and less juridical.⁸²

With regard to the title and order of the Schema, Msgr. Vuillot said that the title was approved by most of the Fathers because it contained and corresponded not only with the matters treated in the Schema, but also with the pastoral aspect of the Council. Therefore, even though two of the Fathers proposed a new title: "De episcopatum munerum exercitio", it was not accepted because of the above reasons and also, because the Schema did not treat much of the very exercise of the office of bishop.⁸³

The order of the Schema in treating of those matters, was approved by all the Fathers except one.⁸⁴

Chapter II, which is directly connected with our subject, underwent even more changes. The title "Ecclesia peculiaris" used in n.3, was changed to "Ecclesia particularis" to indicate the diocese, because the word 'particularis' is the opposite of the word 'universalis' and also because it was commonly used in the Schema on the Church.⁸⁵

Some of the Fathers wanted to see the word 'Diocese' changed because of its imperial origin and administrative nature. However, this was not accepted. The Commission said that the term "diocese" was used to indicate also the particular church, which today is called the diocese.⁸⁶

One of the important changes made was that of the definition of diocese, "pars quaedam dominici gregis" to "Populi Dei portio", as also found in the Schema on Church. This was to indicate more the intrinsic and theological aspect of the diocese than its territorial structure and juridical nature.⁸⁷ Some of the Fathers proposed 'ecclesia episcopalis', others 'ecclesia localis', and others still 'portio ecclesiae universalis'. The first one was not accepted because it would mean that the diocese was the possession of the bishop; the second was also rejected because that would signify only the territorial aspect and hence it would exclude the personal dioceses; and the third was rejected because it would mean that the diocese was only a part of the Universal Church.⁸⁸

Another change was that of the text "cum adiutorio sui presbyterii" into "cum cooperatione presbyterii". This was because the priests by ordination, are the cooperators of the episcopal order, in shepherding the people of God, and not mere helpers; and for the same reason, another proposal of two Fathers: "cum adiutorio sui presbyterii, diaconorum aliorumque ministrorum et multorum laicorum" was rejected, because laity do not act as shepherds.⁸⁹

Theology sees the particular church as consisting of a people gathered together in the Holy Spirit, shepherded by the bishop and his cooperators, through the preaching of the Gospel and celebration of the Eucharist, and in which the one, holy, catholic and apostolic Church of Christ is present and operative.⁹⁰ Here we see the unity and the universality of the people of God realized in every particular church and also in the ministry of bishop and priests.

In n.12, the mystery of Christ as the main subject of the office of preaching was introduced. The importance and the need of colloquy with the people was also added in number 13 of the Schema.⁹¹

The Pauline Text: "ex hominibus assumptos esse et pro hominibus constitui, in iis quae sunt ad Deum, ut offerant dona et sacrificia pro peccatis" (Heb.5,1), was introduced into n.15 because it pertains to the office of sanctifying.⁹²

The Schema, after speaking about the bishop as the origin (basis) of the diocesan presbytery, the leader of the S.Liturgy, and the main promoter of sacramental life in the diocese, says that he should lead the faithful to the full knowledge and life of the Paschal Mystery of the H.Eucharist, so that there may be intimate unity of charity in the Body of Christ. The text, which mentions the office of the prayer of the bishop, is also introduced here.⁹³ The new text in a particular way reiterates that the bishop should embrace his priests with paternal love and consider them as sons and friends, ready to listen to them and to confide in them with familiarity, and should coordinate the pastoral work together with the priests for the good of the entire diocese.⁹⁴

A new addition to number 17 of the Schema was that the apostolates in the diocese should be under the direction of the bishop and they should be coordinated and united in such a way that they lead to concord of action and to the organic unity of the diocese.⁹⁵

Some of the other additions, pertaining to the important principles to be followed in determining the circumscription of the diocese are: Firstly, the organic unity of the people of God is to be safeguarded; Secondly, the bishop should be able to fulfil his episcopal offices well, and, especially, that he should know his priests; Thirdly, it should be based on a sufficient number of priests to carry out the ministry of salvation in the diocese.⁹⁶ In short, all the pastoral activities in the diocese, and the circumscription of the diocese, should be determined in such a way that this leads to the unity of the whole diocese.

In number 28, dealing with diocesan clergy, some important changes were made. Speaking about the diocesan priests, who have the first part in the care of souls, the Schema introduced the following: "unum sacerdotium Christi cum Episcopo participant et exercent atque Ecclesiae particulari incardinati vel addicti, eiusdem servitio plene sese devovent ad unam dominici gregis portionem pascendam". Thus the Schema makes clear the funda-

mental reason for the unity of priests with the bishop, by the participation in and the exercise of the one priesthood of Christ and by their incardination (incorporation) into the particular Church, to whose service they dedicate themselves fully and integrally.⁹⁷

The addition: "they shepherd one portion of the Lord's flock", shows the common aim of the diocesan pastoral ministry of priests and bishop.⁹⁸

Another addition consisted in affirming the necessary freedom for bishops in conferring the offices or benefits equitably and properly on priests. Therefore, all the rights and privileges which would limit this freedom were suppressed.⁹⁹

The next addition was about the need of colloquy between the priests and bishop in matters pastoral, so that there should be harmony and unity of will.¹⁰⁰ Here the word "institutat" was changed to "vocare velit", because the word "institutat" would mean something juridical.¹⁰¹

Another change introduced was that the diocesan priests should have solicitude for the spiritual welfare of the whole diocese. They should be mindful of the benefits they receive by reason of the ecclesiastical office, which are closely related with the sacred work. They should, therefore, contribute to the material needs of the diocese, being solicitous for both its spiritual and material welfare.¹⁰²

All these changes and additions made in number 28 of the Schema show the need and importance and the theological reasons for the sincere collaboration that should exist between priests and their bishop in the diocese.

In number 29, it was added that all priests, who are in charge of supra-parochial works as closer collaborators of the bishop, and those priests who work in schools and institutions should be of special assistance to the bishop.¹⁰³

With regard to the offices of parish priests, treated of in number 30, more additions were made: the need of collaboration with other priests who are in charge of supra-parochial works, so that there may be more unity and efficiency in the pastoral ministry; the urgent need of fostering a missionary spirit in the parishes; of fostering community life among priests for the good of apostolic work and of showing an example of love and unity to the faithful; the need of cooperation with religious and laity in catechetical instruction and of using the help of other priests in administering the sacrament of penance.¹⁰⁴

Another addition was concerning assistant priests, as cooperators of the pastor (vicar). They should contribute valid and active work to the parish apostolate, under the authority of the parish priest. Therefore there should be among them fraternal conversation (association), mutual charity and respect, mutual assistance with counsel and example, and a united will and enthusiasm in the care of souls.¹⁰⁵

All these show the need of unity and collaboration among the (parish) priests.

Speaking about the Religious priests, the Schema changed the text "ad clerum dioecesanum pertinere dicendi sunt" to "ad clerum dioecesis pertinere dicendi sunt", because it is a truer statement.¹⁰⁶

Then the Schema went on to speak about the general principles to be observed for religious working in the diocese, especially about the case of 'Religious Exemption' for the sake of harmonious unity of the diocese.¹⁰⁷ Since this does not directly connect with our subject, we will not consider it here.

All the above changes and additions made in the Schema show the aim and the intention of acquiring real unity and fraternal collaboration between the priests and the bishop in exercising the pastoral ministry in the diocese. Nothing can be done in the diocese without this unity and all things can be accomplished with it.

Footnotes:-

1. Cf. *Adcovsa*, (Antepreparatoria), Appendix, II, 1, pp.336-586; L.M.Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, (Torino, 1967), pp.32-33.
2. *Schema De Episcopis ac de Dioeceseon Regimine*: Prooemium. Caput I: De rationibus inter Episcopos et Sacras Congregationes. Caput II: De episcoporum coadjutoribus et auxiliariis deque episcoporum cessatione a munere pastoralis. Caput III: De nationali episcoporum coetu seu conferentia. Caput IV: De dioeceseon partitione. Caput V: De paroeciarum erectione deque earumdem congrua circumscriptione", Cf. *Adcovsa*, III, pp.67-90; for more details, Cf. K.Morsdorf, "History of the Decree on the Bishop's Pastoral Office in the Church", in: *CDV*, II, (New York, 1968), p.166; R.Iannarone, *Tutti i documenti del Concilio Ecumenico Vaticano II*, (Napoli, 1966), p.289; W.Onclin et Al. (eds.), *La Charge pastorale des Evêques, décret Christus Dominus*, (Paris, 1969), p.75.
3. Cf. *Asscovs*, II, 4, p.364.
4. *Schema decreti de Episcopis ac de dioecesium regimine*; Introductio. I: De rationibus inter episcopos et Sacras Romanae Curiae Congregationes. II: De episcoporum coadjutoribus et auxiliariis. III: De nationali episcoporum coetu seu conferentia. IV: De dioecesium ac provinciarum ecclesiasticarum congruenti circumscriptione. V: De paroeciarum erectione deque earumdem congruenti circumscriptione. Appendix prior: De rationibus inter episcopos et Sacras Romanae Curiae Congregationes. Appendix altera: De praxi Sacrarum Congregationum relate and episcopos", *Asscovs*, II, 4, pp.364-392; Cf. M.Morsdorf, "History of the decree", in: *CDV*, II, p.167; L.M.Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, pp.37-38.
5. Cf. *Asscovs*, II, 4, pp.435-445.
6. *Schema De pastoralis episcoporum munere in Ecclesia*: Prooemium. Caput I: De episcopis quoad universam ecclesiam. II. De episcopis quoad ecclesias particulares seu dioeceses. III. De episcopis in commune plurium ecclesiarum bonum cooperantibus, *Asscovs*, III, 2, pp.22-44.
7. Cf. *Asscovs*, III, 2, pp.58-69; Onclin et Al., (eds.), *La Charge pastorale des Evêques, décret C.D.*, p.75.

8. Cf. *Asscovs*, III, 6, pp.111-207.
9. *Asscovs*, IV, 2, pp.510-596.
10. Cf. *Asscovs*, IV, 5, pp.564-584; For the history of the Decree, see also Caprile, Vols. III, IV, and V; L.M.Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, pp.1-45; Mgr.Carli, *Relatio*, in: *Asscovs*, II, 4, pp.439-445.
11. Cf. L.M.Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, pp.52-63; W.Onclin et Ali. (eds.), *La Charge pastorale des Evêques, Décret Christus Dominus*, pp.78-79; Pope Paul VI, *Motu Proprio: Ecclesiae Sanctae*, AAS 58 (1966), pp.757-787. This contains the executive norms which will clarify and determine the exact meaning of the Decrees: C.D., P.O., P.C., and A.G.
12. The meaning of the terms: 'Constitution', 'Decree' and 'Declaration': The Councils of Lyon I and II and of Lateran V, used the term 'Constitution' for disciplinary matters; but in Lateran IV, the term 'Constitution' is used for both disciplinary and dogmatic matters. In the Council of Trent, the term 'Decree' was meant for disciplinary matters, but the "Decretum de justificatione" is of doctrinal character. In Vatican II, we have two 'Dogmatic Constitutions' (Lumen Gentium and Dei Verbum) which contain and treat of theological doctrines and the Truths to be believed. The 'Constitution' on Liturgy is mainly of disciplinary character, and the 'Pastoral Constitution', *Gaudium et Spes*, contains both disciplinary and doctrinal (theological) matters. The 'Decrees' (I.M., U.R., O.E., C.D., P.C., O.T., A.A., P.O., A.G.), deal with practical and disciplinary matters. The 'Declarations' (G.E., N.A., D.H.) contain the teachings (doctrine) of the Church in her historical and sociological context. Cf. L.M.Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, p.49; R.Iannarone, *Tutti i documenti del Concilio Oecumenico Vaticano II*, p.25.
13. Cf. Cardinal Marella "Introductio" to the Schema "Christus Dominus", in *Asscovs*, II, 4, pp.435-438; Mgr. Carli, "Relatio", *Ibid.*, pp.439-445; Mgr. Veuillot, "Relatio", in *Asscovs*, III, 2, pp.60-61; L.M. Carli, *Ufficio pastorale dei vescovi e chiese orientali cattoliche*, p.79.
14. Cf. *Ibid.*, p.50.
15. "Quare cavendum est ne, ob nimiam territorii amplitudinem vel nimium incolarum numerum, Episcopi impares sint personaliter, uti opus est, singulos sacerdotes singulasque paroecias eorumque rectores saepius visitare et bene cognoscere ac moderari", *Asscovs*, II, 4, p.377.
16. "Dioecesis enim, cum sit pars Ecclesiae, quae a Christo Jesu proprii uniuscuiusque Episcopi voce potestateque regitur (Pius XII, *Litt. Encycl. 'Mystici Corporis'*, 29 Junii 1943: AAS 35 (1943), p.211), in qua proinde tamquam in unitate vitae et regiminis aedificatur Corpus Christi, tales condiciones, imprimis quoad ambitum et numerum fidelium, habeat necesse est ut finis proprius, i.e. salus animarum et bonum Ecclesiae quam perfecte assequi possit", *Asscovs*, II, 4, p.379.
17. "Cum sit paroecia dioecesis pars ac vivens veluti membrum, dioecesis veluti cardo, circa quem omnis pastoralis navitas, in eius finibus praestanda, vertitur, instimulatur atque ordinatur", *Ibid.*, p.380.
18. "Schema connectatur cum tractatu de Episcopatu in Schemate de Ecclesia", Bishops of the province of Aix, Avignon and the diocese of Marseille, some Fathers of Central-East Africa, *Asscovs*, II, 4, p.393.
19. Cf. *Ibid.*, p.431.
20. Cf. *Ibid.*
21. Cf. *Ibid.*, p.432.

22. "In fine huius capituli adderem, si hoc possibile sit, ut parochi parochiarum, praesertim ruralium, quae inter se non longe distant, in unum presbyterium uniantur, ad fovendam vitam spiritualem et ideo ad provehendam eorum actionem pastoralem..." Ibid., p.434.
23. Cf. *Asscova*, II, 4, and 5; *Caprile*, Vol. III, pp.187-275.
24. "Per Schematis Decreti 'De Episcopis ac de Dioecesium regimine' disceptationem Conc. Vat. II nunc argumenta proprie et stricte pastoralia pertractare incipit ... In Schemate Decreti ... nulla expressa et directa consideratio facta est de his quae pertinent ad doctrinam theologiam de Episcopatu, de qua, sane, jam accuratissime disceptatum est in examinando Schema Constitutionis dogmaticae 'De Ecclesia'; et patet profecto quod, postquam ejusmodi doctrina rite determinata et approbata fuerit, eidem plene et perfecte aptabuntur notiones et conclusiones quae in schemate Decreti 'De Episcopis ac de Dioecesium regimine' continentur et ordinem seu relationem habent cum doctrina theologica de Episcopatu", *Asscova*, II, 4, p.435; Cf. also A. Hastings, *A concise guide to the Documents of the Second Vatican Council*, Vol. II, (London 1968), p.119.
25. Cf. *Asscova*, II, 4, p.437.
26. "... nihil omnino dicitur de collegialitate quadam intra dioecesim et ibidem de jure electivo quodam, forsitan etiam ad candidatos pro episcopatu proponendos ... In schemate doctrinali de Ecclesia magna cum claritate jura nostra, jura episcoporum, promulgata sunt. Eadem claritate, eodemque animo, agendum est nunc de jure aliorum, ante oculos universi mundi et praesertim dilectissimorum presbyterorum qui hoc a nobis expectant", Ibid., p.456.
27. Cf. Ibid., pp.458-459. Cf. also Pius XII, *Allocution* on May 31, 1954: AAS 46 (1954), pp.313-317.
28. "Hora enim est, venerabiles Patres, penitus relinquendi figuram episcopi mere administratoris et gubernatoris sicut 'dominus' constituti, quasi a longe regius providens et gubernans, a suis ovibus separatus, seiunctus et segregatus a proprio suo 'presbyterio', ratione timoris, minime vero amoris causa acceptus, qui ab omnibus ministratur, cum, e contra, ipse debeat in medio populi stare et omnibus ministrare", *Asscova*, II, 4,489; Cf. *Caprile*, Vol. III, p.195.
29. Cf. *Asscova*, II, 4, pp.509-510; *Caprile*, Vol. III, p.197.
30. Cf. *Asscova*, II, 4, pp.537-538.
31. Cf. Ibid., pp.584-591.
32. "Sed cum agatur de regimine dioecesis, primum officium episcopi puto esse: curare et procurare totis viribus unitatem in sua dioecesi. Dioecesis sine unitate divisa est, non est organizata, non prosequitur finem collaboratione omnium. Non est revera dioecesis. Quapropter episcopus qui est caput et fundamentum unitatis suae Ecclesiae, sicut Romanus Pontifex Ecclesiae universalis, debet: a. personas et institutiones omnes integrare in labore suae dioeceseos: sacerdotes scilicet saeculares et regulares, qui aliquem apostolatium fidelium operam dant ... sed oblivioni mandare non possumus nostram curiam dioecesanam, de cuius necessitate omnes nos certi sumus et sacerdotes nostri in expectatione manent", Ibid., p.605.
33. Cf. Ibid., pp.630-631; *Caprile*, Vol. III, p.216.
34. Cf. *Asscova*, II, 4, p.859.
35. Cf. *Asscova*, II, 5, pp.216-217; *Caprile*, Vol. III, pp.271-272.
36. Cf. Cardinal Marella, "Introductio", *Asscova*, III, 2, p.58.
37. "Ridurre la materia dei proprii schemi, in conformità della finalità preminentemente pastorali del presente Concilio, rinviando alla prossima riforma del Codice di Diritto Canonico gli argomenti a carattere prevalentemente giuridico", *Relatio*, Ibid., p.45.

38. "Nello schema 'De Episcopis ac de dioecesium regimine' siano incluse le norme più rilevanti e gli indirizzi fondamentali dello schema 'de cura animarum', che viene eliminato come tale dall'elenco degli schemi", *Ibid.*; Cf. K.Morsdorf, "History of the Decree", in: *CDV*, Vol.II, p.187.
39. Cf. *Asscovs*, III, 2, p.61; Cf. Onclin et Al. (eds.), *La charge pastorale des Evêques, Décret C.D.*, p.80.
40. Cf. *Asscovs*, III, 2, p.61.
41. "Prooemium", Cf. *Asscovs*, II, 2, pp.22-23; *Relatio*, Cf. *Ibid.*, pp.45, 61-62, 65.
42. Cf. *Ibid.*, p.62.
43. Cf. *Ibid.*, pp.26-37, 62-69.
44. "Dioecesis est pars quaedam dominici gregis quae Episcopo concreditur, cum adiutorio sui presbyterii pascenda eum in finem ut supernaturaliter ipsa vivat, crescat atque fructificet, imaginem referens Unius Sanctae Catholicae et Apostolicae Christi Ecclesiae", Schema n.11, *Ibid.*, p.26. This clear statement, that the Bishop should shepherd the people of the Diocese with the help of priests, shows the necessary unity and pastoral collaboration that should exist between the bishop and the priests in the Diocese.
45. Cf. *Ibid.*, p.28 (Schema n.16).
46. Cf. *Ibid.*, pp.30-31.
47. Cf. *Ibid.*, p.32.
48. Cf. *Ibid.*, p.33.
49. "In animarum cura procuranda primas partes habent sacerdotes dioecesani, qui providi cooperatores ordinis episcopalis effecti et Ecclesiae peculiari incardinati vel addicti, eiusdem servitio plene sese devovent, unum constituunt presbyterium atque unam familiam, cuius pater est Episcopus", *Ibid.*, p.33.
50. Cf. *Ibid.*, p.33.
51. Cf. *Ibid.*
52. "Religiosi sacerdotes, qui in presbyteratus officium consecrantur ut sint et ipsi providi cooperatores ordinis episcopalis, hodie adhuc maiori auxilio Episcopis esse valent, pro ingravescente animarum necessitate. Ideo vera quadam ratione ad clerum dioecesanum pertinere dicendi sunt, quatenus in cura animarum atque apostolatus operibus exercendis partem habent sub sacrarum Praesulum auctoritate. Etiam alii sodales, sive viri sint sive mulieres, qui et ipsi peculiari ratione ad familiam dioecesanam pertinent...", *Asscovs*, II, 2, p.35.
53. Cf. *Ibid.*, pp.35-37; *Relatio*, *Ibid.*, p.65.
54. Cf. *Asscovs*, III, 2, p.243.
55. Cf. *Ibid.*, p.273; *Caprile*, Vol.IV, (Roma 1965), pp.38-39.
56. Cf. *Asscovs*, III, 2, p.257; *Caprile*, Vol.IV, p.37.
57. Cf. *Asscovs*, III, 2, p.230; *Caprile*, Vol.IV, p.34.
58. Cf. *Asscovs*, III, 2, pp.245-246; *Caprile*, Vol.IV, p.36.
59. Cf. *Asscovs*, III, 2, p.249.
60. Cf. *Ibid.*, p.221; *Caprile*, Vol.IV, p.33.
61. Cf. *Asscovs*, III, 2, p.295; *Caprile*, Vol.IV, p.40.
62. Cf. *Asscovs*, III, 2, pp.237-238; *Caprile*, Vol. IV, p.35.
63. Cf. *Asscovs*, III, 2, p.240.

64. Cf. *Asscovs*, III, 3, pp.617-618.
65. Cf. *Ibid.*, III, 2, pp.238-239; Bishop Garaygordobil Berrizbeitai of Rios (Ecuador), *Ibid.*, pp.408-410.
66. Cf. *Asscovs*, *Ibid.*, p.240.
67. Bishop Urtasan of Avignon, Cf. *Asscovs*, III, 2, p.244; Bishop Barrachina Estevan of Orihuela-Alicante, *Ibid.*, p.246; Bishop Lazik, Apostolic Administrator of Trnava, *Ibid.*, p.418; Bishop Przyklenk of Januaria, *Ibid.*, pp.433-434.
68. Cf. Bishop Urtasun, *Asscovs*, III, 2, p.244; *Caprile*, Vol.IV, p.36.
69. Cf. *Ibid.*, p.238.
70. Cf. *Ibid.*, p.244.
71. Cf. *Ibid.*, p.264; *Caprile*, IV, p.373.
72. Cf. *Asscovs*, III, 2, p.270; *Caprile*, IV, p.38.
73. Cf. *Asscovs*, III, 2, pp.252-254; 776-777; *Caprile*, IV, p.37..
74. Cf. *Asscovs*, III, 2, p.65.
75. *Ibid.*
76. *Ibid.*, p.66.
77. Cf. *Ibid.*, p.242; "Religiosi enim sodales semper et utique Romani Pontificis potestati, utpote Supremo suo Moderatori in primis subiciuntur. Instituta igitur Religiosa praesto sunt Romano Pontifici in iis operibus quae ad bonum Ecclesiae universae pertinent. Quod autem attinet ad sacri apostolatus exercitium in variis dioecesisibus, religiosi sodales subsunt etiam episcoporum jurisdictioni, quibus auxilium praebere tenentur, salva semper apostolatus natura ipsorum propria et vitae religiosae necessitatibus ...", Paul VI, *Allocutio* to the Religious Superiors, on May, 23, 1964, AAS 56 (1964), pp.570-571.
78. Cf. *Asscovs*, III, 2, pp.94-95.
79. Cf. *Ibid.*, p.255.
80. "In animarum cura procuranda primas partes habent sacerdotes dioecesani" (n.26); "Ideo vera quadam ratione (religiosi) ad clerum dioecesanum pertinere dicendi sunt, quatenus in cura animarum atque apostolatus operibus exercendis partem habent sub sacrorum Praesulum auctoritate" (n.32), *Ibid.*, p.231.
81. Cf. *Ibid.*, p.240.
82. Cf. *Relatio Generalis*, by Archbishop Veuillot, in: *Asscovs*, III, 6, pp.114-117.
83. Cf. *Ibid.*, p.117.
84. Cf. *Ibid.*, pp.117-118.
85. Cf. *Ibid.*, pp.118-121.
86. Cf. *Ibid.*, pp.162-163.
87. "Definitionem realem dioecesis potius ex intrinsecis ipsius elementis quam ex territoriali structura conati sumus statuere, unde haec quae sequuntur commoda obtineri posse censemus: a) 'theologia' quaedam Ecclesiae particularis, juxta plurium Patrum postulata, veluti in nuce praebetur"; *Ibid.*, p.156; Cf. also *Ibid.*, p.163.
88. Cf. *Ibid.*, p.163; "Communitas localis" would mean all kinds of communities, and also parishes, but not diocese, Cf. *Asscovs*, III, 8, pp.100-101; Hence "particular church" is a diocese, and

“local church” or “community” can mean all other christian communities, Cf. *G. Caprile, II Sinodo dei Vescovi, IIIa Assemblea, 1974 (Roma, 1975), pp.337-338.*

89. Cf. *Asscovs, III, 6, p.163.*
90. Cf. *Ibid., p.133,156.*
91. Cf. *Ibid., p.135; Relatio, in Ibid., p.157; Relatio de sing. num., pp.165-166.*
92. Cf. *Ibid., pp.164-165.*
93. Cf. *Asscovs, III, 6, pp.157, 137-138, 166-167.*
94. Cf. *Ibid., pp.138, 157, 168; The word ‘paternal’ was later changed into ‘peculiar’ at the request of the Fathers. Cf. Ibid., Vol.IV, Pars II, p.566; And also two new additions were made: “Integram sui gregis familiam congregent atque efforment ut omnes, officiorum suorum conscii, in communione caritatis, vivant et operentur”:* This shows the communion of all in charity; Cf. *Ibid., p.536.*
95. Cf. *Asscovs, II, 6, pp.139, 158, 168.*
96. Cf. *Ibid., pp.142-144, 160-161.*
97. “In textu qui nunc proponitur clariore luce apparet simul et fundamentalis ratio unitatis sacerdotum cum suo Episcopo, quae consistit in participatione unici sacerdotii Christi, et eorum incorporatio Ecclesiae particulari, in cuius servitium integre et totaliter sese tradunt”, *Asscovs, III, 6, p.175; Cf. also Ibid., p.142.*
98. “Additur ‘ad unam dominici gregis portionem pascendam’: quo apparet totius activitatis dioecesanæ finis, sacerdotum nempe cum suo Episcopo, quae populum Dei respicit”, *Ibid., p.182.*

The above changes were again modified at the request of Fathers and the modified text speaks first about what is common to all the priests, both diocesan and religious; i.e., both participate in and exercise the one priesthood of Christ with the bishop and therefore they are constituted ‘prudent cooperators of episcopal order’. Secondly the modified text speaks about the first or principal part of the diocesan priests in the care of souls due to their incardination and total dedication to a particular church, Cf. *Asscovs, IV, 2, p.558.*

“Omnes sacerdotes curam animarum habentes sunt cooperatores Ordinis episcopalis(23 Patres). R. - Verum quidem est. Attamen, ob eorum plenam incorporationem Ecclesiae particulari, incardinationis causa, certum est sacerdotes dioecesanos primas partes habere in cura animarum. Textus autem ita emendatus est ut meliorem redactionem praebeat”, *Ibid., p.578.*

“Omnes sacerdotes et non dumtaxat dioecesani, participant cum Episcopo unum sacerdotium Christi” (23 Patres). R.-“Textus recognitus primo affirmat omnes sacerdotes, dioecesani sint vel religiosi cooperatores esse Ordinis episcopalis, ob eandem participationem in unico Christi sacerdotio; postea ea quae sunt propria sacerdotum dioecesanorum explicat”, *Ibid.*

“Eiusdem servitio plene sese devovent”, valet etiam pro religiosis (23 Patres). R. - “Non eodem gradu neque eadem ratione ac pro sacerdotibus dioecesanis”, Cf. *Ibid.*

99. Cf. *Asscovs, III, 6, pp.175, 182.*
100. Cf. *Ibid., pp.175-176, 182.*
101. Cf. *Asscovs, IV, 2, pp.558, 580.*
102. Cf. *Asscovs, III, 6, p.182.*
103. Cf. *Ibid., pp.148, 176, 182; ASSCOVS, IV, 2, p.581.*
104. Cf. *Asscovs, III, 6, pp.176, 182-183, also pp.148-149.*

105. Cf. *Ibid.*, p.184.
106. "In textu schematicis dicebatur religiosos 'vera quadam ratione ad clerum dioecesanum pertinere'. 'Revera rationes a quibusdam Patribus allatae vigore non carebant. Hinc textus ita mutatus est ut asseratur religiosos potius 'ad clerum dioecesis' pertinere, quod quidem verius est'. *Ibid.*, p.178.
- "Quidam Pater observavit religiosos nullo modo pertinere ad clerum dioecesanum; alius autem censuit eos aptius dicendos esse de clero dioecesis, ne in eadem conditione videantur ac sacerdotes dioecesani. Commissio ultimam emendationem accepit suamque fecit", *Ibid.*, p.186.
- "Addatur 'sacerdotes dioecesani' his intelliguntur omnes sacerdotes, sive ad clerum saecularem pertineant sive religiosi sint, qui apostolatu dioecesano sunt addicti" (I Pater). R. - "Textus recognitus meliorem de hac re explicationem affert. Praeterea sacerdotes 'dioecesani' illi sunt qui Ecclesiae particularis servitio plene sese devovent; religiosi autem potius dicuntur pertinere ad clerum 'dioecesis'", *Asscovs*, IV, 2, p.579.
107. Cf. *Asscovs*, III, 4, pp.178-179, 187-189.

CHAPTER THREE

Priestly Fraternal Unity According to “Presbyterorum Ordinis”

I. The Priests’ Unity in Priesthood and Mission

In Preface number one of the Decree it is said:

Priests, by sacred Ordination and mission, which they receive from the bishops, are promoted to the service of Christ, Teacher, Priest and King; they share in His ministry, a ministry whereby the Church here on earth is unceasingly built up into the People of God, Body of Christ and Temple of the Holy Spirit.¹

Here the Decree speaks about the priestly office, in serving the People of God based on the theology of *Lumen Gentium*, and also about the nature and the necessity of the ministerial priesthood in contrast to the common priesthood of the faithful, and its aim, in building up the Body of Christ, the Church.²

The first aim of the institution of the ministerial priesthood is to unite the faithful together in one body (ut in unum coalescerent corpus).³ Thus the primary importance and ultimate aim of priestly ministry is to secure unity and all other offices are but means to this end.

I. Priests’ Relation to Christ

The Decree speaks about the Consecration and the Mission (Jn.10,36) which Christ received from the Father by the anointing of the Holy Spirit (Mt. 3,16; Lk.4,18; Act. 4,27; 10, 38), and which is transmitted to the Apostles (Jn.20,21)⁴, and through them to their successors, the bishops and in a subordinated degree to the priests, so that being constituted in

the Order of Presbyterate they may be cooperators of the Order of Bishops⁵ and may continue the mission of Christ being united fraternally with one another. So for the consecration and mission, priesthood and ministry, priests depend essentially and ultimately on Christ, though directly and proximately on the bishop. Priests are, therefore, united with Christ, the origin and source of their priestly consecration and mission, and also with the bishop, through whom they have participated in this consecration and mission, as cooperators of the episcopal order.

Priests participate in the authority of Christ by which He Himself builds up, sanctifies and rules His Body, the Church.⁶ This means that the priests exercise their office by the authority of Christ and not only by the authority of the bishop, though united with him. This is because the priesthood of priests is a special sacrament, through which, by the anointing of the Holy Spirit, they are signed by a special character and are conformed (configurantur) to Christ the Priest, so that they can act in the person of Christ the Head.⁷ This shows the intimate, spiritual, sacramental and real change that takes place in the person of the priest by the reception of the Sacrament of Orders.

We see here that the Decree says that the priests act or exercise their priestly office in the *person* of Christ, the Head; but in the previous paragraph on n.2 we read that *they (priests) perform their priestly office publicly for men in the name of Christ. In the person of Christ, the Head*, is a better expression and is more significant. *Lumen Gentium* nn.10 and 28 speak about the priest acting in the person of Christ in reference to the Holy Eucharist.⁸

2. Priests' Mission towards the People

The Decree, in number 3 discusses the three offices of priests and their profound unity. All these offices (ministries) are united to one another leading to perfect unity in the Body of Christ, with Christ its Head, to the glory of God. Hence there is no contradiction here between the service to God and that to men; between the function of worship and that of the government, between the ministry of the Word and that of the Sacraments.

Speaking about the priest's relation to the people, the Decree refers to the words of St. Paul to the Hebrews: *taken from among men and ordained for men in the things that belong to God* (Heb. 5,1). They live among men as brothers, as Christ *who became like His brothers in all things except sin* (Heb. 2,17; 4,15). Priests, in the words of St. Paul, are *set apart for the Gospel of God* (Rom. 1,1) by their vocation and ordination.⁹ But this does not mean being separated from the people, but being totally dedicated to the people and to the work for which the Lord has chosen them (Act. 13,2). So the ministers cannot but be witnesses to and dispensers of a life other than earthly. They cannot serve man if they are strangers to their life and conditions.¹⁰ But this does not mean that they have to be conformed to this world (Rom. 12,2). It requires that they live among men as good shepherds who know their sheep and in such a way that they may lead others to this sheepfold, so that there may be *one fold and one shepherd* (Jn. 10,14-16). This is because priests are called from among men (vocation) and are ordained (Holy Orders) for the service of men, and therefore they should live as brothers among men.¹¹

The first part of Chapter II of the Decree speaks about the three offices of priests: of proclaiming the Word of God, of sanctifying, and of shepherding the People of God. Here the Decree follows the same order as in *Lumen Gentium*.¹²

Priests, as cooperators of bishops, have the primary duty of proclaiming the Gospel of God to all men (Cf. 2 Cor. 11,7). They being cooperators of bishops, all that has been said about bishops, is also applied to them in their own way.¹³

In the exercise of the office of sanctification by administering the sacraments, St. Ignatius Martyr bears witness, from the early days of the Church, to the fact that priests by various titles are bound together hierarchically with the bishop,¹⁴ and thus in a certain way they make him present in each congregation of the faithful¹⁵. Here the union of priests with the bishop in the exercise of the office of sanctification is affirmed by reference to the traditional writings of the early Fathers. Because of this

union they can represent him in a certain sense or make him present, in every congregation.

In exercising the office of Christ, the Head and Shepherd, by their own share of authority, the priests, in the name of the bishop, gather together in one heart and one soul, the family of God as a fraternity. The Decree here follows *Lumen Gentium* in speaking of the office of the shepherd.¹⁶

The special importance and insistence to priestly unity and oneness are expressed also in the following words:

*Priests form one priestly body ..., they carry on one priestly ministry ... are sent to cooperate in the same work (apostolate)... are united in building up the Body of Christ; ...united in special bonds of apostolic charity, ministry and brotherhood... are united with their brother-priests by the bond of charity, prayer and total cooperation ... thus they manifest that unity which Christ willed that His own be perfected in one.*¹⁷

Here the Decree speaks about the various reasons for and aspects of priestly fraternal unity as derived from the priesthood and ministry, in the cooperation of the same apostolate in fraternal charity, service, prayer and total dedication, showing forth that unity with which Christ willed his own to be perfected in one.

II. Priestly unity among Bishops and Priests

The second section of the Decree deals with the relationship of priests with others. This is the direct object of our investigation. The first part, number 7, deals with the Priests' relationship with bishops and the second part, number 8, deals with the relationship among priests themselves. Number 9 deals with priests' relationship with the laity. The Decree has treated the subject in the same order which had been followed by *Lumen Gentium* in n.28.¹⁸

Thus the sacramental definition of official priesthood given in n.2 of the Decree, receives an important supplementation in nn.7 and 8. What is said ontologically, is now expressed in an existential and practical way.

The theological doctrine is being lived here. This existential statement presupposes and includes the ontological and theological basis. Consecration and function, ordination and ministry are aspects of the one reality of priesthood, existing together.¹⁹

1. Hierarchical Communion

*All priests, together with bishops, participate in the one and the same priesthood and ministry of Christ, in such a way that the very unity of consecration and mission requires their hierarchical communion with the order of bishops.*²⁰

The Decree uses the terms *priesthood* and *consecration, ministry* and *mission* with a similar meaning, as the basic reason for unity among bishops and priests.

As the difference is in grade and not in essence, so there is no essential difference between the priesthood and ministry of bishops and that of priests. We have noted that *Lumen Gentium* n. 10 speaks about the essential difference, not only in grade, between the priesthood of priests (ministerial priesthood) and that of laity (common priesthood). The difference between the priesthood of priests and of bishops is expressed as follows: *successors of Apostles, fulness of the Sacraments of Orders, the highest degree of priesthood* for the bishops; *participation in a lesser grade, as they do not possess the highest degree of priesthood, prudent cooperators of episcopal order* for priests.²¹ The difference is expressed by the words *Hierarchy* and *Grade*.²²

This hierarchical communion between bishops and priests is very well manifested in liturgical con-celebration, when they join together with the bishop and celebrate the Eucharistic Sacrifice.²³ The Decree refers also to various early Fathers in order to clarify the idea. According to Pseudo Jerome, *they (priests) are partners with the bishop in the benediction of the mysteries*²⁴, and, St. Isidore of Seville remarks that:

They (priests) together with the bishop, are set over (first in) the Church of Christ and are partners with the bishop in confecting (cel-

celebrating) the Body and Blood and so also in teaching the doctrine to the people and in the office of preaching.²⁵

The priests are *symmystai* and *synepimachoi*.²⁶ They are *consortes* (partners, colleagues) of bishops in celebrating the Mysteries and consecrating the Body and Blood of Christ, and the office of preaching, indicates the real unity and hierarchical communion with the bishop.

*Therefore, by the reason of the gift of the Holy Spirit, which is given to the priests in the sacred Ordination, bishops have them as necessary helpers and counsellors in the ministry and in the office of teaching, sanctifying and shepherding the people of God.*²⁷

This idea is expressed in different words as: they (priests) are to be honoured as *Apostles* and *counsellors* of bishop, and are the *crown of the Church*, and *counsel* and *curia* of the Church.²⁸ In the Constitution of the Apostles we read that the bishop constitutes priests as his counsellors and assessors to minister and govern the people.²⁹ The gift of the Holy Spirit, which the priests have received, is *the spirit of grace and counsel, so that with a pure heart they may help and govern the People of God.*³⁰

The Decree here speaks about the giving of the Spirit to the seventy prudent men and who thus became Elders and Rulers of the people. They took their stand with Moses in order to bear the burdens of the people with him and were subordinated to him. They received the same Spirit which Moses had received from God.³¹

In the second part of the ordination prayer we find the application of three *anamnesis*: The spirit of Moses was passed on to seventy men to help him to rule the people; grace from the fulness of power of Aaron was transfused to his sons for the priestly office; and the providence of the Apostles added companions to teach the faith.³² Here we see Moses, Aaron and the Apostles at the first level (grade) and the 70 men, the sons of Aaron and the companions of Apostles at the second level, with the offices of helping to rule, of exercising the priestly functions and of teaching the faith. God is the one, who acts in all three, who bestowed the offices, and who gave His Spirit to Moses and to 70 men, who infused Aaron and

his sons with an abundance of grace and God is also the one, who increased the companions of the Apostles. So there is unity of Spirit and offices, though at the same time diversity of grade in exercising the same offices.³³

In all three comparisons we see the assertion of granting the fulness of the Spirit, the charism of leadership and of government to Moses, Aaron and the Apostles; and a participation in it by the seventy disciples of Moses, by the sons of Aaron and by the companions of the Twelve, but always in dependence on them and without diminishing their personal fulness of the Spirit, just as one flame can light thousands of torches without being any way impaired or diminished. Thus the Spirit of priesthood is communicated to the priests through the bishop, without losing his fulness. The priests receive the one Spirit and the charism of governing, in union with and dependence on the bishop.³⁴

A similar comparison is found, also in the New Testament, when Jesus chose and sent the seventy-two disciples as assistants to the Twelve (Lk.10,1-20).

We also understand from the prayers of Ordination that bishops and priests receive one, common Spirit of priesthood and both lay hands on the candidate at ordination.

Therefore due to the one common Spirit of priesthood, there is the real and essential unity of priesthood between bishops and priests. The effects of this Spirit are not the same, but are different, according to the purpose or the mission for which the Spirit is given. So there is a difference in the participation of the effects of the same spirit. This is the reason for the unity and fraternity among the bishops and priests and also for the difference in grade.³⁵ Thus the very rite of ordination reveals the true meaning of holy Orders, through which the gifts of the Spirit, proper to each Order, are conferred.³⁶ All these signify the hierarchical communion that exists between bishops and priests and their mutual dependency in the exercise of their ministry.

2. Mutual Duties between Bishops and Priests

a. The Bishops' duties towards the priests

*Because of this communion in the same priesthood and ministry, bishops have (should regard) the priests as their brothers and friends, and be concerned as far as they are able for their material and especially for their spiritual well-being.*³⁷

We have already seen that in the Decrees *Lumen Gentium* n.28 and *Christus Dominus* n.16, the word *sons* was used. In the Decree *Presbyterorum Ordinis* in n.7, the word *sons* was eliminated and the word *brothers* was added. This is a better expression and has a deeper theological meaning because it points to the sacramental, fraternal communion and friendly collaboration that exists between the bishops and the priests, on account of their participation in one and the same priesthood and ministry of Christ.³⁸

The Decree explicitly says that the bishops should take great interest, in as far as possible, in the welfare of priests, both temporal and spiritual. Here, the Decree clearly states, *For above all, upon the bishops rests the heavy responsibility for the sanctification of their priests*³⁹, with reference to the Encyclical Letters of Popes, which remind them of the grave duty of bishops concerning the sanctification of their priests⁴⁰. They should also be mindful of their obligation to give a good example of holiness by the charity, humility and simplicity of their lives.

Bishops should willingly listen to priests, and consult them and engage in dialogue with them in matters that pertain to the needs of pastoral work and the good of the diocese. These obligations are derived from the intrinsic reality of priesthood and ministry that they have received in the Sacred Orders and consequently due to their priestly fraternal communion that exists among them.⁴¹

The Decree, in the same number with reference to the early Fathers speaks about the need for a body or senate of priests representing the presbytery. This is because priests are (always considered as) the counsellors, senate and council of bishops.⁴² The Council here restores

the ancient senate of priests, and gives general directions about its nature, suited to today's conditions and necessities, with structure and norms determined by the law.⁴³ The aim of this representative body of priests is to help the bishop by their counsels in the administration of the diocese.

So the bishops should, (i) - have the priests as their necessary collaborators and counsellors, (ii) - consider (have) them as brothers and friends, (iii) - see to their spiritual and material welfare, and (iv) - form a senate consisting of the representatives of priests. These are the four effects of the priestly unity that exist between bishops and priests. The first one is theological and speaks indirectly of the presbyterate united and distinct, in as far as they are collaborators and counsellors of bishops. The second one is pastoral and psychological. The third one is spiritual and human. The fourth one is juridical.⁴⁴

b. Priests' duties towards Bishops

Speaking about the duties of priests to the bishop, the Decree affirms that they should respect the authority of Christ, the Supreme Pastor, in the Bishop, because of the fulness of the Sacrament of Orders they have received.⁴⁵ The respect that the priest should give to the bishop, is based on the fact that he (bishop) has the authority from Christ. So the priests should adhere to the bishop by sincere charity and obedience.⁴⁶

Priestly obedience, filled with the spirit of cooperation, is also based on the very participation in the episcopal ministry, which is conferred on priests through the Sacrament of Orders and canonical mission. So the motive, the reason and the quality of priestly obedience are different from that of lay people. Priests obey, inspired by the spirit of cooperation. Their ministry is exercised by the canonical mission. In the Apostolic Constitution we read:

*Priests may not do anything without the sentence (consent) of bishop; for to him the people of the Lord is entrusted and he is responsible for their souls.*⁴⁷

For various reasons today apostolic work can take on many forms and can also extend even beyond the limits of the diocese. But no priests

can accomplish his mission alone; he should do this only in union with other priests under the direction of the authorities of the Church.⁴⁸

By this adherence to their own bishops as faithful helpers and by their engagement in a common effort with their brother-priests, they bear witness to the unity that attracts men to Christ.⁴⁹ By their faithful and helpful cooperation with the bishop and brother priests in all common works, they bear witness to their own priestly unity, which has an apostolic value of attracting the people to Christ.

III. Fraternal Unity among Priests themselves

I. Intimate Sacramental Fraternity

Number 8 of the Decree speaks about confraternity and cooperation among priests themselves.

*Priests, who are constituted in the order of priesthood by Ordination, are united among themselves by an intimate sacramental fraternity.*⁵⁰

Since they have the one and the same ordination, priesthood and mission, and are equal members of the priestly order, they all are priestly brothers. Thus they are intimately, fraternally and sacramentally united with one another. Thus union is called sacramental fraternity, or priestly fraternity. They are brothers because they are priests.⁵¹

This fraternity is born from the Sacrament of Orders and from the unity of priestly mission, which is conferred by the same sacrament. The words: *intimate* and *sacramental* signify the existence of a new and ontological communion, other than the unity derived from the Sacrament of Baptism. The priestly communion is more profound and intrinsic, and touches their very personalities transforming their lives for ever.⁵²

All priests, whatever their particular ministry, exercise one priestly ministry and are co-workers of the same apostolate and are united in the building up of the Body of Christ.⁵³ De Decree insists here on the unity necessary in different pastoral ministries. So it is important that all priests,

whether diocesan or religious, help one another in being cooperators of truth (3 Jn.8). Unity and cooperation are required from the very fact that they are priests and thus they are united one to another with the special bond of apostolic charity, priestly ministry and sacramental fraternity.⁵⁴

This priestly fraternity and ministerial unity is signified efficaciously and also expressed clearly, when they impose hands together with the bishop on the new candidate, and also when they, with unanimous heart concelebrate the sacred Eucharist.

For the ordination of priests, the bishop lays hands on the candidate and also the other priests do likewise.⁵⁵ After this, the bishop prays, while the priests stand on either side of him. The prayer is addressed to God the Father, who is the author of every honour and the distributor of every dignity in different grades.⁵⁶ This means that God is the only source of priesthood and from Him comes the unity of priesthood.⁵⁷

This is the unity that Christ willed that *they all may become perfectly one* (Jn.17,23). This is the unity of Sacrament that makes them priests, and cooperators of bishops and sharers in His mystery; this is the unity of the aim and end which is the edification of the Body of Christ and for the continuation of His salvific mission; this is the unity of collaboration that helps one another as cooperators in truth; and this is the unity which binds them in apostolic charity, ministry, prayer and brotherhood. Thus the priests become a social body, an ecclesial order, a college of priests, and a sacramental fraternity.⁵⁸

2. Senior and Junior Priests

The Decree speaks about the mutual relationship between older and younger priests.

Older priests, therefore, should receive younger priests as true brothers and help them in their first undertaking and priestly duties. The older ones should likewise endeavour to understand the mentality of younger priests, even though it be different from their own and follow their projects with good will. By the same token, younger priests should respect the age

*and experience of their seniors; they should seek their advice and willingly cooperate with them in everything that pertains to the care of souls.*⁵⁹

Here the Decree, accepting the difference in age and experience between the senior and junior priests, gives some exhortations which should be followed for a smooth and united life and action. Both should have mutual respect and love as older and younger brothers. Senior priests trying to understand the different out-look of the junior ones, should encourage their initiatives and new projects. The junior priests on the other hand, should try to learn from the experience of senior priests and consult with them and cooperate with them in all pastoral matters. Thus brotherly love and pastoral charity will unify their ministry and life.⁶⁰

As a concrete application of this priestly fraternity and unity, the Decree speaks about extending hospitality, showing kindness and sharing goods in common.⁶¹ They should be solicitous for the sick, afflicted, those overburdened with work and the lonely, the exiled and the persecuted. Remembering the invitation of Christ, *Come aside to a desert place and rest a while* (Mt.6,31), they should get together for recreation.⁶²

They are obliged especially to help their co-priests who are in difficulties to give them timely help and if need be, admonish them discreetly. They should treat those who have failed in some matters with fraternal charity and magnanimity, praying for them and showing themselves as true brothers and friends.⁶³

3. Common Life and Priestly Associations

The Decree recommends some kind of common life or some kind of common sharing of life to priests in order that they may have mutual assistance for their spiritual and intellectual life and more effective cooperation in the ministry and that they may be saved from the dangers of loneliness. This common life can have different forms according to circumstances such as living together, having a common table and holding frequent meetings, etc.⁶⁴

The Decree promotes priestly associations which are approved by the authorities, which encourage priestly holiness by a duly approved rule of life and by fraternal help, serving the whole order of priests.⁶⁵

The Council recommends Community life and Priestly Associations, not only because of the benefits, spiritual, material and intellectual, which the priests receive, but also that they are befitting to their priestly sacramental and fraternal communion, and are its concrete expressions.

Footnotes:-

1. P.O.1; The term 'presbyter' is used instead of 'sacerdos' all through the Decree. (We use 'priests' for both). In the English language 'presbyter' and 'priests' have the similar meaning. 'Presbyter' is used in the Decree to indicate priests as distinct from bishops and laity. The word 'sacerdos' is used for Christ, in whose priesthood all participate.
2. Cf. F. Wulf, "Commentary on the Decree", in: *CDV*, Vol.IV, p.218.
3. Cf. P.O.2.
4. Christ was consecrated and sent by the Father with the salvific mission. In the similar way He sent the Apostles, bishops, and priests (P.O.12). It is 'in a similar way' (simili modo), hence not in the same way or in perfect identity; but analogically, because even though there is a real participation in the consecration and mission of Christ, it is not the same, or identical or perfect as that of Christ. Cf. P. Molinari, "La chiamata dei presbiteri alla perfezione", in: A. Favale (ed.), *I Sacerdoti nello Spirito del Vaticano II*, (Torino, 1969), pp.816-817.
5. Cf. Preface of Roman Pontifical "Ordination of a priest"; The Decree here refers also to Verona Sacramentary (ed. L. C. Moehlberg, (Rome 1956), p.122); also to the Book of Sacramentaries of Roman Church (ed.Id., (Rome 1960), p.25); and also C. Vogel et R. Elze (eds.), *Le Pontifical Romano Germanique du Dixième Siècle*, (Vatican 1963), Vol. I, p.34. In all these documents we find the text: "Cooperatores ordinis episcopalis". Cf. P.O.nn.2, 12.
6. Cf. P.O., n.2.
7. Cf. Ibid; In the person of Christ the Head, is specifically (essentially) different from the action of laity as a member; "At quaecumque est hujus honorifici tituli et rei vera plenaque significatio, firmiter tenendum est, commune hoc omnium christifidelium altum utique et arcanum, "sacerdotium" non gradu tantum, sed etiam essentia differe a sacerdotio proprie vereque dicto quod positum est in potestate perpetrandi, cum persona Summi Sacerdotis Christi geratur, ipsius Christi sacrificium"; Pius XII, *Magnificate Dominum*, AAS, 46 (1954), 669.
8. "The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes Him present in the Eucharistic sacrifice", L.G. n.10; "They (priests) exercise their sacred function, especially in the Eucharistic worship or the celebration of the Mass by which acting in the person of Christ ...",

- L.G., n.28. For more information for 'in persona Christi', 'in nomine Christi' and 'in nomine Ecclesiae', Cf. B.D. Marliangeas, "Clés pour une Théologie du Ministère", in: *Théologie Historique* 51 (Paris, 1978), pp.231-244.
9. The reference to Rom. 1,1 is significant: Paul was set apart for the Gospel of God, but was not separated from the people. Christ's life was one led essentially 'with us', 'Emmanuel', and socialologically was not 'apart from us'. So also the priest is set apart, in the sense that his life is dedicated fully, to the service of Gospel and of people of God, and all his activities must fit in with this vocation. Cf. A. Hastings, *A concise guide to the documents of the Second Vatican Council*, Vol.II, (London, 1969), pp.142-143; P.Colin, "Le prêtre, un homme mis à part, mais non séparé", in: J.Frisque et Y.Congar (eds.), *Les Prêtres*, Decrets "Presbyterorum Ordinis" et "Optatam Totius," in *Unam Sanctam* 68, (Paris, 1968), pp.261-274.
 10. Cf. Pope Paul VI, Encyclical, *Ecclesiam Suam*, AAS 56 (1964), pp.627, 638; Segregation is not separation, but consecration. Hence exigencies: one, not to conform to the worldly life and the other, to be near to all men, Cf. R. Spiazzi, *Decreto sul Ministero e la vita sacerdotale*, (Torino, 1967), pp.159-161; F. Wulf, "Commentary on the Decree Presbyterorum Ordinis", in *CDV* pp.225-227; J. Frisque, "Le Décret Presbyterorum Ordinis", pp.142-144.
 11. Cf. P.O.3.
 12. Cf. P.O.4, 5, 6; L.G. 25, 26, 27.
 13. Cf. P.O. Chap.II. note n.4: Here we find references to: "Statuta Ecclesiae Antiqua", c.3 (ed.Ch. Munier, Paris 1960, p.79); Decree of Gratian, C.6, D.88 (ed. Friedberg, 1, 307); Council of Trent, Decree "De Reform", Session 5, c.2, n.9) (Ecumenical Council Decrees, ed.Herder, Rome, 1963, p.645); Session 24, c.4 (p.739); Second Vatican Council, Dog, Const. L.G., n.25. All these speak about the office of preaching the Word of God.
 14. "Omnes episcopo obtemperante ut Jesus Christus Patri et presbyterio ut apostolis; diaconos autem revereamini ut Dei mandatum. Separatim ab episcopo nemo quidquam faciat eorum quae ad ecclesiam spectant. Valida eucharistia habeatur illa, quae sub episcopo peragitur, vel sub eo cuiuspe concesserit. Ubi comparuerit episcopus, ibi et multitudo sit, quemadmodum, ubi fuerit Christus Jesus, ibi catholica est ecclesia. Non licet sine-episcopo neque baptizare neque agapen celebrare; sed quodcumque ille probaverit, hoc et Deo est beneplacitum, ut firmum et validum sit omne quod peragitur", St. Ign.Martyr, Smyrn., 8,1-2 (ed.FX.Funk, p.282, 6-15).
 "Quibus peractis diaconi dona ad altare admoveant episcopo, ac presbyteri a dexteris illius et a sinistris stent, ut discipuli magistro assistentes; duo autem diaconi ex utraque parte altaris teneant flabellum ex tenuibus membranis aut pennam pavonis aut ex linteo et sensim abigant parva animalia volitantia, ne in calicis incidant", Cf. Const.Apost., VIII, 12,3 (ed. F.X.Funk, p.496); "Benedicat episcopus aquam et oleum; sin vero non adsit, benedicat presbyter presente diacono; quando autem aderit episcopus, adsistant presbyter et diaconus", Cf. Ibid., VIII, 29, 2 (p.532); Cf. also F. Wulf, "Commentary on the Decree Presbyterorum Ordinis", p.231.
 15. Cf. L.G.28; P.O.5; S.C.42; *Asscovs*, IV, 4, p.378.

16. Cf. P.O.6; L.G.28; F.Wulf, "Commentary on the Decree Presbyterorum Ordinis", pp.233-236; J.Frisque, "Le Décret Presbyterorum Ordinis", pp.150-152; R. Spiazzi, *II Decreto sul Ministero e la Vita sacerdotale*, (Torino, 1966), pp.161-162.
17. P.O. 8; The Italics is mine.
18. "Si può, a grandi linee, trovare un'analogia trattazione nei tre diversi argomenti che corrisponde al desiderio di stabilire l'esatta posizione teologica e giuridica del sacerdote nei confronti del triplice ordine di persone con le quali deve intrecciare i suoi rapporti e insieme di indicare la nuova posizione pastorale e pratica in cui tali rapporti devono essere posti", Cf. G. Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, (Roma, 1966), p.222.
19. Cf. Paul J. Cordes, "Priests as related to others", in: *CDV*, Vol.VI, pp.237-238.
20. P.O.7.
21. Cf. L.G., n.28; C.D., nn.8, 15, 28.
22. The word 'Hierarchy' was first used by Ps. Dionysius, Cf. *De Eccl.Hier.* I,2: PG 3, 372 D; *Cael.Hier.*3,2: PG 3, 166 AC; The word 'Hierarchical Communion' expresses the essential unity among the priests and bishops, and their difference in grade (degree). So among them there is a real communion in the one and the same priesthood and ministry and at the same time there is the hierarchical difference (gradation).
23. The concept of unity is insisted here. This is theologically expressed by the participation in the one and same priesthood and ministry of Christ and that is liturgically made visible in the Eucharistic concelebration. Cf. G. Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, p.22; L.G.28.
24. "... in benedictione cum episcopis consortes mysteriorum sunt", Cf. Pseudo Hieronymus, *De Septem Ordinibus Ecclesiae*, (ed. A.W.Kalff, Würzburg, 1937), p.45.
25. "Praesunt enim Ecclesiae Christi et in confectione divini Corporis et Sanguinis consortes cum episcopis sunt, similiter et in doctrina populorum et in officio praedicandi", Cf. S.Isidorus Hispalensis, *De Ecclesiasticis Officiis*, c.VII, 2: PL 83, 787.
26. "Symmystai" means those who have been initiated into the same mysteries, fellow-initiates. The presbyters are the "symmystai" of bishop, Cf. "Apost. Church discipline", in A. Hilgenfeld, *NT Extra Canonem Receptum*, IV, 84, p.177. "Synepimachoi" means to stand by, defend; "Synepimachos" :Supporter; Cf. "Eccle. Const. of the Apostles", XVIII, ed. The. Schermann., *Die allgemeine Kirchenordnung*, I, (Paderborn, 1914), p.26.
27. P.O.7; A positive description of priesthood of priests is found in these words: 'gift of the Holy Spirit', in P.O. n.7, 'anointing of the Holy Spirit', in n.2 and 'Spiritual gift' in n.10. Because of this priests receive a permanent spiritual character and they become necessary helpers and counsellors. The word 'have' (habent) in the indicative mood, signifies that the priests are really, theologically and ontologically helpers and not just a good wish of bishop. Cf. Paul J. Cordes, "Priests as related to others", in *CDV*, IV pp.239-240.
28. "Si quis autem et presbyteros voluerit honorare, duplum sicuti diaconis dabit illis; nam et ipsi tamquam apostoli et consiliarii honorentur episcopi et corona ecclesiae; sunt enim consilium et curia ecclesiae", Cf. *Didascalia* II, 28,4 (ed.F.X.Funk, p.108).

29. "... et modo episcopus de populo accipiens ibi quoscumque loci dignos esse existimaverit presbyteros constituet et consiliarios sibi et contractores, diaconos et subdiaconos intra domum ministrare eis", Cf. *Const. Apost.*, II, 28, 4; II, 34, 3 (Funk, pp. 109, 117).
30. "Impartire spiritum gratiae et consilii presbyteris ut adjuvet et gubernet plebem tuam", Dom B. Botte, "La Tradition Apostolique de Saint Hippolyte", *Liturgie Wissenschaftliche Quellen und Forschungen*, 39 (Münster 1962), p. 20; "da ei Spiritum gratiae, consilii et magnanimitatis, spiritum presbyteratus ... ad coadjuvandum et gubernandum populum tuum in opere, in metu, in corde puro", I.E. Rahmani (ed.), *Testamentum Domini*, (Moguntiae 1899), p. 69.
31. Cf. Num. 11, 16-25; G. Bernini, "Il Libro dei Numeri", in: *La Sacra Bibbia*, A.T., a cura di Mons. S. Garofalo, (Torino 1972), pp. 126-129; *A New Catholic Commentary on Holy Scripture*, (Nelson, 1969), p. 246.
32. Cf. De Ordinatione Presbyterorum, in: *Pontificale Romanum*, n. 21.
33. Cf. G. Ferraro, "Concordanza fra Liturgia e Dottrina", in: G. Concetti (ed.), *Il Prete per gli uomini d'oggi*, (Roma, 1975), pp. 225, 240-241.
34. Cf. J. Lécuyer, *What is a priest?*, pp. 41, 46.
35. Cf. T. Citrini, *Discorso sul Sacramento del Ordine*, Collana 5, (Padova, 1975), p. 157; J. Lécuyer, *What is a priest?* pp. 42, 46-47.
36. B. Botte, "The collegial character of Priesthood and the Episcopate", in: *Concilium*, Vol. 4, n. 1, (1965), pp. 88-89.
37. P.O. 7.
38. "Priests, as well as the bishops, are entrusted directly by God with a pastoral mission through the sacramental ordination, so that bishop and priests share a common responsibility for the pastoral care of the local church. This means that the relation between them is rightly described as one of the brotherhood in the ministry, and from this concept too, definite norms follow in regard to personal relationships and practical cooperation", K. Mc Namara, *Sacrament of Salvation*, (Dublin, 1977), p. 72.
39. P.O. 7.
40. Cf. Pope St. Pius X, Ap. Exhortation: *Haerent animo*, in S. Pii X Acta, Vol. IV (1908), pp. 237-264; Pope John XXIII, Encyclical *Sacerdotii nostri primordia*, AAS 51 (1959), p. 576; Paul J. Cordes, "Commentary on the Decree P.O.", in *CDV*, p. 241.
41. Cf. P.O. 7.
42. "Hortor, ut in concordia Dei omnia peragere studeatis, episcopo praesidente loco Dei et presbyteris loco senatus apostolici et diaconis mihi suavissimis concreditum habentibus ministerium Jesu Christi, qui ante saecula apud Patrem erat et in fine apparuit", Cf. S. Ign. M., Magn., 6, 1: Funk, I, pp. 195, 10-16; "Cuncti similiter revereantur diaconos ut Jesum Christum, sicut et episcopum, qui est typus Patris, presbyteros autem ut senatum Dei et concilium apostolorum: sine his ecclesia non vocatur", Cf. S. Ign. M., Trall., 3, 1: Funk, I, p. 244, 10-12; "Et nos habemus in Ecclesia senatum nostrum, coetum presbyterorum"; Cf. S. Hieronymus, In Isaiam, II, 3: PL 24, 61a.
43. Cf. CCEO. 264-271; CIO. 495-502.
44. Cf. G. Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, pp. 224-228.

45. Cf. P.O.7.
46. Cf. Pope Paul VI, *Allocution* to the Family heads of Rome, AAS 57 (1965), p.326; Paul J. Cordes, "Commentary on the Decree P.O.," in H. Vongrimler, (ed), *Commentary on the documents of Vol. II, Vol.IV*, (New York, 1968), pp.243-245.
47. "Presbyteri ... absque sententia episcopi nihil peragant; ipse enim est, cui commissus est populus Domini et a quo de animabus eorum ratio poscetur", Cf. *Const.Apost.*, VIII, 47, 39: Funk, I, p.577.
48. Cf. P.O. 7,15; C.D. 29-30; G.Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, p.228; J.Frisque, "Le Décret Presbyterorum Ordinis", pp.153-155.
49. Cf. O.T. 9.
50. P.O. 8.
51. Lumen Gentium, n.28, speaks only of intimate fraternity, the word 'sacramental' is not used there. It is called priestly fraternity, because they are all priests. It is also called sacramental fraternity, because this fraternity is derived from and based on the sacrament of Orders.
52. Cf. G. Rambaldi, "Fraternitas Sacramentalis et Presbyterium", in: *PerRMCL 57* (1968), pp.331-350; M.Marini, "Priestly celibacy and fraternity", in: A.M.Charue et Al. (eds.), *Priesthood and Celibacy*, (Roma 1972), p.899.
53. Here the Decree speaks about the various intellectual and physical works done by the priests. They are to be done always with the approbation of competent authority of the Church. The Decree on Catholic Education, speaks about the usefulness and the need of priests, religious and laity taking active part in the intellectual formation of youth (Cf. G.E.n.10). Some of the Fathers spoke about the priests doing manual work (priest-workers) and there were two opposite opinions in the Council: Cardinal Heenan of Westminster and some others were against (*Asscovs*, IV, 5, pp.21-25) and Bishop Argaya of Mindoneda (Spain), and some others were in support of it (*Asscovs*, IV, 4, pp.740-741). For the History of the problem of "priests-workers", Cf. M. de Saint-Pierre, (ed.) *Les nouveaux Prêtres*, (Paris, 1965); J. Galot, *Un Nuovo volto del Prete*, pp.152-159; G. Giaquinta, *Alle sorgenti ...*, pp.232-236; R. Spiazzi, *Il Decreto sul Ministero e la Vita sacerdotale*, (Torino, 1966), pp.262-266; Paul J. Cordes, *Commentary on the Decree Presbyterorum Ordinis*, in Vongrimler (ed), pp.249-252.
54. The Decree gives first importance to unity of priests. All the other juridical aspects, problems of age, of 'immobility' etc. are to be considered in the light of this unity. These questions are also treated in other places as: P.O., n.20; C.D., nn.29, 30,31.
55. "Cum autem presbyter ordinatur, imponet manum super caput eius episcopus, contingentibus etiam presbyteris omnibus tangentibus eum", Dom B. Botte, *La Tradition Apostolique, de saint Hippolyte, Liturgie wissenschaftliche Quellen und Forschungen* 39, Munster, 1962, p.20; In the Const. Apost.Pont.Romanum we find that the matter of the ordination of presbyters is the laying on of hands by the bishop upon the candidate; it does not speak about the laying on of hands by other priests, Cf. Paul VI, Apostolic Constitution: *Pontificalis Romani*, AAS 60 (1968), p.372. But in the ordination rite, direction is given that after the laying on of hands of the bishop, all the priests present lay their hands upon the candidate, Cf. "De Ordinatione Presbyteri", in: *Pontificale Romanum*, nn.20-21; Cf.P.O.8.

56. Cf. *Pontificale Romanum*, "De Ordinatione Presbyteri", n.22.
57. Cf. G. Ferrero, "Concordanza fra Liturgia e Dottrina", in: G. Concetti (ed.), *Il Prete per gli uomini d'oggi*, (Roma, 1975), pp.224-225.
58. Cf. R. Spiazzi, *Il Decreto sul Ministero e la Vita sacerdotale*, pp.227-230.
59. P.O.8.
60. Cf. C.D. 30; Paul J. Cordes, "Commentary on the Decree P.O.", p.252; J. Frisque, "Le Décret Presbyterorum Ordinis", p.157.
61. Cf. Heb.13, 1-2. Cf. Heb.13,16; P.O.nn.20,21 speak about just remuneration for priests and common fund for priests.
62. Cf. P.O.8; "Furthermore this remuneration should be such that it will permit priests each year to take a suitable and sufficient vacation, something which indeed the bishops should see that their priests are able to have", P.O.20. The Pastoral care of the Council for the physical and material, mental and spiritual welfare of the priests is clear here.
63. Cf. P.O.8; Paul J. Cordes, "Commentary on the Decree Presbyterorum Ordinis", p.255.
64. Cf. P.O.8; "Quod in votum jam venerat Ecclesiae, id nos et nunc comprobamus et commendamus vehementer, iniri scilicet vel ab unius curiae vel a plurium vicinarum curiarum clero communis vitae consuetudinem. E qua communis vitae consuetudine etsi quaedam incommoditates oriri possunt, nemini tamen dubium est maximas proficisci utilitates: primum caritatis atque alacritatis studium magis magisque cotidie apud sacerdotes incendi; deinde Christiano populo documentum supponi quomodo iidem sint a suis ipsorum rationibus a suisque propinquis voluntate seiuncti; tum palam fieri omnibus quam religiosa cura sacerdotes castimoniae suae consulant", Pius XII, Apostolic Exhortation, *Menti Nostrae*, AAS 42 (1950), p.693; Cf. G. Giaquinta, *Alle sorgenti...*, pp.240-241.
65. For more information about Priestly Associations, Cf. G. Giaquinta, *Ibid.*, pp.242-243, 459-483; Paul J. Cordes, "Commentary of the Decree 'Presbyterorum Ordinis'", pp.253-254; J. Frisque, "Le Décret Presbyterorum Ordinis", pp.157-158.

Appendix - III

The Decree “Presbyterorum Ordinis”

Introduction

The suggestions, relating to priests, received from the Fathers in reply to the Questionnaire, requesting their opinions about the subject-matter for the Council, were the primary elements for the Decree “Presbyterorum Ordinis”. Their replies were collected into 15 vols and “Disciplina Cleri” was the title of a supplement to the second volume.¹

The Preparatory Commission: “De Disciplina Cleri et Populi Christiani” of which the Chairman was Cardinal P.Ciriaci,² prepared 17 Schemata, three of which specifically referred to priests and five to sacerdotal life.³

Later these Schemata were fused into one Schema called: “De Clericis” in three chapters⁴. This was sent to the Fathers in May 1963 for their suggestions. These were studied by various commissions and they prepared the Schema: “De Sacerdotibus” comprising ten propositions⁵. This was also sent to the Fathers.

According to the suggestions of the Fathers, the Commission again revised the Schema and prepared “Relatio super Schema emendatur propositionum de sacerdotibus quod nunc inscribitur: De vita et ministerio sacerdotali”, in twelve propositions.⁶ This was distributed to the Fathers on 7th October, 1964.

The reduction of the Schema to twelve propositions caused the bishops to think that the priests might feel rejected by the Council, which had said so much on bishops and laity. So the Commission agreed to send a message from the Council Fathers to all priests and prepared the draft.⁷ Later it was decided, due to lack of time, that such a message was not necessary.⁸

The First discussion on the Schema was held during the third session of the Council, at which forty-one Fathers spoke on the Schema.⁹ We will analyse the speeches in the following pages.

The Commission, considering the speeches and the written observations of the Fathers, prepared the *Schema Decreti De Ministerio et Vita Presbyterorum, Textus emendatus et Relationes*.¹⁰ This was distributed to the Fathers for their comments.

The Fathers sent their written comments and the Commission revised the Schema and prepared: *Schema Decreti De Ministerio et Vita Presbyterorum, Textus Recognitus et Relationes*.¹¹ The Second discussion

on the Schema was held in the fourth session of the Council. The Schema was again revised by the Commission and the new Schema was called: *Schema Decreti de Ministerio et Vita Presbyterorum, Textus Emendatus et Relationes*.¹² This was sent out to the Fathers and was put to the vote on 12th and 13th November 1965. There were more than 5000 modi from the Fathers.

The Commission revised the Schema according to the modi of the Fathers, giving reasons for acceptance or rejection. The modified text: *Schema Decreti De Presbyterorum Ministerio et Vita, Textus Recognitus*¹³, was put to the vote on 2nd December, 1965. The result was 2243 placet, 11 non-placet and 3 null. In the final public session of 7th December, 1965, final voting was held and the result was 2390 placet and 4 non-placet. Pope Paul VI approved and promulgated the Decree on 7th December 1965.¹⁴

I. The Schemata and the Speeches of the Fathers

1. Schema Decreti "De Clericis"

As we have seen, Schema 'De Clericis' had three chapters. The first chapter dealt with the perfection of priestly life. Number 4 of the Schema spoke about the respect and filial obedience priests owe to the bishop due to the promise made at the Priestly Ordination, and spoke also about the need of showing love for confreres, especially to those of the same diocese, as a means of acquiring sanctity.¹⁵ These are the reasons given by the Schema for the unity that should exist between the bishop and the priests, and for fraternal love among the priests and for their sanctification.

The Schema recommended community life to the priests as far as possible. It encouraged priestly meetings and associations, so that priests may be saved from the danger of solitude and may be united in fraternal bonds of charity, prayer, pastoral collaboration and recreation.¹⁶

Speaking about the need of strengthening unity and pastoral collaboration with the bishop, the Schema said that the bishop should foster pastoral activities (courses), so that in common prayer, study and work, the bonds of unity, charity and apostolate between him and the priests may be renewed.¹⁷

Priests, being cooperators with bishops in their universal office, should have in mind the solicitude of all the churches.¹⁸

Sanctity of priests is to be acquired in union with the bishop and with other priests and the laity, for, in all them, Christ is acting. Priests, by sincere, total and filial obedience to the bishop and their responsible cooperation in the vineyard of the Lord, are united with the bishop.¹⁹

2. Schema Decreti “De Sacerdotibus”

This Schema, speaking about the sanctity of priests says, that priests grow in holiness by the very exercise of their priestly duties united with the bishop (*cum Episcopo conjuncti*).²⁰ Union with the bishop is considered the essential condition for the exercise of priestly ministry and for acquiring priestly sanctity.

With regard to union among priests themselves, the Schema spoke in the same way as it did in ‘De Clericis’, and it discussed the promotion of community life among priests.²¹

The German speaking Bishops in their observation on this Schema, suggested that priests represent, together with the bishop, the unity of priesthood and ministry of Christ. The bishops should out of justice see to the bodily and spiritual good of their priests. Regarding unity and cooperation among priests, they said that they should give human and spiritual assistance to one another and thus be an example of true christian fraternity to the faithful.²²

3. Schema Propositionum “De Vita et Ministerio Sacerdotali”

In Number 2 of this Schema it is said that the priests, being prudent cooperators of the episcopal order, represent and exercise one priesthood and ministry of Christ, in union with the bishops and under their leadership. They adhere to them with a sincere spirit of love and obedience.²³ Here the word ‘represent’ is used instead of ‘participate’, because ‘participation’ can be said of all the faithful and therefore it is less specific than the notion ‘representation’. The tradition also speaks of the priest as ‘image’, ‘*typus*’, ‘*eikôn*’, ‘*figura*’ of Christ the priest. So the word ‘represent’ is used.²⁴ Priests, because of their priestly ordination, are representatives of Christ, the Priest. All the faithful by the sacraments of Baptism and Confirmation participate in the priesthood of Christ.²⁵

Priests are united with the bishop not only by the exercise of the one priesthood and ministry of Christ, but also by the spirit of sincere love and obedience. This priestly obedience, by its very nature, is different from that of religious and of laity because it is based on the very participation in the mission of the bishop by the Sacrament of Orders. It should, therefore be inspired by and filled with a pastoral spirit, and filial communion with the bishop.²⁶ So this union with the bishop and special obedience shown to him by the priests, are based not only on the power of jurisdiction of the bishop but also on his spiritual paternity and on the participation of priests in the episcopal mission by the Sacrament of Orders.²⁷

Thus this Schema gives here the theological reasons for the unity between bishops and priests and for the obedience of priests. Schema “De Clericis” on the other hand, spoke about the reason for priestly obedience based on the promise made during ordination. The latter is more juridical than theological.

The Schema in n.4 says that the bishops should see to the material and spiritual good of their cooperators. This was the result of a proposal given by the German-Scandinavian bishops, who spoke about the paternal and pastoral solicitude that the bishops should show out of justice for the spiritual and corporal good of the priests.²⁸ On the priest's part this demands filial love and total union with the bishop.²⁹

Speaking about the unity among the priests themselves, the Schema said that every priest is united with his confreres in the bonds of charity, prayer, cooperation and also in recreation. Here the Schema uses the word 'confratres', which means 'brother-priests'. A priest is a brother to another priest because of the priesthood- 'frater inter fratres' (Mt.23,8). So they should offer human and spiritual help willingly to one another, observing the 'new commandment' of fraternal love (Jn.13,34-36), and giving a true example of christian fraternity to the faithful. Therefore the Schema recommended common life for priests whenever possible.³⁰

Number 7, a new addition, speaks about priestly solicitude for the Universal Church. Priests who have participated in the priesthood of Christ and in His salvific mission, and who are cooperators of bishops and their partners in the apostolic office, should have the solicitude of all the churches in their hearts.³¹

4. Speeches of the Fathers

The discussion on the Schema was held in the General Congregation, nn.100 to 102, on 13th to 15th October, 1964. We will here consider those speeches of the Fathers relating to our subject.

a. Insufficiency of the Schema

Cardinal Meyer of Chicago (U.S.A.), said that the exposition of the Schema did not correspond with its scope and that it should treat of priests in a special way. These 12 propositions, in comparison with the Schemata on bishops and laity, were very poor. They treated of the duties and obligations of priests exclusively and not of their dignity. So the Schema did not have the necessary equilibrium.³²

Cardinal Rosales of Cebu (Philippines), requested a better treatment of the Schema.³³ Archbishop Baldassarri of Ravenna (Italy), said that the Schema had treated priests in a secondary way, which was not just. He added that the Council treated bishops and laity well and so should do the same for priests.³⁴

Bishop Okoye of Port Harcourt (Nigeria), deplored the reduction of the Schema into Propositions. He said that the Schema lacked depth and therefore it would have a bad psychological effect on priests, giving the impression that the Church does not give much importance to them and to their priesthood. "We must not 'rob Peter to pay Paul'" he said, "We must not extol one with a loud voice and speak of the other in a subdued tone". He then

asked: "What is more important in the Church than the priesthood of priests?" and continued, "this Sacred Synod should treat the question of the priesthood and of priests at the same length and with the same depth of thought as it treated of bishops and laity". He suggested not to begin with listing the obligations of priests, but with the dignity, loftiness, excellence and privilege of the priesthood, and the virtues which priests should have. He also asked for a more positive exposition.³⁵

The Auxiliary Bishop Pironio of La Plata (Argentina) and some other bishops observed that the Schema lacked solid theological doctrine of the nature and spirituality of priesthood. The true joy and the optimism of priestly life were not expressed. Priestly dignity should be stated before obligation. The Schema lacked a positive presentation.³⁶ Many other Fathers also requested a wider and better treatment of priests.³⁷

b. Unity and Fraternity among Bishops and Priests

Bishop Théas of Tarbes and Lourdes, quoting the words of St. Ignatius of Antioch: 'Nihil sine Episcopo', said that it can also be 'Nihil sine Presbyteris'. The bishop cannot fulfil his mission without the cooperation of his priests and neither can the renewal of the Church be achieved without the priests.

There is an intimate union between bishops and priests. The bishop is in the priest and the priest is in the bishop. The Mission of the bishop is the same as that of priests: to teach, sanctify and lead the people to salvation. Both participate in the one priesthood of Christ, and hence they have the same source. The Presbytery of priests is the first need of the bishop and his greatest joy.³⁸

Priests are, by a special title, active members of the Church, said Archbishop Ayoub of Alep of Maronites (Syria). Both priests and bishops receive priesthood from Christ, the High priest. Priests receive it through the bishop, the father. So the bishop should consider them as sons and cooperators, and priests in turn should consider the bishop as father and leader, and they should work together for the honour of the Church. Priests are united in the same ministry, not theoretically, but practically and in reality. They do not accept the commands as servants, who passively obey but like true sons who understand their father, generously cooperating with him.

Regarding the unity among priests themselves, he said that it is based on their being members of the same priesthood and on being involved in the same ministry. They should be led by fraternal affection, and should cooperate and help one another in spiritual as well as material needs. Priests should not limit their work to within the parish only, but should extend it to the whole diocese.³⁹

Coadjutor Bishop Ferreira de Macedo of Aparecida (Brazil), recommended charity as the most important virtue for priests and bishops. The words said by the bishop during Ordination: "I will not call you servants, but friends", should remain always alive and active, in a practical way.⁴⁰

Speaking about the unity between older (senior) priests, who are more prudent, and younger (junior) priests who are more zealous, Archbishop Latusek of Wroclaw (Poland), said that both should be united into one, in the love of Christ; as should also be the Vicar and his Assistants.⁴¹ Some other Fathers also expressed the same opinion.

In order to have a real equilibrium in the Diocese between the bishop and the priests, said Prelate Garaygordobil Berrizbeitia of Los Rios (Ecuador), the rights of both bishop and priests should be clearly stated. The Presbyterate taken collectively, according to the ancient tradition, is intimately united with the Bishop in the government of the diocese. Referring to the famous words of St. Ignatius of Antioch, who spoke so well of the offices of priests in the Church, he said that the complete sentence of St. Ignatius was: "Nothing without bishop and his presbytery" (*Nihil sine episcopo et ejus presbyterio*). So priests are the true collaborators of the Bishop and not mere mechanical executors. Obedience to the bishop is not a passive, but an active participation in as far as it demands the good of the diocese and the presbyterate can and should offer it. So he suggested the institution of the Council of Priests in the diocese, to give counsel to the bishop and the bishop should listen to the Council in matters of importance.⁴²

Bishop Castán Lacoma of Sigüenza-Guadalajara (Spain), said that the diocesan priests constitute "presbyterium, which, without doubt, has a communitarian character. This communitarian spirit is to be fostered among the priests for their own sanctification and for the success of their apostolic work."⁴³

The profound union and the intimate connection of priesthood and ministry to Christ in the whole Church, are not clearly stated in the Schema, said Titular Archbishop Sartre of Beroe, nor is the Presbyterate as a form of priestly fraternity among themselves and with the bishop expressed. The salvific power of Christ, the Head, is efficaciously signified through the hierarchy, which has the ministerial omnipotence of Christ. Therefore, the hierarchical mission of the Church proceeds from Christ the Head and in this hierarchical mission, priests have their proper place as cooperators of the bishops. The cooperation of the laity is spiritual. But priestly cooperation is not only spiritual but it is also sacramental by reason of its origin and aim. Its origin, is the anointing by the sacerdotal ordination, by which Christ Himself was anointed by the Holy Spirit; its aim is the establishment of the local church by preaching the Gospel, celebrating the Eucharist and thus sanctifying men.⁴⁴

Quoting the words of St. Cyprian: "Ecclesia in Episcopo et clero et in omnibus stantibus, sit constituta" (Epist. 33, 1), Bishop Pironio said that the presbyterate is intimately united with the bishop in the celebration of the Eucharist, in preaching the Word of God and in cooperating with the Bishop in the government of the local church. He also cited here one of the first decisions of St. Cyprian after his episcopal ordination: "Solus rescribere nihil potui, quando a primordiis episcopatus mei statuerim nihil sine consilio vestro et sine consensus plebis mea, privata sententia gerere" (Epist. 14, 14), to

show the practice of the Apostolic tradition and of the Fathers in their relations with priests. With regard to the unity among the priests themselves, he said that priestly ontological unity is the basis of their fraternity and friendship.⁴⁵

Owing to the grace of Orders, priests are in communion with the Bishop, said Archbishop Tenhumberg of Münster. Diocesan priests by their incardination and their dedication to one particular diocese, participate in a special way in the mission and office of the bishop. The Presbyterate of each diocese with and under the bishop, has the responsibility for the whole diocese. This communion between the bishop and all his priests is the theological basis of the diocesan presbyterate. The spirit of fraternity among priests is to be fostered by the bishop in the diocese by his paternal recognition of the dignity and responsibility of the presbyterate.⁴⁶

Coadjutor Bishop Vuillot also spoke about the spiritual paternity of priests in their union with the bishop, referring to the words of St. Paul in his first letter to the Corinthians (1 Cor.4,15), concerning the preaching of the Gospel.⁴⁷

Some of the Fathers of Oceania, observed that as the episcopal ordination incorporates one into the episcopal college around the successor of Peter, so also priestly ordination incorporates priests into the presbyterate around their bishop, and therefore the priestly mission is exercised in a collegial way.⁴⁸

One of the important suggestions of Archbishop Jenny of Cambrai (France), was that Christ communicated His power and mission to the Apostolic college. The Bishops, images of Christ, use their Council, the presbytery, or college of priests, and together with them build up the people of God. Priests act in the person of Christ. So 'ubi sacerdos, ibi Christus'. If the priests cannot act without the bishop, so the bishop also should not act without the priests, as if he were alone. Priests should not be separated from the bishop in any way. The fraternity among priests should not be considered as existing accidentally, in reality it has one and the same source, the priesthood of Christ, and one and the same end, the salvation of people.⁴⁹

Fr. Alosius Marcos spoke on 17th November, 1964, in the 124th General Congregation, in the name of all parish priests. He said that the priests stand between the bishop and the laity, taking part in the solicitude and office of bishops, as their friends and cooperators; and are to the faithful as fathers, teachers, priests and pastors. He wished that the Council would clearly state the greatness of the priesthood of the presbyters, as communicated from one and the same priesthood with the bishop. It should give theological reasons for priestly consecration to God and total dedication to the Church and to the salvation of souls and also for the specific spirituality of diocesan clergy. The juridical structure of priests' participation in the priesthood, the office of teaching and of governing, should be based on these theological principles. The reason for obedience, the motive for poverty and

the meaning of priestly celibacy should be explained theologically as an intimate exigency or consequence of priesthood, and not merely juridically.

He also said that the Council should specifically declare the theological basis of the parish as the community which proclaims the Word of God, celebrates the Eucharist, diffuses divine life and united in the charity of Christ on its pilgrimage to heaven. The Parish as the basic cell of the Mystical Body of Christ, constitutes a true family of the sons of God.

Speaking about the suggestion to abolish the right of 'intransferability' (inamovibilitas) of priests, he said that, it was understandable, but at the same time a certain kind of stability is also required for the good of souls. He also suggested that permission should be given to priests to confer the sacrament of Confirmation and to hear the confessions of all.⁵⁰

From the speeches of the Fathers it is clear that the sacerdotal unity and fraternity among priests and bishops are based on the sacrament of priesthood. The priestly cooperation has its origin in the Sacrament of Orders. Therefore, it is not only spiritual but also sacramental and real; and by no means accidental. They have the one and the same aim, to build up the Body of Christ by preaching the Word of God, sanctifying the people through the administration of the sacraments and guiding them to God, their Father. Their sacramental and ontological unity leads to corresponsibility and cooperation in the priestly ministry, to fraternal and sacramental communion and to a collegial spirit.

c. Common Planning

Cardinal Alfrink of Utrecht (Holland), spoke about the need of planning (planificatio) the pastoral works of priests in the diocese. Their confraternity is to be manifested especially by means of common planning of their priestly apostolate under the leadership of the bishop and together with the laity. The ministerial cooperation of priests, which is necessary for pastoral activity, helps the priestly confraternity more than the ascetical or moral confraternity. He also complained about the absence in the Schema of any missionary spirit, and also of any real awareness of world problems. He proposed to have a pastoral council in every diocese, composed of priests and laymen. so he asked that a better text should be prepared which would correspond to the expectations of priests and the desires of the Fathers.⁵¹

More Fathers spoke also about the usefulness and the need of common planning of the diocesan apostolate.⁵²

d. Community Life and Priestly Associations

Many Fathers spoke about the usefulness of common life for priests and also of priestly associations, or institutions, in order to foster priestly cooperation, fraternity and spirituality.⁵³

Bishop Proano Villalba of Riobamba (Ecuador), said that the Schema should consider priestly meetings - 'equipos'. This will help the priests to

have good relations with the Universal Church, with one's own diocese, with the bishop and with all priests and to have the spirit of fraternity among themselves. He also requested that the Pope should not confer any more special titles on priests in order to avoid envy and division.⁵⁴

Auxiliary Bishop Donovan of Detroit (U.S.A.), speaking about the notion of community life for priests said that it does not mean a kind of religious community life, but an association of friendship among priests. This will avoid the danger of solitude.⁵⁵ Bishop Rodriguez Ballon of Arequipa, (Peru), spoke about the need of both national and international priestly organizations.⁵⁶

Thus the Fathers in their Speeches have given more profound theological reasons for the fraternal unity and co-operation among bishops and priests, for the need of common planning of the diocesan pastoral ministry, and also for common life and priestly associations.

II. The Revised Schemata

1. The Schema Decreti "De Ministerio et Vita Presbyterorum" (Textus Emendatus)

More changes were made in the "Schema propositionum de vita et Ministerio sacerdotali" according to the suggestions which the Fathers gave during the discussions. We will consider them here in as far as they relate to our subject.

The former title: "Schema propositionum de Vita et Ministerio sacerdotali" was changed to "Schema decreti de Ministerio et Vita Presbyterorum". This was to show the very nature of Presbyterate and that the priestly life follows the priestly ministry, and the ministry gives the reason, basis and norm for the priestly life.⁵⁷

Instead of "sacerdos", "presbyter" is used to show more precisely that the Decree deals with priests (presbyter), who are not bishops; because the word 'sacerdos' can include both priests and bishops.⁵⁸

The Schema in n.1, speaking about the nature of the presbyterate says that it is given by the Sacraments of Orders and is distinct from the common priesthood of the faithful.⁵⁹

In dealing with the relation between bishop and priests, number 7 had new and important additions. All presbyters represent "the one priesthood and ministry" of Christ together with the bishop, in such a way that its unity of mission necessarily requires unity with the episcopal college, whose prudent cooperators they became, by the grace of sacred Orders. Because of this gift of the Holy Spirit, bishops should "consider them" (have them) "as true helpers" in the ministry and "counsellors" in the offices of teaching, sanctifying and governing the people of God, as is said in the "Constitutiones Apostolorum".⁶⁰

Thus by Ordination, priests have received the grace of priesthood and of counsel to sanctify and govern the people of God with a pure heart. We see that all these additions are substantially new and very important with regard to the very nature and ministry of presbyters because the presbyters, together with the bishop, participate in and represent one priesthood and ministry of Christ. Hence there is unity in the priesthood and ministry. By ordination presbyters really become the helpers and counsellors of the bishop in their threefold office.

The Schema here refers also to Moses infusing the spirit into the minds of 70 prudent men, by whose help he could more easily govern the multitude of people (Num.11,16-25), and also to 'Pontificale Romanum' and to 'Constitutiones Apostolorum'.⁶¹

Since priests participate in the priesthood of Christ, bishops should consider them as friends, as Christ called the Apostles "not servants but friends" (Jn.15,15). Here the reference is made to "Lumen Gentium", n.28, where we read: "Let the bishop regard his priests as his co-workers, as sons and friends, just as Christ called his disciples 'not servants, but friends'". In "Christus Dominus", n.16, we see: "They (bishops) should regard the priests as sons and friends" referring to Jn.15,15. But it is to be noted that in this Schema the word "sons" is eliminated.

The Schema went on to say that they (priests) being initiated into the same mystery and fighting the same good fight (1 Tim.6,12)⁶², constitute a precious spiritual crown of bishops⁶³, and are the council and curia or senate of the Church.⁶⁴ The bishops willingly listen to them and call them co-presbyters;⁶⁵ for, without their help, the bishops cannot fulfil their mission. All this shows how intimate is the union between priests and bishops.

A diocesan assembly (coetus) containing the representatives of the presbytery is to be instituted, to whom the bishop should listen in important matters for the government of the diocese.⁶⁶

Priests, with sincere charity and obedience, should adhere to the bishop who has the fulness of the Sacrament of Orders, and who acts in the person of Christ. The special reason on which the priestly obedience is based, is the very participation in the mission of the bishop, which is conferred through the Sacrament of Orders. Priests, being filled with the pastoral spirit are in a special way in communion with the bishop.⁶⁷

The Schema speaks about the various reasons for the need of this union at the present day, when apostolic activity takes on many forms and extends beyond the limits of the diocese. They should have a universal missionary spirit for the whole church.

Number 8 speaks about confraternity and cooperation among priests. As the bishops, through their consecration, are constituted into the Order (college) of bishops, so the presbyters, through their ordination, are constituted into the Order of Presbyterate, which is essentially dependant on the

Order of bishops. Here we find an analogical expression of the relationship between the episcopal Order and the priestly Order.

All the priests are united to one another fraternally due to their participation in the same ministry and priesthood. This is what is signified when the priests impose their hands on the newly ordained members together with the bishop. Because of this fraternal unity, the priests should cooperate with all priests, whether young or old in all matters.⁶⁸

The Schema recommended some kind of common life for the priests,⁶⁹ and also priestly associations as requested by the Fathers.⁷⁰ Because of the same fraternity and communion in the priesthood, priests should show mercy and charity to those who have in any way failed.⁷¹

Now the Schema, in number 9, speaks about the priest's relations to the laity. Priests should be solicitous not only in administering the sacraments, but also in presenting to the laity the norms of the Roman Pontiff and of the bishop. Priests, being in the midst of the people, should lead them to the unity of charity and, in the name of bishop, they should have care for the common good.

The Schema in number 10, speaking about the proper distribution of priests and their solicitude for the Universal Church, says that they, together with the bishops, are successors of the Apostles in the priesthood, since they participate at their own level in the mission of bishops and therefore they should have the same solicitude for all the churches.⁷²

In the following numbers 17, 18 and 19 the Schema speaks about the bishop's duty to see to the material needs of priests and to have care for the sick and old priests.

2. The Schema 'Decreti De Ministerio et Vita Presbyterorum' (Textus Recognitus)

This new text (Textus Recognitus), was prepared according to the written observations given by the Fathers on the former text (Textus Emendatus). The first words of this revised text begin with the solemn words: "Presbyteratus Ordinis". This was at the request of two Fathers.⁷³

The first chapter deals with the ministry, its nature and the condition of the presbyterate based on the doctrine of "Lumen Gentium" and affirms that priests are cooperators in the mission of bishops.⁷⁴ Priests, even though they do not have the summit of pontificate and depend on bishops in the exercise of their mission, are united with them in priestly honour; also, by the virtue of the Sacrament of Orders, they are consecrated to the image of Christ the eternal high Priest, in order to preach the Gospel, to shepherd the faithful and to celebrate the divine worship, as true priests of the New Testament.⁷⁵

Now the Schema clearly says that priests participate not in (from) the office of bishops, but in the authority of Christ, in building up, sanctifying and governing His body.⁷⁶

The Priesthood of priests, based on the sacrament of christian initiation, is derived from the special Sacrament of Orders, by which priests are in a special way configured to Christ the Priest, so that being participators in the episcopal mission, they can act in the person of Christ, the Head, Teacher, Priest and Rector.⁷⁷

Referring to St.Paul's letter to the Hebrews: "For every high priest chosen from among men is appointed to act on behalf of men in relation to God" (Cf. Heb.5,1), the Schema says that the priestly vocation, in a certain way, segregates them from the people, but does not separate them. They should consecrate themselves for the people.

With regard to the office of preaching the Word of God, many Fathers wished it to be based on the bishop's office of preaching, but others said that this was not correct. So the Schema trying to satisfy both, affirmed that: "Preaching the Gospel, since it is the principal (praecipuum) office of bishops, is also the first (primum) office of priests together with bishops and under their direction (eisque moderantibus).⁷⁸

In number 4, speaking about the office of priests as Rectors of the people of God, the Schema added:

"Priests exercise the office of Christ, Pastor and Head in their own authority, with (under) the guidance (ducentibus) of bishops. Thus they unite the family of God as a fraternity animated into one; through Christ they lead them in the Spirit to God the Father".⁷⁹

With regard to the relationship between bishops and priests, in number 6, more additions and changes were made. "All priests participate in one and the same priesthood and ministry through bishops and under their authority". The word 'represent' is changed to 'participate' to show that both priests and bishops not only represent, but also really participate in the priesthood and ministry of Christ. Representation follows or comes after participation; one should first participate in the reality in order to represent it.

The word 'same' (idemque) is added to show, not only the oneness but also the identity of the priesthood and ministry, which is participated in by bishops and priests.

'Through the bishops' (per episcopos) is used to indicate the instrumental cause;⁸⁰ 'auctoritate' is used instead of 'ductu', just as it is used in "Lumen Gentium" n.28.⁸¹

"This unity of mission is required by their unity with the Order of bishops, whose cooperators they are". Here the word 'order' is used instead of 'college', as it is used also in the Liturgy of the Ordination of priests in the Roman rite.⁸²

The text: "ipsi enim, iisdem initiati mysteriis" is changed to "ipsi enim eadem mysteria celebrantes", because the latter is a more accurate translation of the Greek text.⁸³

"Coetus sacerdotum" is used instead of "coetus dioecesanus", because here it does not treat about the diocesan body (coetus dioecesanus), but about the body of priests (coetus sacerdotum), as senate and council of the bishop, and as representative of all priests, who assist the bishop by their advice in the government of the diocese.⁸⁴

Priestly obedience, by a special reason, is based on the very participation in the 'episcopal ministry' (instead of 'episcopal mission' used in the former text), which is conferred through the Sacrament of Orders and 'canonical mission'. Here 'ministry' is used instead of 'mission' because 'ministry' is clearer (latius patet).⁸⁵ 'Canonical mission' was added at the request of one Father.⁸⁶ Thus the Sacrament of Orders and canonical mission respectively express the theological (sacramental) and juridical aspects (basis) of priestly obedience.

The title of number 7 (former text n.8) is changed to "Fraternal union and cooperation among priests".

The first lines of the former text, which spoke analogically about the order of bishops and that of priests has been removed from this text. Now it is said, "presbyters are constituted in the order of presbyterate through the ordination; priests of the same diocese form one presbyterate under their own bishop". Here the Schema deals with the diocesan "Presbyterium", as the union of priests with their diocesan bishop. This is different from the "Ordo Presbyterorum" which is the union of all priests with the "Ordo Episcoporum".⁸⁷

In the second paragraph of the same number, speaking about all priests, the text 'diocesan or religious' was introduced at the request of one Father to clarify that both diocesan and religious priests also should help one another as cooperators in truth.⁸⁸

Speaking about the relationship between younger (junior) and older (senior) priests, some changes were made to avoid all kinds of paternalism and to give due and mutual respect and help as true brothers.⁸⁹

Some other changes were also introduced regarding the common sharing of goods, the need of common life and the promotion of associations for fraternal help for fostering sanctity and for the exercise of ministry.⁹⁰

3. Speeches of the Fathers

As we have mentioned, the second discussion on the Schema "De Ministerio et Vita Presbyterorum" was held during the fourth session of the Council from 14th to 27th October 1965. We will here consider those discussions that are connected with our subject.

a. Unity of the Sacrament of Orders and of the Mission

Msgr. Marty, in his *Relatio Generalis*, said that this Schema was revised and prepared, based on the doctrine contained in "Lumen Gentium" and "Christus Dominus". The Schema speaks about the close relation and necessary union that exist between bishops and priests, and also about the confraternity that exists among priests themselves. Thus there should be cooperation in everything, especially in pastoral activity, because of the common participation in the priesthood of Christ and of the common mission and responsibility of all priests, and especially of diocesan priests who, with their bishop, constitute one Presbyterate. With regard to the common life for priests, he said that it can have many forms according to pastoral needs.⁹¹

The pastoral mission of priests is essentially connected with the special apostolic mission, which Christ entrusted to the Apostles. By the power of priestly ordination, priests, in a special way, are configured to Christ, the Priest, so that participating in the episcopal mission, they may act in the person of Christ, the Head, Teacher, Priest and Rector, for the edification of His Body, the Church.⁹²

Here we find the essential relationship between priests and Christ, due to the priestly ordination, which enables them to act in the person of Christ. Thus we see a specific sacramental identification between Christ and the priest.⁹³

b. Unity between the Bishop and Priests and among Priests themselves

Speaking about the fraternal unity and cooperation among priests, Cardinal Ruffini of Palermo suggested that it would be useful to give some disciplinary norms. When there are many priests, one of them can act as president to give the right direction prudently and kindly, which will be accepted by all.⁹⁴

After speaking about the duty of bishops, who have the fulness of the Sacrament of Orders, to acquire sanctity and to give example of a holy life to the priests and faithful, Cardinal Quiroga Y Palacios of Santiago de Compostela (Spain), said that the two grades of the Sacred Orders, episcopal order and priestly order, by communion of ordination and mission, of priesthood and ministry, are united with each other. Therefore, bishops and priests are joined together in an intimate fraternity of hierarchical communion, as if they were older and younger brothers. This communion between bishops and priests is real, but not full. It is real because priests really and truly participate in the same Sacrament of Orders and in the one and same priesthood, ministry and mission of Christ. It is not full, because they only participate to a lesser degree. Therefore, it is called hierarchical communion, and the priests are helpers of the bishops and they act under his authority. Therefore he suggested that the text be revised as follows:

"All priests together with bishops, participate in the one and the same priesthood and ministry of Christ in such a way that the very unity of mission

requires their hierarchical communion with the order of bishops, whose co-operators they have become. Therefore the bishops, remembering the gifts of the Holy Spirit given to priests in the ordination, should regard them as necessary helpers and counsellors ... so on account of this communion in the same priesthood of Christ, bishops should regard the priests as brothers and friends, loving them very much and being concerned for their spiritual and material well-being".⁹⁵

All his suggestions were accepted in the final text.

Archbishop Miranda Y Gómez of Mexico, regarding the union and collaboration among priests and bishops, spoke about the method of 'manipulorum', 'schiere', 'equipos', 'team', 'schar', etc.⁹⁶

Cardinal Rugambwa of Bukoba (Tanzania), said that the unity of priests with the bishop is necessary for the spiritual life, ministry and other activities of priests. Many other Fathers spoke about the need of fraternal unity, friendship and recreation among priests.⁹⁷

Cardinal Shehan of Baltimore (U.S.A.), gave two reasons as the basis for the relationship between the bishop and priests: The first was the priesthood of the bishops and the priests as explained in 'Lumen Gentium'; The second was the unity of mission, work and life of bishops and priests, accepting the difference of grade of priesthood; but at the same time remembering that both participate in the one and the same priesthood and mission of Christ.⁹⁸ He criticized the change made in the 'Textus recognitus':

"Sacerdotium enim Presbyteri non tantum in initiationis christianae sacramentis fundatur, sed etiam peculiari initiatione sacramentali indiget, qua Presbyter speciali modo Christo sacerdoti configuratur, ita ut, missionis episcopalis particeps factus, in persona Christi Capitis, Magistri, Pontificis et Rectoris, agere valeat".⁹⁹

This change in the text reversed the order of ideas, because priests first participate not in the mission of bishops, but in the priesthood of Christ; and priests act in the person of Christ because they have participated in the priesthood of Christ by the Sacrament of Orders, and therefore also in the mission of bishops, which is the mission of Christ.¹⁰⁰

So he suggested that it should be corrected in this way:

"They (priests) are configured in such a way that they can act in the person of Christ, Head Teacher, Priest and Rector. This initiation, by the special participation in the priesthood of Christ, can be said to be an incorporation into the episcopal mission".¹⁰¹

So the Schema should deal with the relationship between priests and bishops in its unity of mission and the dependence of priests on bishops, based on the proper participation in the one and the same priesthood and mission of Christ. For this reason he suggested the following change in the

text: "per episcopos" into "cum episcopis" in n.6 of *Textus Recognitus*.¹⁰² All his suggestions were substantially accepted.

Bishop Soares de Resende of Beira (Mozambique), said that the essence of priesthood of priests should be clearly stated in the Schema. The dignity of priests consists in their relation to Christ, in whose priesthood they participate, though not in the same degree as that of the bishops. But the priesthood of priests is specifically the same as that of bishops. So it is necessary to refer explicitly to the fact that the participation in the priesthood of Christ is made by the impression of character in the Sacrament of Orders. By the power of this reality the priest is the one, who after the bishop, has major ontological unity in the sacramental line, with Christ. So the priest, after the bishop, is the major representative of Christ in the Church. As in the mystery of Incarnation the Word was anointed by the Father and became incarnate, so also in the Sacrament of Orders, a man is anointed by Christ and receives the priestly character and becomes a priest.¹⁰³

Quoting the words of the Philosopher Aristotle: "agere (operatio) sequitur esse", Bishop Ndongmo of Nkongsamba (Cameroun), said that the 'ens' of priesthood should be clearly defined. Theologically and ontologically the priestly 'ens' is constituted by the particular relationship with Christ, the Priest and Head, who was sent by the Father; to Christ the Prophet and Teacher, with Christ the Way, the Truth and the Life. He also said that the bishop is the principle of order and unity.¹⁰⁴

With regard to the communion between bishop and priests, Bishop Charbonneau of Hull (Canada), said that the bishop is the head of the local church owing to the grace and power received by consecration. But priests are not mere executors of the will of bishops, but by priestly ordination they also have received the authentic pastoral grace, which is a real participation in the episcopal charism. This grace is received in common with the bishop and therefore it implies mutual communion before dependence. This communion requires mutual relationship and responsibility on the part of the bishop and priest, and consequently mutual help and collaboration, and fraternal communion with other priests.¹⁰⁵

With regard to the relationship between Vicar and assistant Vicars, Archbishop Leven of San Antonio (U.S.A.), said that they should form one moral person, one presbyterium, one college of service. They have the same priesthood and mission. They should show mutual respect, honour, fidelity and love. The Assistant Vicar is the first 'consultor' of Vicar.¹⁰⁶

Archbishop Marty of Reims (France), in his 'Relatio conclusiva' expressed two conceptions about the specific nature of priestly ministry and life: One is the priestly consecration through the Sacrament of Orders and personal union with Christ which is the source of sanctity and spiritual efficacy; the other is the mission of priests, which is received from Christ through the Sacrament of Orders. So the priest when he becomes a member of the Order of the Presbyterate, becomes also the cooperator of the episcopal

order, in order to act in the person of Christ for the edification of the Church.¹⁰⁷ With regard to the extension of priestly ministry, priests have a universal missionary responsibility received by the very anointing of the Holy Spirit, to evangelize the whole world.¹⁰⁸

Cardinal Léger, Archbishop of Montréal, said that the Schema should express the fundamental principles of the spirituality proper to the priests. There is no priestly holiness without union with Christ, the Good Shepherd, who sacrificed His life for the sheep. Those virtues of the Good Shepherd, pastoral charity, zeal for souls, magnanimity, love for all, especially for the poor and sinful, patience, availability and perseverance are to be practised by every priest. The observance of the Evangelical Counsels, should be mentioned not as religious vows for the priests, but as obligations derived from the very state of their life as priests.¹⁰⁹

Cardinal Heenan, Archbishop of Westminster, said that priests should show compassion for their fellow-brethren, who happened to be unfaithful. The need for preventive measures should be emphasized, so that the proper persons are informed in time to forestall the danger of priestly shipwreck. "A stitch in time saves nine". It is good that priests should be hospitable to each other and take recreation together. Priestly friendship and company will bring a blessing and give mutual help. Priests who avoid the company of other priests, rarely do God's work well.¹¹⁰

Bishop Brzana, Auxiliary of Buffalo (U.S.A.), after speaking about the need for humility in priests, dealt with the showing of kindness to the erring priests. All are well acquainted with the parable of the prodigal son; a policy of greater leniency and the spirit of reconciliation will facilitate the return of many priests.¹¹¹

About the communitarian aspect of priesthood and priestly life, Bishop Soares de Resende of Beira, said that the life of the Church is communitarian. The Pope is not for himself, but for the community; so also the bishop and priests are not for themselves but for the community. All the priestly and pastoral actions should be at the service of the community. So this communitarian dimension of the Church and of priestly ministry should be affirmed by the Council. Some other Fathers also spoke in favour of this communitarian aspect.¹¹²

Cardinal Meouchi, Maronite Patriarch of Antioch, spoke about the communitarian aspect of unity based on the ministry of priests in the Church. The vocation to priesthood has an intimate relation to the community.¹¹³

Fr. Thomas Falls, Parish priest of Sacred Heart Church, of the Archdiocese (Latin) of Philadelphia (U.S.A.), was the second parish priest, who spoke in the Council. He gave the following clarifications regarding the doctrine of the nature of the presbyterate.

The Priesthood of priests, he said, is a configuration to the same high priesthood of Christ, so that a priest may be called 'another Christ' (alter

Christus). It is also a participation in the work of redemption of Christ. This is continued through the celebration of Mass, the administration of sacraments and the preaching of the Gospel. Priests are the cooperators of the college of bishops. The Priesthood of priests, by its nature, is subordinated to the fulness of the priesthood of bishops, but is in communion with it, because both have communicated in the same priesthood of Christ and in the same Sacrament of Orders, in the same mission, though in different grades. Since the priests are in communion with the college of bishops, they are in communion with the Universal Church and its mission. This communion is realized through the communion with the proper diocesan bishop.

He also spoke about the spirituality proper to diocesan priests, as distinct from that of religious and laity. The sanctity of priests cannot create separation or opposition between the interior and exterior life. Priestly sanctity consists in union with Christ, which is realized through the pastoral ministry among men in the world.

He also spoke about the virtues and piety needed by the priests. The priest is father among the spiritual children, not only brother among brothers.¹¹⁴

c. Community Life and Priestly Associations

Archbishop Santin of Trieste and Capodistria (Italy), said that the community life for priests is needed because of pastoral, spiritual, cultural and economic reasons and its usefulness is clear from everyday experience.¹¹⁵

The union of priestly association (*consociatio*), said Bishop Jubany Arnau of Gerona (Spain), will foster priestly spirituality in the exercise of their priestly offices and their intimate cooperation with the episcopal order. Priestly associations should serve that bond of communion with bishop and with diocesan priests because of their particular diocesan family. This association will favour also the observance of the evangelical counsels. With regard to the juridical aspect of this association, he said that it should be constituted only with the consent of the bishop, for without his consent no diocesan association can be instituted; for he is the head and the father. The association should have its own proper norms and laws. This association, because of its aim and members, is different from other associations. It is also different from religious institutions, which have the special title of the state of perfection.¹¹⁶

Bishop Franic of Split-Makarska (Jugoslavia), said that the bishops together with priests should have communion of goods and local community life, so that the intimate union of love between bishop and priests may be realized.¹¹⁷

Some other Fathers also spoke about the need for community life and associations for priests.¹¹⁸

d. Priests' Council

The Council of priests (Coetus) helps the bishop in the government of the diocese, said Cardinal Ruffini, of Palermo (Italy). In order to avoid the danger of collegial government and confusion, the aim of such a council is to be clearly stated so as to help the bishop by their counsel when he needs it.¹¹⁹

Therefore Archbishop Da Mota e Albuquerque of Vitoria, suggested that they should state precisely the role of the council of priests.¹²⁰ Bishop Fernández-Conde of Cordoba (Spain), spoke about the office of consultation of the senate of priests.¹²¹

So the priests' council is to help the bishop by advice which the bishop needs in the government of the diocese. It is a consultative body.

e. Priestly Obedience

Priestly obedience, said Cardinal Léger of Montréal, is different from the observance of the evangelical counsels of perfection. Priestly obedience is an office (duty) derived from the very state of priestly life.¹²²

Cardinal Richaud of Bordeaux (France), said that priestly obedience is based not only on participation in the episcopal ministry, but also in the filial relation of priests with God, through the bishops and Christ the Brother.¹²³

Because of the participation in the ministry and responsibilities of bishops, said Cardinal Suenens, of Mechelen-Brussels (Belgium), priestly obedience is not mere passive submission as a denial of personality, but on the contrary, all personal richness and capacities are mobilized to serve the apostolic work.¹²⁴ So it is an active cooperation, a willing and generous collaboration with the bishop.

Bishop Renard of Versailles said that the bishop is not only the father and head of the apostolate, but also perfecter of the sanctification of priests. Therefore the Schema ought to have spoken about the proper means to be used for the purpose, without confusing the external forum and sacramental forum. The defect of active obedience is the lack of sanctity. Without obedience, humility and abnegation, there is neither Gospel values nor virtues.¹²⁵

Bishop Charbonneau of Hull (Canada), requested a more profound treatment of the theological basis of the mystery of priestly obedience. He suggested that priestly obedience is essentially related to the pastoral and ministerial order and not to be confused with religious obedience. It is not a passive submission to the will of the bishop, but an active communion with his will and that of other priests. So it is the concrete actualization of the ontological communion between bishop and priests.¹²⁶

Obedience presupposes dialogue concerning the research and elaboration of the decisions. This is the nature of collaboration and it is not merely an execution of orders, said Archbishop Da Mota e Albuquerque of Vitoria.¹²⁷

It is of worth noticing that the Speeches of the Fathers brought out many important theological concepts on the Priesthood, the priestly mission and also on the priest-bishop relationship. Most of them were accepted in the Schema, especially the concept of hierarchical communion, the communitarian aspect of priesthood, ministry and of sanctification. The virtues of the Good Shepherd, pastoral charity, the need of friendship and recreation were very much recommended. The nature of the Council of Priests, as a necessary, but a consultative body, and that of priestly obedience based on their priesthood and ministry, as a realization of the sacramental communion between bishops and priests are also insisted upon.

III. Final Modifications

1. Schema "De Ministerio et Vita Presbyterorum"

After the second discussion the Schema was again revised according to the observations given by the Fathers. Here we will go through some of the important changes made, connected with our subject.

The first words of the Schema: "Presbyteratus ordinis" is changed into 'Presbyterorum Ordinis'. This was to signify that the Schema speaks about priests not in the singular but always in the plural form; and also of the Order of priests which is the assembly of priests intimately united with the Order of bishops. Thus the priesthood of priests is considered by the Council in an organic (communitarian) and hierarchical sense.¹²⁸

There were two view-points with regard to the nature (definition) of the presbyterate. Some Fathers wanted to proceed from the idea of priests as cooperators with the bishops in the office of teaching, worship and pastoral ministry, corresponding to the procedure of 'Lumen Gentium'. The others wanted to give primary importance to the priest's relation to the Eucharist. The commission tried to make a compromise by using the text which deals with the liturgical aspect and also that which speaks of the situation of priests in the modern world and their function in respect to all mankind, by their sharing in the episcopal mission.¹²⁹

Number 6 became number 7 and dealt with the relationship between bishop and priests. According to the request of one Father the text 'Presbyteri omnes per episcopos unum idemque Christi sacerdotium et ministerium Christi ita participant', is changed to: 'Presbyteri omnes una cum episcopis unum idemque Christi sacerdotium et ministerium Christi ita participant'.¹³⁰ This was to show the common participation in one and the same priesthood and ministry of Christ by both the bishops and priests.

'... ipsa unitas consecrationis missionisque requirat hierarchicam eorum communionem cum Ordine Episcoporum'. This shows that there is a unity of mission and also of consecration. In the former text there was only the unity of mission. The 'hierarchical communion' was introduced at the request of one Father for the sake of clarity.¹³³

The words: 'aliquando etiam in liturgica concelebratione' were inserted to indicate that the Eucharistic concelebration is the sign and summit of the unity of priests with the bishop.¹³²

The text: 'propter hanc ergo in sacerdotio Christi participationem Episcopi presbyteros suos ut amicos considerent', is changed into 'propter hanc ergo in eodem sacerdotio atque ministerio communionem, Episcopi ut amicos suos habeant presbyteros'. The word 'eodem' signifies the identity of the priesthood of Christ in which the bishops and priests have participated: 'unum idemque Christi sacerdotium et ministerium ita participat'.¹³³ The word 'participation' is changed to 'communion' in order to signify not merely participation but also real union and real sharing. Communion, not only in the priesthood, but also in the ministry is also added at the request of Fathers. The verb 'consider' is changed to 'have', because the priests have become really friends of the bishops due to their communion in the one priesthood and ministry, independently of the good will of the Bishop.¹³⁴

The following text was added:

"Eos libenter audiant, immo consultant et cum eis colloquantur de iis quae ad necessitas operis pastoralis et ad bonum dioeceseos spectant".¹³⁵

After the word 'coetus', the word 'senatus' is also added as 'coetus seu senatus sacerdotum', because this was also used by the Fathers of the Church and is also found in C.I.C.¹³⁶

Number 8 (N.7 of the former Schema) treats of the fraternal union and co-operation among priests. What was said in the first paragraph of the former text is restated here in a better way. In addition it is said that the communitarian union of priests is required due to the very unity of ministry.¹³⁷ This was added to the Schema to show that even though the priests have various duties, they all exercise one priestly ministry; they are sent to cooperate in one work and they all contribute to the one and the same purpose of building up the Body of Christ. Here the Schema insists on the unity of priestly ministry exercised in various ways.

'Quam ob rem, qui sunt provectionis aetatis juniores vere ut fratres suscipiant eosque in primis inceptis et oneribus ministerii adjuvent'; Here the word 'inceptis' is added to show that help is not to be limited to solving difficulties only.¹³⁸

The addition of the text: 'vel aliquod vitae consortium inter eos foveatur' would signify that the common life (vita communis), should not be identified with that of the canonical common life of religious.¹³⁹ The Commission wished to give only the theological basis of these associations, without treating of the particular character of each association. This association will not come under the canonical or juridical associations, because it pertains to the free and personal life of priests and is left to their free choice. Otherwise it will create both juridical and practical difficulties.¹⁴⁰

Regarding the fraternal correction and help, it was added:

'... sciant Presbyteri obligatos erga eos qui difficultatibus in fide aliisve virtutibus laborant, eis fraternum praebeant auxilium, etiam tempestive et discrete eos monendo'.¹⁴¹

2. Schema "De Presbyterorum Ministerio et Vita"

The former Schema (Textus emendatus) was distributed to the Fathers and was put to the vote. They suggested some more modifications. The Commission accepted some of them and rejected the others giving reasons, and prepared 'Textus Recognitus'. This was put to the vote and was approved. We will consider those final modifications added to the text, especially to numbers seven and eight, which directly touch our subject.

According to the suggestion of one Father the text: 'cum quibus coniuncti, aliquando etiam in liturgice concelebratione', was changed to 'quam optime aliquando in liturgica concelebratione manifestant', for the sake of clarity.¹⁴²

In order to avoid an exhortatory style and to use the indicative mood, the word 'habeant' was changed to 'habent'; and the word 'tradiderunt' was changed to 'datum est'. Because of the gift of the Holy Spirit "given" to the priests at Ordination, the Bishops should "have" them as necessary helpers and counsellors. This was to show that the gift of the Holy Spirit is given not by or from the bishops, but by God through ordination and thus the priests became helpers and counsellors.¹⁴³

At the request of the Fathers the word 'necessarios' was also added to the text as 'illos habent ut necessarios adjuutores et consiliares', in order to show clearly that the ministry of priests is a necessity and priests are the necessary helpers and counsellors, and not mere supplementary aids through the benevolence of the bishop. Therefore it is an intrinsic necessity and not merely extrinsic or accidental, so that some other persons can take the place of priests or be a substitute for them. The word 'true' (veros) is eliminated because the idea is included in the word: 'necessary'.¹⁴⁴

Twentytwo Fathers suggested that the words from the book of Numbers, Chapter 11,16-25, should be avoided because they obscure, rather than clarify the fact that they treat of the Spirit of God and not of man. But the Commission did not change the text, because it is used in an analogical sense, and is also used in "Pont. Romanum" and in many other traditional documents.¹⁴⁵

An important addition was the word: 'fratres', as: 'Episcopi ut fratres et amicos suos habeant Presbyteros'. This was requested by 27 Fathers, because the communion in the priesthood of Christ is the basis of fraternity among bishops and priests. The request of three Fathers to use the word 'filios' (sons) as also used in 'Lumen Gentium' n.28, was not accepted.¹⁴⁶ The addition of the word 'fratres' (brothers) rejecting the word 'filios' (sons)

already used in 'Lumen Gentium' n.28 and 'Christus Dominus' n.16, is of great importance. The participation and communion of priests in the one and the same priesthood and ministry together with the bishop, make the priests brothers and friends of the bishop. This is the basis of priestly fraternity and ministerial friendship between priests and bishop.

The following text was added at the request of 36 Fathers: 'Potissimum enim in illos sacerdotum suorum sanctitudinis grave recidit onus: maximam ergo curam exercent in continua formatione Presbyteri sui'. This was in reference to the Encyclicals "Sacerdotii Nostri primordia" of Pope John XXIII and the Apostolic Exhortation, "Haerent Animo" of St. Pius X, which spoke so well on the heavy responsibility of Bishops for the sanctification of their priests.¹⁴⁷

With regard to the duty of the bishop in consulting with his priests, the Commission said that the text does not say that the bishop should consult with all priests in all things.¹⁴⁸

To the text that speaks about the duty of the Priests' senate, was added the words: 'suis consiliis' (by its advice) to avoid the danger of conceiving the Church as a democratic society.¹⁴⁹ Therefore this is only an advisory or consultative body, and is not juridically binding on the bishop making the decisions.

Now we will consider some of the important modifications made in number 8 of the Schema, that deals with 'Fraternal union and cooperation among priests'.

One of the most important additions was: 'Presbyteri per Ordinationem in Ordine Presbyteratus constituti, omnes inter se intima fraternitate sacramentali nectuntur'. This was suggested by one Father and was accepted because the union of priests with the bishop and among priests themselves, is based on the Sacrament of Orders, and therefore of 'juris divini', but an addition to a particular diocese forming the diocesan presbytery is of 'juris ecclesiastici'.¹⁵⁰

All the priests have the one and the same and equal ordination and participation in the ministry. Among the priests there is no difference either in grade or in essence with regard to their priesthood and ministry; they are equals in as far as they are priests. So they are, in the full sense, brothers in priesthood and are united one to another intimately by the priestly sacramental fraternity. They form 'Ordo presbyterorum', which is different from 'Presbyterium', which is the union of priests with the Bishop in a Diocese.¹⁵¹ "Ordo Presbyterorum", since it is founded on the Sacrament of Orders, is of 'Juris divini'. 'Order of bishops' is also 'juris divini'. Hence there is some similarity or proportion between these two orders.

Another Father has suggested the addition of the words: 'they (priests) form one presbyterium as a body or college', but this was not accepted

because there is no equality between the college of bishops, which is of 'juris divini' and the diocesan presbyterium, which is of 'juris ecclesiastici'.¹⁵²

'Et cum Sacrum Eucharistiam unanimo corde concelebrant', was added after the text: 'cum Presbyteri adstantes super novum electum simul cum Episcopo ordinante, manus imponere invitentur'. This was because the Eucharistic concelebration is the eminent expression of the fraternity of priesthood.¹⁵³ The imposition of hands together with the bishop signifies not only union with the priests but also union with the bishop, because unity of priests necessarily requires unity with the bishop.¹⁵⁴

Speaking about associations, the following text was added: 'statutis a competenti ecclesiastica auctoritate recognitus'. These kinds of associations are founded for the better exercise of piety and priestly offices. Therefore, such kind of pious unions should be approved by the Church, in order to avoid false interpretations (ideals) as can be the case with some unions or associations of socialist states. Hence these associations should have the approbation of the proper bishop or of the Holy See.¹⁵⁵

With regard to the matter of helping priests who are in difficulties some more additions were made, e.g.: 'to offer them timely help', 'to treat them with fraternal charity and magnanimity', and 'to offer continual prayers to God for them and show themselves as true brothers and friends'.¹⁵⁶

After these modifications we have the final text, which was approved and promulgated by Pope Paul VI on 7th December, 1965.¹⁵⁷

Footnotes:-

1. Cf. *Adcovsa*, (Appendix) II,1, pp.255-235; J. Lécuyer, "Decree on the Ministry and Life of Priests, History of the Decree", in: *CDV*, IV, p.183.
2. Cf. John XXIII, Motu proprio *Superno Dei nutu*, AAS 52 (1960), pp.433-437; *Adcovsa*, I, pp.93-96.
3. "I. De distributione cleri. 2. De clericorum vitae sanctitate. 3. De officiis et beneficiis ecclesiasticis deque bonorum ecclesiasticorum administratione. 4. De habitu et tonsura clericali. 5. De parocciarum provisione, unione, divisione. 6. De obligationibus parochorum. 7. De parochorum obligationibus quoad curam animarum. 8. De Missarum Stipendiis." *Adcovsa*, I, pp.355-430; Cf. G. Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, (Roma, 1966), p.147.
4. *Schema decreti De Clericis*: I - De vitae sacerdotalis perfectione; II - De studio et scientia pastoralis; III - De recto usu bonorum. Exhortatio - De distributione cleri", *Asscovs*, III, 4, pp.825-845; Cf. J. Lécuyer, "Decree on the Ministry and Life of Priests", *CDV*, Vol.IV, p.186.
5. "Schema decreti 'De Sacerdotibus'": 1 - Exigentia sanctitatis sacerdotalis eiusque fundamentum. 2 - Sacerdotis sanctitas proprii muneris adimplatione alitur atque augetur. 3 - Vita sacerdotalis ad Evangelii normas componenda. 4 - Studium ad essentialia officia status sacerdotalis pertinet. 5 - Scientia pastoralis pro locorum alimentis acquirenda. 6 - Cleri distributio apte fovenda. 7 - Fines ad quos bona in Ecclesia destinantur. 8 - Officiis ecclesiasticis princeps locus in jure tribuendus. 9 - Aequa remuneratio clericis providenda. 10 - Massa communis bonorum in singulis dioecibus constituenda", *Asscovs*, III, 4, pp.846-849; Cf. J. Frisque, "Le Décret Presbyterorum Ordinis", p.124.

6. *Schema Propositionum de Vita et Ministerio Sacerdotali*: Prooemium. 1 - Sacerdotum cum laicis conversatio. 2 - Vita sacerdotalis ad Evangelij formam componenda. 3 - Quae in ministerio sacerdotali elucere debent. 4 - Sacerdotum inter se confraternitas. 5 - Studium ad essentialia officia status sacerdotalis pertinent. 6 - Scientia pastoralis pro locorum adiunctis acquirenda. 7 - Sacerdotum sollicitudo omnium ecclesiarum. 8 - Cleri distributio apte fovenda. 9 - Fines ad quos bona in Ecclesia destinantur. 10 - Officiis ecclesiasticis princeps locus in jure tribuendus. 11 Aequa remuneratio clericis providenda. 12 - Massa communis bonorum in singulis dioecesibus constituenda", *Asscovs*, III, 4, pp.225-232.
7. Cf. "Nuntius Patrum Concilii Oecumenici Vaticani II ad Universos Catholicae Ecclesiae Sacerdotes", *Asscovs*, II, 1, pp.94-100.
8. Cf. R. Wasselynck, *Les Prêtres, Synopse et Commentaire* (Paris, 1968), pp.20-21; A. Favale, "Genesi Storico-dottrinale del paragrafo 28 di L.G. e di P.O.", in: A. Favale(ed.), *I Sacerdoti nello Spirito del Vaticano II*, (Torino, 1968), pp.75-77.
9. Cf. *Asscovs*, III, 4, pp.244-272, and 403-482; Caprile, Vol.IV, pp.186-214.
10. "Schema Decreti De Ministerio et Vita Presbyterorum: Prooemium. I. De Presbyterorum ministerio. II. De Presbyterorum Vita", *Asscovs*, IV, 4, pp.830-863.
11. "Schema Decreti De Ministerio et Vita Presbyterorum, (Textus Recognitus et Relationes): Prooemium. I - De Presbyterorum ministerio. II - De Presbyterorum Vita", *Asscovs*, IV, 4, pp.336-375.
12. "Schema Decreti De Ministerio et Vita Presbyterorum, (Textus Emendatus et Relationes): Prooemium. I - Presbyteratus in missione Ecclesiae. II - Presbyterorum Ministerium. III - Presbyterorum Vita. Conclusio", *Asscovs*, IV, 6, pp.345-388.
13. Cf. *Ibid.*, pp.109-113.
14. Cf. Final text, Cf. *Ibid.*, pp.704-732.
 Approbation, Cf. *Ibid.*, pp.859-860. For a detailed history of the Decree, see also: G. Caprile, *II Concilio Vaticano II*, Vols. IV and V; G. Giaquinta, *Alle Sorgenti della spiritualità sacerdotale*, pp.147-165; R. Spiazzi, *Decreto sul Ministero e la Vita sacerdotale*, (Torino-Leumann 1967), pp.13-47; A. Hastings, *A Concise Guide to the Documents of the Second Vatican Council*, Vol. II, (London, 1969), pp.135-138; J. Lécuyer, "History of the Decree", in: *CDV*, Vol.IV, pp.183-209; J.Lécuyer, "Il decreto 'Presbyterorum Ordinis', sul ministero et vita sacerdotale", in: Istituto Nazionale della Assicurazioni (ed.) *Il Concilio Vaticano II*, Vol.IV, (Roma, 1966), pp.260-262; J. Frisque, "Le Décret Presbyterorum Ordinis", in: J. Frisque et. Y. Congar, *Les Prêtres, Commentaire*, (Paris, 1968), pp.19-34; A. Favale, "Genesi storicodottrinale del paragrafo 28 di L.G. e di P.O.", in A. Favale et Al. (eds.), *I sacerdoti nello spirito del Vaticano II*, (Torino, 1969), pp.44-123.
15. "Reverentia ac filialis oboedientia Episcopo praestanda juxta promissum in sacra Ordinatione datum, ut pax Domini sit cum eo semper; amore confratrum, praesertim qui ministeriis dioecesis addicti sunt, item laicorum dioecesis cooperatorum", *Asscovs*, III, 4, p.827.
16. "(Vita communis fovenda) Vita communis, quantum fieri potest, in clero foveatur: item, sacerdotum conventus et adassociationes, ita ut a periculis e solitudine forte orientibus ipsi eripiantur, ac fraterno uniantur vinculo caritatis, orationis, pastoralis collaborationis, recreationis", *Ibid.*, pp.828-829.
17. Cf. *Ibid.*, p.835.
18. Cf. *Ibid.*, p.844.
19. Cf. *Ibid.*, p.860.
20. Cf. *Ibid.*, p.846.

21. Cf. *Ibid.*, p.847.
22. Cf. *Ibid.*, p.957.
23. Cf. *Ibid.*, p.227.
24. Cf. "Relatio", in: *Ibid.*, p.235.
25. *Lumen Gentium* in n.10 speaks about the essential difference between the ministerial priesthood of priests and the common priesthood of the faithful.
26. Cf. *Asscovs*, III, 4, p.227.
27. Cf. *Relatio*, *Ibid.*, p.236.
28. Cf. *Ibid.*, p.228;
29. Cf. *Relatio de singulis propositionibus*, *Ibid.*, p.237.
30. Cf. *Ibid.*, p.228.
31. Cf. *Ibid.*, p.230.
32. Cf. *Ibid.*, pp.244-145; *Caprile*, Vol.IV, p.196; R.M. Wiltgen, *The Rhine flows into the Tiber*, (Devon, England 1978),P.191.
33. Cf. *Asscovs*, III, 4, pp.248-250.
34. Cf. *Ibid.*, pp.411-412; *Caprile*, Vol.IV, p.202.
35. Cf. *Asscovs*, III, 4, pp.619-620.
36. Cf. *Ibid.*, p.625; Auxiliary Bishop Tenhumberg of Münster, *Ibid.*, p.651; Auxiliary Bishop Carletti of Cordoba (Argentina), *Ibid.*, p.543.
37. Cardinal De Barros Camera of Sao Sebastiao do Rio de Janeiro (Brazil), Cf. *Asscovs*, III, 4, pp.403-404; Bishop Gomes of Goa (India), Cf. *Ibid.*, p.421; Cardinal Lefebvre of Bourges (France), Cf. *Ibid.*, pp.480-481; See also *Caprile*, Vol.IV, pp.201-209.
38. Cf. *Asscovs*, III, 4, pp.246-247; *Caprile*, IV, p.196; Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, p.179.
39. Cf. *Asscovs*, III, 4, pp.256-257; *Caprile*, Vol.IV, p.198.
40. Cf. *Asscovs*, III, 4, p.414; *Caprile*, Vol.IV, p.202.
41. Cf. *Asscovs*, III, 4, p.420; *Caprile*, Vol.IV, p.203; Archbishop López Avina of Durango (Mexico), Cf. *Asscovs*, III, 4, pp.608-609; Auxiliary Bishop Carletti of Cordoba, Cf. *Ibid.*, p.544.
42. Cf. *Ibid.*, pp.433-434.
43. Cf. *Ibid.*, p.448.
44. Cf. *Ibid.*, pp.471-472; *Caprile*, Vol.IV, p.208; Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, p.152.
45. Cf. *Asscovs*, III, 4, p.626.
46. Cf. *Ibid.*, pp.651-652.
47. Cf. *Ibid.*, p.656-657.
48. Cf. *Ibid.*, p.664.
49. Cf. *Ibid.*, pp.459-460; *Caprile*, Vol.IV, p.207; The same idea is also expressed by Bishop Argoya Goicocchea of Mondonedo-Ferrol (Spain), Cf. *Asscovs*, IV, 4, pp.897-898.
50. Cf. *Asscovs*, III, 8, pp.181-183; *Caprile*, Vol.IV, pp.210-212.

51. Cf. *Asscovs*, III, 4, pp.455-457; *Caprile*, Vol.IV, pp.206-207; G. Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, pp.151-152.
52. Bishop (Vicar Apostolic) Staverman of Sukarnapura (Jayapura) (Indonesia), Cf. *Asscovs*, III, 4, p.649; Archbishop Pironio of La Plata (Argentina), Cf. *Ibid.*, p.626.
53. Auxiliary Bishop Kuharic of Zagreb (Jugoslavia), Cf. *Ibid.*, pp.269-270; Bishop Kowalski of Chelmno (Poland), Cf. *Ibid.*, pp.428-429; Archbishop Gomes dos Santos of Goiânia (Brazil), Cf. *Ibid.*, p.424; Bishop Castan Lacoma of Siguenza, Cf. *Ibid.*, p.448; Bishop Jubañy Arnau of Gerona (Spain), *Ibid.*, pp.606-607; Bishop Flusin of Saint-Claude (France), Cf. *Ibid.*, p.583; Bishop Gufflet of Limoges (France), Cf. *Ibid.*, p.596; Bishop Oviedo Cavada of Concepcion (Argentina), Cf. *Ibid.*, p.622; Cf. also *Caprile*, Vol. IV, pp.119-205.
54. Cf. *Asscovs*, III, 4, pp.443-444; *Caprile*, Vol.IV, p.205.
55. Cf. *Asscovs*, III, 4, pp.264-265; *Caprile*, Vol.IV, p.199.
56. Cf. *Asscovs*, III, 4, pp.261-262; *Caprile*, Vol.IV, p.199.
57. Cf. *Asscovs*, IV, 4, pp.831 and 863; J. Lécuyer, "Decree on the Ministry and Life of Priests", p.195; A. Favale, "Genesi storico-dottrinale...", p.78.
58. Cf. *Asscovs*, IV, 4, p.831; J. Lécuyer, "Degree on the Ministry and Life of Priests", p.195.
59. Cf. Bishop Marty, *Relatio Generalis*, *Asscovs*, IV, 4, p.831. L.G., n.10, speaks about this distinction as: "in essence, and not only in grade".
60. "Ipse nunc quoque respice super hunc famulum tuum, qui suffragio ac iudicio totius cleri in presbyterium cooptatus est, et imple illum Spiritu gratiae et consilii, ut adjuvet ac gubernet populum tuum in corde mundo, quemadmodum respexisti in populum electum tuum et sicut Mosi praecepisti eligere seniores, quos implevisti spiritu". Cf. *Const.Apost.* VIII, 16, 4; *Funk* (ed.), I, pp.522-523, 11-17; "...da ei Spiritum gratiae, consilii et magnanimitatis, spiritum presbyteratus ... ad coadjuvandum et gubernandum populum tuum in opere, in metu, in corde puro". Cf. *Testamentum Domini* (transl). I.E. Rahmadi, (Moguntiae, 1899), p.69; *Trad.Apost.* (ed. B.Botte, *La Tradition Apostolique*, (Münster, i.w. 1963), p.20).
61. Cf. *Pontificale Romanum*, 'De Ordinatione Presbyteri', Praefatio; The same words are also found in Leonine Sacramentary and also that of Galasian and Gregorian; "Respice super servum tuum istum et impartire spiritum gratiae et consilii, presbyteris ut adjuvet et gubernet plebem tuam in corde mundo sicuti respexisti super populum electionis tuae et praecepisti Moysi ut elegeret presbyteros quos replesti de spiritu tuo quod tu donasti famulo tuo"; Cf. *Const. Apostolorum* VIII, 16,4, (ed. F.X. Funk, I, pp.522-523, 16-17; *Epitome Const. Apostolorum*, VI, (ed.) F.X.Funk, II, p.20,5-7.
62. Cf. *Canones Apostolorum*, XVII: "Presbyteri sunt symmetai et synepimachoi Episcoporum" (ed.) Th. Schermann, *Die allemeine Kirchenordnung*, I, (Paderborn, 1914), p.26.
63. Cf. S. Ignatius Magn., *Magn.*6,1: (ed. Funk, p.234, 10-13).
64. "... nam et ipsi (presbyteri) tanquam apostoli et consilarii honorentur episcopi et corona ecclesiae; sunt enim consilium et curia ecclesiae". Cf. *Didascalia*, II, 28, 4 (ed.) Funk I, p.108); *Ign.M.*, *Magn.*6,1 (F P 44); *ID.*, *Trall.*, 3,1: E P 49; Origen, *Adv. Celsum*, 3,30: PG 11, 957d-960a: (Presbyteri sunt consilii (Senatores) seu bouleytai).
65. Cf. S. Cyprian, *Ep.*48, 1 (ed. Hartel, II, p.606, 6-7).
66. This is different from the pastoral council, mentioned in C.D., n.27, which has also laity as members.
67. Cf. *Asscovs*, IV, 4, p.866.

68. "Hoc fundamento doctrinali innixi, describimus arctas relationes ac necessariam unitatem quae Episcopos inter et Presbyterium intercedunt, nec non confraternitatem qua presbyteri invicem devinciuntur et cooperationem, quae in omnibus quidem, sed praesertim in labore pastoralis, propter communem participationem in sacerdotio Christi et in communitate missionis ac responsibilitatis Presbyterii, inter omnes Presbyteros vigere debet", (Relatio generalis *Asscovs*, IV, 4, p.831; Cf. also Relatio de singulis numeris, *Ibid.*, p.866.
69. Cf. *Ibid.*, p.831.
70. Cf. *Ibid.*
71. Cf. *Ibid.*
72. "Presbyteri qui cum et sub Episcopis sunt Apostolorum in sacerdotio successores et Ordinis episcopalis missionem in omnes gentes suo gradu participant, recolant omnium ecclesiarum sollicitudinem sibi cordi esse de-bere", Text. Emendatus, n.10., *Ibid.*, p.847. The word 'successores' is used in reference to the Council of Trent, Sess.22, Cap.I: Denz.938; Sess.23, Cap.I:Denz. 957. The word 'successors' was removed from the final text. In "Lumen Gentium" this word was not accepted.
73. Cf. *Asscovs*, IV, 4, p.376; J. Lécuyer, "The Decree on the Ministry and Life of Priests", p.199.
74. "Rursus Episcopi munus ministerii sui, subordinato tamen gradu, Presbyteris legitime tradiderunt, ut sint ad rite explendam missionem apostolicam sibi a Christo concreditam, providi cooperatores Ordinis episcopalis", T. Recognitus, n.1, in *Asscovs*, IV, 4, p.337.
75. Cf. *Ibid.*, L.G., n.28.
76. "Officium ergo non tantum episcopatus, verum etiam presbyteratus in Ordine suo, participat auctoritatem qua Christus ipse Corpus suum exstruit, sanctificat et regit", T. Recognitus, n.1, *Ibid.*, p.337; Relatio singulis numeris, says: "Agitur de participatione auctoritas Christi, haud vero de participatione muneris Episcoporum, ut intellexerant unus Pater (A/45)", *Asscovs*, IV, 4, p.376.
77. In the former text it was said: "incorporatio missionis episcopali". This was changed at the request of two Fathers into: "missionis episcopalis particeps factus", because incorporation into the mission is less correct than participation, Cf. *Ibid.*, p.377.
78. Cf. *Ibid.*, p.377.
79. "Datur notio generalis muneris regendi vel pascendi juxta doctrinam expressam in Const. De Ecclesia. Sic etiam aliquantulum perstringitur textus ut desiderant duo Patres (A/139, A/418)", *Ibid.*, p.379; "Ducentibus" later changed to "nomine episcopi". C.D. speaks about "pastors in their own proper name (way), the care of souls is entrusted with", C.D. h.30.
80. Cf. *Asscovs*, IV, 4, p.381.
81. Cf. *Ibid.*; "sub ductu" is also used in L.G.:28.
82. Cf. *Asscovs*, IV, 4, p.381; J. Lécuyer, "The Decree on the Ministry and the life of Priests, History of the Decree", in: *CDV*, IV, p.199; R. Wasselynck, *Les Prêtres*, (Paris, 1968), p.80; "Coworkers with the order of bishops" is also used in the Preface of Priestly ordination; Priests by ordination are united with all bishops, not only with the ordaining bishop. This is because priests participate in the one and the same priesthood and ministry of Christ, in which bishops have also participated. Thus priests are united with the order of bishops. Otherwise the priest can exercise his ministry only with that bishop who ordained him, and the priest cannot be incardinated into another diocese.
83. Cf. *Asscovs*, IV, 4, p.381.
84. Cf. *Ibid.*, p.374.

85. Cf. Relatio de Sing. numeris, *Asscovs*, IV, 4, p.382.
86. Cf. *Ibid.*, p.382; The radical participation of priests in the episcopal ministry is through the sacrament; but the exercise of the ministry is through the canonical mission, Cf. *Asscovs*, IV, 7, p.160.
87. "Primae lineae mutantur, ut ratio habeatur multarum animadversionum (A/195, A/231, A/232, A/423). Distinctio fit inter ordinem presbyteratus, in quo omnes presbyteri constituuntur per ordinationem, et Presbyterium, quod efformant sub Episcopo proprio", *Asscovs*, IV, 4, p.382; Cf. R. Wasselynck, *Les Prêtres*, Commentaire, pp.86-87.
88. Cf. *Asscovs*, IV, 4, p.382.
89. Cf. *Ibid.*
90. Cf. *Ibid.*, pp.382-383.
91. Cf. Relatio Generalis of Mgr. Marty, in *Asscovs*, IV, 4, p.333.
92. Cf. *Ibid.*, p.390.
93. Cf. John Paul II, Apostolic Letter: *Dominicae Cena*, English edition, (Vatican, 1980), n.8.
94. Cf. *Asscovs*, IV, 4, p.688.
95. "Presbyteri omnes una cum episcopis unum idemque sacerdotium et ministerium Christi ita participant ut ipsa unitas missionis requirat hierarchicam eorum communionem cum episcoporum ordine cuius cooperatores facti sunt ... Episcopi igitur, in memoriam revocantes donum Spiritus Sancti quod presbyteris in ordinatione dederunt, illos habeant ... Propter hanc ergo in eodem Christi sacerdotio communionem, episcopi presbyteros ut fratres et amicos suos habeant, quam maxime diligendos, eorumque bonum spirituale et materiale ipsis pro viribus cordi sint", *Ibid.*, p.728; *Caprile*, V, p.241; See also *Asscovs*, IV, 4, pp.726-727.
96. Cf. *Asscovs*, IV, 5, p.798; *Caprile*, Vol.V, p.253.
97. Cf. *Asscovs*, IV, 5, pp.14-16; *Caprile*, Vol.V, p.258; Cardinal Roy of Québec, Cf. *Asscovs*, IV, 5, p.17; Cardinal Heenan of Westminster, Cf. *Ibid.*, pp.22-23.
98. Cf. *Ibid.*, pp.26-27; *Caprile*, Vol.V, pp.260-261.
99. *Asscovs*, IV, 4, pp.337-338.
100. "Haec mutatio est quasi idearum reversio, sic dictum 'hysteron-proteron', quae mihi videtur ansam praebere erroris vel speciei erroris. Presbyter particeps est missionis episcopalis quia in actu primo est particeps sacerdotii Christi et non, ut mihi videtur, viceversa, nempe particeps sacerdotii Christi quia est particeps episcopalis missionis... Praeprimis et fundamentaliter presbyter in persona Christi agere valet quia sacerdotii Christi particeps factus est sacramento Ordinis et deinde eo ipso in missione episcopali quae Christi missio est partem habet", *Asscovs*, IV, 5, p.28.
101. Cf. *Ibid.*, p.28.
102. Cf. *Ibid.*, pp.28, 29.
103. Dignitas autem sacerdotio similiter habetur in eadem relatione cum Christo, quia eius sacerdotio participat se non eadem mensura ac episcopum. Attamen sacerdotium presbyteri est specificè idem ac sacerdotium episcopale. Necessarium est ergo explicite referre quod participatio illa sacerdotii Christi fit per impressionem characteris a sacramento Ordinis communicati et ideo vi huius realitatis sacerdos est ille homo qui post episcopum et in linea sacramentali majorem unitatem ontologicam habet cum Christo. Propterea presbyter... post episcopum, major ac realis repraesentans Christi in Ecclesia est. Sicut in linea Mysterii Incarnationis Verbum unctum est a Patre et Incarnatum est et factum est Christus, ita in linea sacramenti Ordinis homo unctus est a

- Christo, assumpsit characterem sacerdotalem et factus est presbyter”, *Asscovs*, IV, 5, p.65; *Caprile*, Vol.V, pp.264-265.
104. Cf. *Ibid.*, pp.67-69; *Caprile*, Vol.V, p.265.
105. Cf. *Asscovs*, IV, 5, pp.168-169; *Caprile*, Vol. V, pp.303-304.
106. Cf. *Asscovs*, IV, 5, pp.53-54; *Caprile*, Vol.V, pp.262-263.
107. “Quoad naturam specificam ministerii et vitae presbyterorum. Hac super re duae conceptionis expressae sunt, quae, primo aspectu, inter se differre videntur. Una enim magis insistit super consecratione presbyteri, operata per sacramentum Ordinis, et super unione personali presbyteri cum Christo, qui est fons sanctitatis et efficacitatis spiritualis. Altera vero conceptio insistit super missione presbyteri, quam missionem ipse a Christo recipit per sacramentum: nempe presbyter cum membrum fit Ordinis presbyterorum, eo ipso devenit cooperator Ordinis episcoporum, ut agit in persona Christi ad Ecclesiae aedificationem”, *Asscovs*, IV, 5, pp.70-71.
108. Cf. *Ibid.*, p.71.
109. Cf. *Asscovs*, IV, 4, pp.728-731.
110. Cf. *Asscovs*, IV, 5, pp.21-25.
111. Cf. *Asscovs*, IV, 4, pp.811-812.
112. Cf. *Asscovs*, IV, 5, pp.65-66; Bishop Alvear Urrutia of San Felipe (Chile), *Ibid.*, pp.222-223; Archbishop Da Mota e Albuquerque of Vitoria (Brazil), *Ibid.*, p.282.
113. Cf. *Asscovs*, IV, 4, p.686; *Caprile*, Vol.V (Roma, 1969), pp.239-240.
114. Cf. *Asscovs*, IV, 5, pp.548-550; *Caprile*, Vol. V, pp.311-313.
115. Cf. *Asscovs*, IV, 5, p.753.
116. Cf. *Ibid.*, pp.754-755.
117. Cf. *Ibid.*, p.802.
118. For Bishop Puchol Montis of Santander, Cf. *Ibid.*, pp.460-463; Fr. Van Hees, Superior General of the Order of H.Cross, *Ibid.*, p.505.
119. Cf. *Asscovs*, IV, 4, p.687.
120. Cf. *Asscovs*, IV, 5, p.59.
121. Cf. *Ibid.*, p.282; Thus some of the Bishops were afraid of the phrase ‘Presbyterium representantium’ and the Idea of a ‘senate’, that it would lead the Church to a parliamentary government.
122. Cf. *Asscovs*, IV, 4, p.730.
123. Cf. *Ibid.*, pp.732-733.
124. Cf. *Ibid.*, p.787.
125. Cf. *Ibid.*, p.814.
126. Cf. *Asscovs*, IV, 5, pp.167-168.
127. Cf. *Ibid.*, p.282.
128. Cf. *Asscovs*, IV, 6, p.345; J. Frisque, “Le Décret Presby. Ordinis”, p.135.
129. Cf. Mgr. Marty, *Relatio Generalis*, in *Asscovs*, IV, 5, p.342; J. Lécuyer, “The Decree on the Ministry and Life of Priests”, p.203; H. Denis, “La Théologie du Presbitérat de Trente au Vatican II”, in: J. Frisque et Y. Congar, *Les Prêtres*, p.226.
130. See the Speech of Cardinal Shehan, in Appendix-III, p.21.

131. "Juxta A/178, introducitur sententia de hierarchica communione et textus clarius exaratur", *Relationes de singulis numeris*, in: *Asscovs*, IV, 6, p.394; For more information on Hierarchical Communion, Cf. Ghirlanda, "Hierarchica Communio", (*Analecta Gregoriana* 216), (Roma, 1980); This term was used also in L.G. 21,22; C.D. 4,5.
132. "Haec adduntur, juxta A/386, ad commemorandum concelebrationem Eucharisticam esse signum et culmen unitatis Presbyterii cum Episcopo", *Asscovs*, IV, 6, p.394.
133. Ibid.
134. "Quaedam verba emendata sunt et alia addita juxta A/82, A/180, A/184", *Asscovs*, IV, 6, p.394.
135. "Simplicitatis causa, quaedam expunguntur, ad mentem unius Patris (A/454)", Ibid.
136. "Attenta animadversione A/186, restituitur in textu verbum 'senatus', quod in eodem sensu ac in schemate adhibetur a Sanctis Patribus (cf. Notam 27 capitis II), atque etiam invenitur in C.I.C., Cf. can.391,1 - relate ad Capitulum Cathedrale, cuius reformatio expostulatur in schemate", *Asscovs*, IV, 6, p.394.
137. "Quae in priore textu dicebantur de multiplicibus officiis atque formis ministerii Presbyterorum melius nunc ordinantur ad mentem duorum Patrum (A/194, A/455). Praeterea aptius ostenditur unionem communitariam presbyteralem requiri ab ipsa unitate ministerii, juxta A/192", Ibid., p.395.
138. "Attenta animadversione A/200 additur verbum 'inceptis' ad significandum tale adjutorium limitari non posse ad difficultate solvendas", Cf. *Asscovs*, IV, 6, p.395.
139. "Haec verba addita sunt ad mentem unius Patris (A/202), ne sensus verborum vita communis identificare possit cum conceptu vitae communis canonicae, religiosorum propriae", Ibid.
140. "... juridice quia in exercitio potestatis episcopalis relate ad Presbyteros confusio oriretur inter forum internum et forum externum; practice, quia multi Presbyteri moraliter cogentur ad nomen dandum illi associationi ab Episcopo directae, putantes se ita obsequium praestare proprio Ordinario etc., imo magna divisio oriretur inter sacerdotes dioecesanos, prout pertinerent vel non pertinerent ad illam associationem quam Episcopus regit", Ibid.
141. "Haec addita sunt quoad correctionem fraternam ad mentem unius Patris (A/205), ut tempestive adjuventur ii qui forte in periculo versantur", Ibid.
142. Cf. *Asscovs*, IV, 7, 154.
143. "Propter donum Spiritus Sancti quod Presbyteris in sacra ordinatione datum est, illos habent ut ...", Ibid., pp.153-155; Bishops should 'have' (heben) them as necessary helpers. This means, in indicative mood, we are dealing with a theological fact and not a mere good wish of bishop, Cf. Paul J. Cordes, "Priests as related to others", in: *CDV*, IV, p.241.
144. Cf. *Asscovs*, IV, 7, p.155.
145. Cf. Ibid.
146. "Addatur verba: 'Episcopi ut fratres et amicos', quia communio in sacerdotio Christi, quae habetur inter Episcopos et Presbyteros, est fundamentum fraternitatis christianae manifestandae, et saltem in uno loco de hac fraternitate in schemate sermo esse debet" (27 Patres). R. Admittitur modus sub (a) propter rationem allatam", Ibid., p.156; Cf. G. Rambaldi, "Fraternitas Sacramentalis et Presbyterium, in Decreto Presbyterorum Ordinis, n.8", in: *PerRMCL* 57, (1968), p.335; R. Wasselynck, *Les Prêtres*, p.83; Paul J. Cordes, "Priests as related to others", in: *CDV*, IV, pp.240-241.
147. Cf. *Asscovs*, IV, 7, p.156.
148. Cf. Ibid., p.157.

149. Cf. *Ibid.*, p. 158; Cf. Paul J. Cordes, "Priests as related to others", in: *CDV*, IV, pp.241-242; It is not a democratic or parliamentary system or a senate in the political sense; at the same time not mere passive, but it should efficaciously help the bishop by counsels, Cf. *Asscovs*, IV, 7, Modus 84, p.158.
150. "Dicatur 'Presbyteri, per Ordinationem sacerdotalem in Ordine presbyteratus constituti, omnes inter se intima fraternitate sacramentali nectuntur; specialiter autem...' (1 Pater). R. "Unio presbyterorum cum episcopis et inter se, in ambitu ecclesiali, utpote quae in Sacramento Ordinis fundetur est juris divini; sed addictio alicui dioecesi particulari et proinde Presbyterio dioecesano est juris ecclesiastici. Modus ergo admittitur", *Asscovs*, IV, 7, p.161. In 'Lumen Gentium' n.28 it is said: "VI communionis sacrae ordinationis et missionis, Presbyteri omnes inter se intima fraternitate nectuntur"; in 'Presbyterorum Ordinis' n.8, the word 'missionis' is omitted and the word 'sacramentali' is added. From both texts it is clear that the fraternity is based on the very Sacrament of Order and the common mission which it confers, Cf. also G. Rambaldi, "Fraternitas sacramentalis et presbyterium, in Decreto 'Presbyterorum Ordinis', n.8", in: *PerRMCL57* (1968), p.335; R. Wasselynck, *Les Prêtres*, p.58.
151. See Appendix-III, note 87, p.135.
152. "Addantur verba: 'unum Presbyterium efformant ad modum corporis seu collegi' (1 Pater)". "R. - Non videtur acceptandus Modus, ne innuatur, aliqua aequiparatio inter Collegium Episcoporum, quod est juris divini, et Presbyterorum dioecesanum", Cf. *Asscovs*, IV, 7, p.162; R. Wasselynck, *Les Prêtres*, p.88.
153. Cf. *Asscovs*, IV, 7, p.165.
154. *Ibid.*
155. Cf. *Asscovs*, IV, 7, p.168; R. Wasselynck, *Les Prêtres*, pp.96-98; Paul J. Cordes, "Priests as related to others", in: *CDV*, IV, pp.251-254.
156. Cf. *Asscovs*, IV, 7, p.169; R. Wasselynck, *Les Prêtres*, pp.96-98.
157. Cf. *Asscovs*, IV, 7, pp.859-860.

Dimensions of Priestly Fraternal Communion

General Observations

We have tried to investigate the theological, pastoral and the ministerial aspects of the priestly unity and fraternity in the Documents: *Lumen Gentium*, *Christus Dominus* and *Presbyterorum Ordinis*.

Lumen Gentium considers in a special way the doctrinal and theological basis of priestly unity and fraternity and its christological origin in the Sacred Ordination. Priestly Ordination is the basis of priestly fraternal unity with Christ, bishops and priests. This fraternal unity is lived and expressed in the exercise of the threefold priestly ministry of preaching, sanctifying and shepherding, united fraternally with bishops and priests, and thus building up the whole Body of Christ, the Universal Church. This is the universal aspect of priestly fraternal unity.

Christus Dominus in a special way deals with the pastoral and ecclesiological aspects of priestly fraternal unity. The Bishop, as the principal shepherd of the Diocese, together with the priests of the Diocese, who are his friends and collaborators, fulfils the pastoral mission in the Diocese. Priests, united with the bishop of the Diocese, constitute one Presbyterium of the Diocese, and are thus united fraternally on the diocesan level.

Presbyterorum Ordinis, which is based on the theological doctrine and the pastoral teachings of *Lumen Gentium* and *Christus Dominus* respectively, deals specifically with the practical aspects of the ministry and life of priests and of priestly unity and fraternity. Priests, by the virtue of their Sacred Ordination are united to one another in an intimate sacramental fraternity. On account of this communion in the one and the same priesthood and ministry, the bishops should have them as their brothers and friends. This is the natural effect and practical aspect of the

bishop-priest relationship. From this follows the mutual fraternal and friendly rights and duties.

Various Communion in the Church

1. The Church as a Communion

The Church is a communion of the People of God, gathered together through Christ in the Holy Spirit, who acknowledge God the Father, in Faith, Truth and Worship and serve Him in holiness and love.¹ *The Church is like a sacrament, a sign and instrument of communion with God and of the whole human race.*² The Church is not only a means but also the place of salvific communion with God and all men.

The History of Salvation reveals the truth that God does not want to save man as an individual but in communion with others. He wants to save them together as a people. For this purpose, God established His covenant with the People of Israel and thus He became their God and they became His people.³

In Christ, God has instituted a new eternal and universal covenant, with the whole human race. This is the covenant of Divine-human Communion, a communion with God and with man. This universal-fraternal Communion of the messianic People is the Church. Thus the Church has received a special commission to be the visible sign and the instrument (sacrament) of the saving communion with God and with all men.⁴

Communion means a fellowship with someone and a participation in something. This denotes a real and intrinsic, personal and common relationship, expressed in giving and receiving, sharing and participating, in partnership and friendship. In the Christian sense, it signifies essential unity in faith and doctrine, and in brotherly love for one another in Christ.⁵

Communion does not mean equality nor does it deny individual diversity of persons and gifts (charisms). All the gifts and the varieties are complementary elements contributing towards the building up of this communion in diversity. There is only one Spirit, one Body and one Head, but

many members, various gifts and different functions. In the words of St. Paul:

There are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God, who inspires them all in every one. To each is given the manifestation of the Spirit for the common good (1 Cor.12,4-7).

This communion in the Church is realized in different ways (levels) according to different and similar gifts.

2. The Communion of all Christians

By means of the Sacrament of Baptism, all Christians have participated in the one and the same divine life and thus they became the children of God, the Father, and brothers to one another in Christ. Christian brotherhood is derived from the Fatherhood of God, realized in us through the Son, with whom we have brotherly communion through baptismal grace. In this way, all Christians are vertically in communion with God, and horizontally with fellow-Christians. Because of this brotherly communion with all the members of this one Body, the Church, Christians have the fraternal solicitude for and brotherly obligation to one another and to the whole Body. This baptismal communion, therefore, is a call to vital and active communion with God and with fellow-Christians, and this makes each one holy, together with others. Christian life is a life of holy communion, in grace and faith; with God, the Father, through Christ, our Brother, in the Holy Spirit, the principle of unity and the source of various gifts, by means of brotherly communion with fellow-Christians.⁶ This is the first basic communion, on which all other Christian communions are based.

3. The Communion of those who have the common Charisms

In the Church, each one has received his own proper charism (gift) and has his own proper mission to fulfill. Therefore, not all the members have the same function.⁷ The Holy Spirit gives similar or common charisms for special tasks and particular offices, for the good and renewal and for the building up of the Church. Those who have received a similar charism

and mission, may form a particular group or communion in order to lead a common life together and to carry out them. This is a special and deeper consecration which presupposes baptismal consecration. *This constitutes a special consecration, which is deeply rooted in that baptism and expresses it more fully.*⁸ The members of Religious Congregations and Secular Institutes, who have received such special charisms fulfill a special mission in the Church in communion with those who have a similar charism. Thus there are many communions according to the various charisms.

4. Hierarchical Communion

The communion among Pope, Bishops and the Priests (also Deacons) is called hierarchical communion.⁹ This hierarchical communion is realized mainly at two levels, between the Pope and Bishops, and Bishops and Priests.

a. Between the Pope and the Bishops

The Pope and the Bishops, by their episcopal consecration form one order, or college or body and are united with one another hierarchically. The offices of teaching, sanctifying and shepherding received in their episcopal consecration, by their very nature, are to be exercised in hierarchical communion with the head and the members of the college.

*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.*¹⁰

Because of the special charism which they received in Episcopal consecration, they have to live the evangelical life of the Apostles, exercising their offices in hierarchical communion, motivated by the pastoral charity of Christ, the supreme Shepherd and urged by Apostolic zeal.

b. Between the Bishops and the Priests

By the Sacrament of Orders, priests have participated in the one and the same Priesthood and mission of Christ, and become cooperators of the episcopal order and are, therefore, in hierarchical communion with

the order of bishops.¹¹ They should therefore, exercise their mission with common solidarity. Hence there is the need of dialogue and cooperation, motivated by pastoral charity for the good of people.

The priestly ministry and the life of both bishops and priests, should be a visible expression and a continuation of the divine salvific ministry (mission) and the divine life, of communion of the three Persons of the Holy Trinity. Pastoral charity helps and urges them to live that communion both in their exercise of that ministry and also in their lives.

This fraternal and hierarchical communion in the ministry and the life of bishops and priests is realized and exercised mainly at two levels: at the level of the Universal Church and at that of particular Church: in as far as the priests are united with the order of bishops and with their proper bishop of the Diocese respectively. This hierarchical communion and fraternal cooperation lived and exercised at the diocesan level (Diocesan Presbyterium) are the theological reasons for the Council of priests.

- i. Council of priests is a group or a senate of priests, who represent the Presbyterium of the Diocese, who by their counsel (advice) can effectively assist the bishop in the government of the diocese. The manner and the forms of its working are to be determined by the bishop. In this council, the bishop shall hear the views of the priests, consult them, and discuss (have dialogue) with them those matters that pertain to the needs of pastoral work and good of the diocese. This body has only a consultative voice.¹² The Presbyterium includes all the priests of the diocese where as the Council of priests is representative of the Presbyterium.¹³ *The council of priests, which is of its nature something diocesan, is an institutional manifestation of the brotherhood among priests, which has its basis in the Sacrament of Orders.*¹⁴
- ii. The Pastoral Council

The function of the Pastoral Council is to investigate all that is related to pastoral needs and to weigh them carefully and to offer practical conclusions concerning them, so that life and activities of the people of

God may be brought into greater conformity with the Gospel. It has only a consultative voice. Priests, religious and laity, especially chosen by the bishop, take part in the pastoral council.¹⁵

Footnotes:-

1. The Greek word 'Ekklesia' means an assembly of people gathered together for a purpose. In the christian sense, it is the assembly of the people of God gathered in the Name of Christ to worship God in the Holy Spirit. It is a community (congregation) of faithful., Cf. K.L. Schmidt, "Ekklesia", in: G.Kittel et Al. (eds.) *Theological Dictionary of the New Testament*, Vol.III, (Michigan, 1964-1976), pp.501-809; Leon-Dufour, *Dictionary of Biblical Theology*, (London, 1978), p.72.
2. L.G. 1.
3. Ibid., 9.
4. "To establish peace and communion, to fashion them into fraternal community", A.A.3; Cf. also L.G.9.
5. Cf. F. Hauck, "Koinos", "Koinonos", "Koinonia", in: Kittel et Al. (eds) *Theological Dictionary of the New Testament*, Vol. III, pp.789-809; Leon-Dufour, "Communion", *Dictionary of Biblical Theology*, p.85.
6. Cf. J. Ratzinger, *Christian Brotherhood*, (London, 1966), p.44. Cf. Jn.14,17-20; Heb.2,14; 1 Cor.1,9; 1 Cor.14,17; 2 Cor.13,13; Ep.4,3-6; Phil.2,1; Phil.2,1; 1 Jn.1,3; 1 Jn.2,24. Cf. L.G. 39,40. Cf. 2 Cor. 8,9; Act.2,44; Act.4,32-35.
7. Cf. Rom. 12,4; P.O.2.
8. P.C.5.
9. Cf. L.G.21,22,23; C.D.4,5; Hierarchical communion is not to be understood as some vague sort of good-will (de vago quodam affectu), which calls for a juridical form as well as being enkindled by charity. The term hierarchical communion would signify both the organic unity and the structure of grade. Cf. Nota Explicativa Praevia, n.2 of L.G. nn.21 and 22, in: *Asscovs*, III, 8, p.11.
10. L.G.21; Cf. also L.G.22,23; C.D.4,5; In episcopal consecration the ontological participation in the sacred offices (munera) is given. The word office (munus) is used in preference to the word power (potestas). The latter means the power ordered to action, for which a canonical or juridical determination through hierarchical authority is required. So the episcopal offices are to be exercised only and always in hierarchical communion with the head and the members of the college., Cf. Nota explicativa Praevia, n.2, of L.G.21 and 22, in *Asscovs*, III, 8, p.11.
11. Cf. P.O.5.
12. Cf. C.D.27; P.O.7; Pope Paul VI, Motu Proprio: *Ecclesiae Sanctae*, n.15.
13. Cf. P.O.7.

14. Synod of Bishops, *Ministerial Priesthood*, L'Osserseatore Romano (Eng), Dec, 16,1971 Part II,2,n.1; For Priests' Council, see also: M. Martinez Tarraga, "Le composición del consejo presbiteral", in *Teologia del sacerdocio*, 7, (Burgos, 1975), pp.217-239.
15. Cf. Pope Paul IV, *Ecclesiae Sanctae*, n.16; C.D.27; A.G.30; For more information for Priests' Council, see also, H.M. Legrand, "Synodes et conseils de l'après-concile", *Nouv. Rev. Théol.*, 98 (1976), pp.193-216.

CHAPTER FOUR

The Spirituality of Priests

I. The Reasons and Dimensions of Priestly Spirituality

1. The Christological Dimension

Hence the priesthood of priests, while presupposing the sacraments of Christian initiation, is conferred by a special sacrament, through which priests, by the anointing of the Holy Spirit, are signed with a special character and are configured to Christ, the Priest, in such a way that they can act in the person of Christ, the Head.¹

Priests, by their sacred ordination, consecrated by God in His own image, are configured to Christ, the Priest, Teacher and Shepherd. They represent Christ, and act in the name and person of Christ.² Thus they continue the priestly ministry and salvific mission of Christ, the High Priest and the only Mediator. By ordination, they have received the priestly character by which they are really, and in a more perfect way, identified with Christ, the Priest.³ This is because they have a sacramental participation in the one Priesthood of Christ. Thus every priest is, in his own way a continuation of Christ, the Priest and is therefore called *another Christ*.⁴ The Priest is a man of Christ in its full sense; one who is fully possessed by Christ and consequently whose actions have a *christic* stamp and nature. Therefore every action of the priest is referred to the person of Christ, the Priest. He can therefore say: *I (Priest-Christ) forgive your sins, This is my Body and my Blood*; by which Christ forgives sins, and the bread and wine become the Body and Blood of Christ. So there is a kind of personal and unique identification between Christ and priests. This is clearly expressed by Christ's words: *He who receives you receives*

me, and he who receives me receives him who sent me (Mt.10,40; Lk.10,16; Jn.13,20). This is the Christological dimension of priesthood.

The priest has to live in the light of what he is. His spirituality is the very living out of what he is as a priest. An authentic priestly spirituality, therefore, must find its point of departure (basis) in the theology of christian ministerial priesthood.⁵

Christ himself is the internal reality and vivifying principle of the life of priests, their ministry and their sanctification.⁶ Thus the Council affirms in a particular way the direct, sacramental and vertical relation of unity of priests with Christ. In such a way priests are united with God the Father through Christ in the Holy Spirit. This unity in the anointing of the Holy Spirit and participation in the mission of Christ (Consecration and Mission), are gifts of the Father. So it is also a Trinitarian unity, unity with the Father, the Son and the Holy Spirit.

2. The Ecclesiological Dimension

The Priest is not only a man of Christ, but is also a man of the Church in a special way. By his priestly ordination, the priest acquires a new relation with the Church. The priesthood is not only a private or personal gift of grace given to a man but it is a common gift given to the Church.⁷ *The Sacramental priesthood is truly a gift for this community (Church) and comes from Christ Himself, from the fullness of His priesthood.⁸* This gift of priesthood is given for the service of the people of God and for the edification of the Body of Christ, the Church.⁹

Our sacramental priesthood, therefore, is a hierarchical and at the same time ministerial priesthood. It constitutes a special ministerium, that is to say service in relation to the community of believers... Conscious of this reality, we understand how our priesthood is hierarchical, that is to say connected with the power of forming and governing the priestly people and precisely for this reason ministerial.¹⁰

So this priesthood is hierarchical and ministerial in its nature and in its relation to the Church.

Thus the priest becomes a member of this ministerial body, hierarchically organized, at the level of the particular and of the Universal Church.¹¹ So all the activities of priests should be in conformity with the universal mission of the Church.

*Fidelity to Christ cannot be separated from the fidelity to His Church. Pastoral charity requires that priests avoid operating in vacuum, and that they work in strong bond of union with their bishop and brother priests. If they act in this way, they will find unity of Church's mission. In this way they will be united with their Lord and through Him with the Father in the Holy Spirit and will be filled with consolation and abundance of joy.*¹²

Referring to St. Paul's words: *Lest I should be running or had run in vain* (Gal. 2,2), the Decree insists here on the need of working in union with the Bishop and brother-priests urged by pastoral charity. This will be an expression of their fidelity to Church, which is rooted in their fidelity to Christ. So the aim and the purpose of ministerial priesthood is to minister to the priestly people - the people of God, the Church. So fidelity to one's own priesthood is fidelity to the Church. Priests exercise their ministry in the Church and for the Church, acting in the name and person of Christ, the Head of the Church. The priesthood therefore has this ecclesiastical dimension. Priests are united to one another as special members of this Church. Union with Christ is possible only in union with his Church, which is his Body. Union with the Church is possible only in union with all the priestly ministers of the Church.

These christological and ecclesiological dimensions of priesthood and ministry, have their influence and consequent effects on the spirituality of every priest. The Spirituality of priests, therefore, has a christological dimension in as far as it is derived from and participated sacramentally in the consecration of Christ; it has an ecclesiological dimension in its exercise and fulfilment, in as far as priests acquire holiness by and through the exercise of their priestly ministry in the Church and for the Church; and it has a priestly fraternal (horizontal) dimension, in as far as their unity with

the bishops and priests is a necessary condition for the exercise of their ministry.

3. *Priests' Special Call to Sanctity*

Like all Christians, priests, through the baptismal call, have the duty to become *perfect as the heavenly Father is perfect* (Mt. 5, 48). But priests, due to their special vocation and priestly ordination, have to become perfect in a very special way. Priestly consecration, though based on baptismal consecration, is a new special and more profound one; it is a sign of vocation and a gift of grace and holiness.¹³

*But priests are bound by a special reason to acquire this perfection. They are consecrated to God in a new way in their ordination and are made living instruments of Christ, the eternal Priest, and so are enabled to accomplish throughout all time that wonderful work of His which with supernatural efficacy restored the whole human race. Since every priest, in his own way acts in the person of Christ Himself, he is endowed with a special grace, so that he, through his service of the people committed to his care and the entire People of God, is able the better to pursue the perfection of Christ.*¹⁴

Priests have been consecrated to God and by God, in a new manner, by which they become living instruments of Christ, the eternal Priest and Head, acting in his place, name and person and representing Him. By the very reason of the holiness of the Priesthood of Christ and also that of priestly Ministry, all the priests should be holy as Christ is Holy. Hence said Karl Rahner:

*Priesthood of the church is completely the priesthood of holy men, and not of holders of office, or administrators of institutions, or of business managers.*¹⁵

So priests, by their special consecration are ontologically sanctified. This sanctity is also acquired and fostered by the exercise of their priestly ministry for the people entrusted to their pastoral care. As Pope John Paul II said, sanctity should be considered as the *identity card* (Carte d'identite) of priests.¹⁶

4. *The Incarnation and Priesthood*

*Christ, whom the Father sanctified and consecrated and sent into the world, gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds (Tit.2,14), and in this way through His passion entered into His glory. In a similar way, priests, who are consecrated by the anointing of the Holy Spirit and sent by Christ, mortify the works of flesh in themselves and dedicate themselves completely to the service of the people, and so are able, in the holiness with which they have been enriched in Christ, to make progress towards the perfect man.*¹⁷

God the Father has set his seal on Christ (Cf. Jn.6,27), by His Incarnation. This was an intimate and integral act of consecration, by which human nature became the property of the divine Word. This confers the sacerdotal character on Christ. Christ became priest by His Incarnation; which was also His Priestly Ordination and thus He became the Priest of humanity and the brother of man.¹⁸

*The Priesthood (of Christ) is not something accidentally tacked into Jesus' life. Nor is it something that was only realized later on in His life. As the Incarnate Son of God, He is always a born priest. The moment the Word expresses Himself as a creature... from that moment Christ is essentially God's high priest.*¹⁹

As God the Father had sanctified and sent Christ to this world, so also in a similar way, Christ sanctified and sent the Apostles to the same world (Cf. Jn. 17, 18-19), Bishops and priests participate in this consecration and mission by their Ordination.²⁰ Priestly Ordination, therefore, is analogically the priestly incarnation, by which they continue His salvific mission.²¹

Hence our priesthood, which is really the sacramental participation in the priesthood of Christ, is essentially inseparable from the Incarnation of Christ. So the theology of priesthood is founded on Christology, on which Ecclesiology in its turn is founded. The Church which is the Body of Christ is a human-divine communion, a hierarchical-spiritual reality,

visible and invisible, earthly and heavenly mystery of the Incarnate Word of God.²²

II. The Ministry and the Life of Priests

1. *Unity of Priestly Ministries*

Christ's priestly mission is continued through the priests, who were configured to Christ, the Prophet, Priest and shepherd.

*Priests, by the sacred ordination and mission, which they received from the bishops, are promoted to the service of Christ, the Teacher, Priest and King. They share in his ministry, a ministry whereby the Church here on earth is unceasingly built up into the people of God, the Body of Christ and the Temple of the Holy Spirit.*²³

This ministry is always exercised by bishops and priests in a communitarian way. For, the priest is not alone, or separated from others, nor is he a private person. He is a man in the Church, of the Church and for the Church. He is not his own. By his ordination he becomes the member of the Order of Presbyters and a brother to his fellow-priests. The consequence of this is unity and fraternal communion.²⁴

All these three priestly offices, though distinct, are intimately and organically connected and united with one another; so that we cannot separate or exclude anyone of them. For there is only one priesthood, one priestly ministry, that is of Christ.²⁵ The priesthood has three undivided offices and none of them when taken separately can do justice to the other two. All the three are the different manifestations and realizations of one priestly ministry and of one salvific mystery and the communitarian exercise of this threefold priestly ministry leads to their sanctification.²⁶

2. *Distinction of Priestly Ministries*

Even though there is the intimate and essential unity of three offices, there is a distinction among them, without separation or exclusion. The priesthood was not defined by the Council as the power of celebrating the Eucharistic Sacrifice, but was described as the exercise of three offices organically united to one another.²⁷

This does not deny the particular value and importance of the office of celebrating the holy Eucharist. The Commission made a distinction between *ordo exsecutionis* and *finis*, between *ordo exercitii* and *ordo ontologicae dignitatis*.²⁸ Based on the *ordo exsecutionis* priority is given to the office of preaching the Word of God. So, chronologically, the office of teaching comes first. In the Documents *Lumen Gentium*, *Christus Dominus* and *Presbyterorum Ordinis* this same order is followed.²⁹ According to the order of aim and dignity, the Eucharist has pre-eminence.³⁰

The unity of the three priestly functions is to be based on the one Priesthood and one Ministry of Christ, the Prophet, Priest and King. In the words of Pope John Paul II,

*If we analyse carefully the conciliar texts, it is obvious that one should speak of a triple dimension of Christ's service and mission, rather than of three different functions. In fact, these functions are closely linked to one another and clarify one another. Consequently it is from this threefold unity that our sharing in Christ's mission and office takes its origin.*³¹

The unity in priesthood and in priestly offices, will effect fraternal communion between the bishops and the priests, leading to the perfect holy communion with God, i.e. their sanctification.³²

We should not give a certain kind of one-sided emphasis to anyone of the three offices of priests at the expense of the other two. They are all interdependent, they presuppose and complement each other, with one merging into the other. Because of this profound and essential interconnection of the three offices, the concept of one of them can be filled out and extended to embrace the other two. In other words, the office of preaching is accomplished united with the office of sanctifying and shepherding: the office of sanctifying is realized by means of preaching and shepherding, and the office of shepherding is fulfilled through preaching and sanctifying.³³

3. Unity of Priestly Ministry and Life

*Priests, who are perplexed and distracted by the very many obligations of their office, may be anxiously enquiring how they can reduce to unity their interior life and their programme of external activity. This unity of life cannot be brought about merely by an outward arrangement of the works of the ministry, nor by the practice of spiritual exercises alone, though this may help to foster this unity. Priests can, however, achieve it by following, in the fulfilment of their ministry, the example of Christ, the Lord, Whose food was to do the will of Him who sent Him to accomplish His work.*³⁴

The Council understands the difficulties in harmonizing the internal and external aspects of priestly life, therefore, have to follow the example of Christ, in whose life we find the perfect harmony of the interior and exterior life, of priesthood and ministry, of humanity and divinity, and of action and prayer. *My food is to do the will of Him who sent me and to accomplish His work* (Jn. 4, 34). Here we find the perfect harmony between the will of God the Father and that of Christ, and between the will of Christ and his action. This same harmony of will and action should also exist in priests. So there should not be any dualism that would separate and divide the interior and exterior life, spiritual and active life and prayer and work of priests.³⁵

*This means that each one of us must personally ratify his priestly state. I must bring my life into my priesthood to the best of my ability, and I must bring my priesthood completely into my personal life. In other words, I must be a holy priest. This is not a question of what is fitting. It is an obligation flowing from the essence of the New Testament priesthood.*³⁶

Christ is the source and wellspring of unity in the lives of priests. They can achieve this unity and harmony of life by joining themselves and their activities with Christ.

*In fulfilling the role of Good Shepherd, in the very exercise of their pastoral charity, they discover the bond of priestly perfection, which draws their life and activity to the real unity and coordination.*³⁷

All the activities of priests are to be centered on Christ the Good Shepherd, in whom they find the unity of the priestly offices of teaching, sanctifying and shepherding. The priestly ministry, when exercised with pastoral charity and urged by pastoral solicitude will harmonize their ministry and life, and then the office of shepherding will be an office of love.³⁸ This unity of life and action is realized and fostered and strengthened in a special way in the Holy Eucharistic sacrifice, which is the sacrament of love and unity, the centre and soul of priestly life and action, and the source and culmination of priestly spirituality.³⁹

III. The Exercise of Priestly Ministry

As we have seen there is the essential unity among the three offices of priests and also that of their ministry and life. The priests acquire sanctify through the exercise of their offices in communion with others.

*For it is through the sacred actions they perform everyday, as through their entire ministry which they exercise in union with the bishop and fellow priests, they are directed to the perfection of their lives. The holiness of priests is of greatest benefit for the fruitful fulfilment of their ministry.*⁴⁰

The priestly ministry exercised in communion with bishop and priests, is the specific means of priestly sanctification. Thus there are two factors important for the spirituality of priests, which are different from that of the laity: One is the priestly unity and sacramental fraternity as a basic condition, and the other is the exercise of priestly ministry based on the above condition.⁴¹ In the following pages we will consider in a practical way, how all the three offices (ministries) of priests contribute to their sanctification when they are exercised in fraternal communion.

1. The Ministry of Preaching

*Priests as co-workers with their bishops have the primary duty to proclaim the Gospel of God to all.*⁴² Thus they fulfil the command of our Lord, following the example of the Apostles, who went all over the world preaching the Gospel (Mk. 16, 15).

*By the power of the Sacrament of Orders in the image of Christ the eternal high priest they are consecrated to preach the Gospel ... Partakers of the function of Christ the sole Mediator, on their own level of ministry, they announce the divine Word to all.*⁴³

Priests are consecrated and set apart to preach the Gospel. They also share in the mediatory function of Christ and therefore they are to communicate the divine Word which they have received from Christ. This divine Word is the salvific Truth and is a divine gift, which is to be shared by all.⁴⁴ The faith is born and nourished by the Word of God. Priests are ordained and sent to preach the Gospel, so that all may hear the Word of God, and hearing they may believe and have faith and may be saved (Cf. Rom. 10, 14). In the Preface of the Ordination of Priests special mention is made of them as *fellow teachers of faith*.⁴⁵ Therefore, with St. Paul quoting the words of Isaias, we can say: *How beautiful are the feet of those who preach good news* (Rom. 10, 15; Is.52, 7). The proclamation of Gospel draws men to faith and to salvation.

With regard to the office of preaching the Word of God, the Decree says:

*Since they (priests) are ministers of the Word of God, they read and hear everyday the Word of God which they must teach to others. If they strive at the same time to make it part of their own lives, they will become daily more perfect disciples of the Lord... They will be more intimately united with Christ the Teacher and will be guided by his Spirit in the very act of teaching the Word of God. Any by this close union with Christ they share in the charity of God, the mystery of which was kept hidden from all ages to be revealed in Christ.*⁴⁶

Priests have the duty not only to teach others by the preaching of the Gospel, but, also, they themselves have the duty to strive to make the Word of God, which they preach, a part of their own daily lives, in order that they may become perfect disciples of Christ. In the very act of teaching the Word of God they will be more intimately united with God and with one another fraternally. They labour by preaching and teaching; believing what they have read, and meditating upon the love of God, teaching what

they believe, and putting into practice in their own lives what they have taught.⁴⁷ So the reading, meditating and teaching of the Word of God, will lead all to righteousness, that the man of God may be perfect, and equipped for every good work (Cf.2 Tim. 3,16-17).

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the Word of life; the life was made manifest, and we saw it and testify to it and we announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ (1Jn.I,1-3).

This should be the spirit, motive and the aim of priests, in proclaiming the Word of God. The ultimate aim of preaching is to have common fellowship with God the Father through His Son-the Word of God, in the Holy Spirit.

The Church venerates the divine Scripture, the written Word of God, as she venerates the Body of Christ, the incarnate Word of God. We are nourished by the divine life from the *table of the Word of God and from the table of the Body (Bread) of Christ.*⁴⁸ *We speak to God when we pray, we hear him when we read the Scripture.*⁴⁹

*For in the Sacred books, the Father who is in heaven meets His children with great love and speaks with them; and the force and the power in the Word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life. Consequently these words are perfectly applicable to Sacred Scripture: For the Word of God is living and active (Heb.4,12) and it has power to build you up and give you your heritage among all those who are sanctified (Acts 20,32; 1 Thess.2,13).*⁵⁰

Priests should accept this Word of God in themselves and should live and act according to it and then communicate it to others by their

words, deeds and lives. In such a way this Word of God will become 'flesh' in them, and will be *incarnated* in their lives. This is nothing but their own sanctification and that of others. Thus everything begins with preaching, and continues to depend on it; perhaps even sacramental worship (Office of sanctifying by means of Sacraments) is itself a culmination of the proclamation of the Word of God; for, in the sacraments, the Word of God reaches its highest reality and most effective sign, and the Word is no longer word, but the *Word becomes flesh*, in our human life.⁵¹

2. The Ministry of Sanctifying

*God who alone is holy and who alone bestows holiness, willed to take as His companions and helpers men who would humbly dedicate themselves to the work of sanctification. Hence through the ministry of bishops, God consecrates priests, that they being made sharers by special title in the priesthood of Christ, they might act as His ministers in performing sacred functions.*⁵²

Thus the Council clearly affirms that all holiness comes from God alone and that He alone is the Sanctifier and that the ministry of sanctification is His work. For this purpose He consecrated Christ and sent Him into the world. Christ by his incarnation, life and deeds, death and resurrection has sanctified the world. Priests participating in this ministry of Christ, continue his work of sanctification by liturgical actions, by the administration of sacraments, and especially by the celebration of Holy Eucharist.

a. The Holy Eucharist

The Holy Eucharist has an unique importance and the greatest efficacy for the unity and sanctification of priests.

Priests act especially in the person of Christ as ministers of Holy things, particularly in the Sacrifice of the Mass, the Sacrifice of Christ, Who gave Himself for the sanctification of men. Hence they are asked to imitate what they handle...In the mystery of the Eucharistic Sacrifice, in which the priests fulfil their principal office, the work of our redemption is continually carried out ... Thus when priests unite themselves with the

*act of Christ, the Priest, they daily offer themselves completely to God, and by being nourished with the Body of Christ, they share in the charity of Him, who gives Himself as food to the faithful.*⁵³

In the Holy Eucharist Christ offers Himself for our sanctification. In a similar way, priests, through the same Eucharistic sacrifice, united with Christ, offer all their works and also themselves as a living priestly sacrifice. Thus they imitate and live what they do. Through the reception of the consecrated Body of Christ, they participate in that self-sacrificing love of Christ, the greatest love man can show: *Greater love has no man than this, that a man lay down his life for his friends* (Jn. 15, 13).

In the Eucharistic Sacrifice priests act in the person of Christ. They continue the redemptive work of Christ. Therefore this is the principal function (office) of priests. *For every (high) priest, chosen from among men, is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins* (Heb. 5, 1).⁵⁴ In such a way all are reconciled with God and are sanctified by the Holy Eucharistic Sacrifice.

*The other Sacraments, as well as with every ministry of the Church and every work of the apostolate, are tied together with the Eucharist and are directed towards it. The most Blessed Eucharist contains the entire spiritual boon of the Church... In this light the Eucharist shows itself as the source and apex of the whole work of preaching the Gospel. Thus the Eucharistic celebration is the centre of the congregation of faithful, over which the priests preside.*⁵⁵

Here the Decree affirms that the Holy Eucharist is the source, centre and the summit of all priestly ministries.⁵⁶ The Holy Eucharist is, therefore, called *Sacramentum Sacramentorum*, since it is the consummation of the spiritual life and the goal of all sacraments.⁵⁷ Christ, who is really present in the Eucharist and who continually offers Himself through the Eucharistic Sacrifice, is the one who gives graces through every Sacrament.

Not only the ministry of sanctifying but also all the apostolate, especially that of preaching is centred on the Holy Eucharist. The efficacy of

the ministry of preaching the Word of God comes from the incarnated Word of God, who is really present and active in the Holy Eucharist.

The priests, being shepherds of the people of God, the office of shepherding is motivated by the pastoral charity, which they receive from the Holy Eucharist:

*This pastoral charity flows out in a very special way from the Eucharistic sacrifice. This stands as the root and the centre of the whole life of priest. What takes place on the Altar of Sacrifice, the priestly heart must make his own.*⁵⁸

In the Eucharistic Sacrifice, which is the continuation of the Sacrifice of Christ on the Cross, we see that the words of Christ, the Good Shepherd, find their continued fulfilment. Christ said: *I am the Good Shepherd. The Good Shepherd lays down his life for the sheep* (Jn.10,11). This is the example for pastoral charity, which priests are to follow in the exercise of the pastoral ministry, as good shepherds of the sheep.

By celebrating and participating in the supper of the Lord's *flesh and blood, the whole brotherhood of the Body may be joined together.*⁵⁹

The one and the same flesh and the blood of the Lord, celebrated and participated in by priest and people, create fraternal unity and real communion among them. *Because there is one bread, we who are many, are one body, for we all partake of the one bread* (1 Cor. 10,17). It is a spiritual and real unity and a sacramental fraternity effected by this *sacramentum pietatis, signum unitatis and vinculum caritatis.*⁶⁰ *In every community of Altar, under the sacred ministry of bishop (and priests) there is the real symbol of that charity and unity of the mystical Body, without which there can be no salvation.*⁶¹

There is only one Sacrifice, one Altar and one Lord in whose sacrificial meal we all participate and are all united with one another in love. Thus we are spiritually transformed into the divine life of God. The sacrifice of His life gives birth to the new divine life in us, His death gives us life and His body and blood nourish us.

I am the bread of life ... The bread which I shall give for the life of the world is my flesh ... He who eats my flesh and drinks my blood has eternal life. He who eats my flesh and drinks my blood abides in me and I in him (Jn. 6, 48-56).

Thus we are not only united with Him, but also we live in Him and He lives in us, in such a way, we all become *concorporeal* and *consanguineous* with Christ.⁶² Pope John Paul II, in his Letter to all the Bishops wrote about the close connection between the Eucharist and Brotherhood:

*The Eucharist gives arise to the experience of brotherhood ... The Church is brought into being when, in that fraternal union and communion, we celebrate the Sacrifice of the Cross of Christ, and later when we approach as a community the table of the Lord, in order to be nourished there in a sacramental manner, by the fruits of the Holy Sacrifice of propitiation.*⁶³

In the third Eucharistic Prayer of the Roman rite we have the beautiful words: *Grant that we, who are nourished by his body and blood may be filled with his Holy Spirit and become one body and one spirit in Christ.* It is a sacrifice-sacrament, a communion-sacrament and a presence-sacrament. The Eucharist was and should be the most profound revelation of the human brotherhood of Christ's disciples.⁶⁴ This is the source and means of priestly unity and fraternity. Therefore the Holy Eucharist can be called the Sacrament of priestly fraternity.

This Eucharistic unity and priestly fraternity are effected and manifested in a special way in the Eucharistic concelebration, which is a sacramental celebration and realization of priestly fraternal communion. The Eucharistic concelebration, therefore, is the source and sacrament of brotherhood, celebrated by the brothers in Christ. The Eucharist creates the community of brothers. Thus the Eucharistic concelebration manifests and effects the unity and the sanctification of all priests.⁶⁵

b. The Sacraments

All sacraments are the acts of Christ and have their efficacy from Christ, Who is present and Who acts in all of them. Thus they are essentially related to Christ and to the Holy Eucharist, in which Christ is really, truly and substantially present.⁶⁶

The sacraments confer grace and sanctification on those who receive them and they are also the means of sanctification to those who administer them. Priests are the living instruments of Christ and the official ministers of the sacraments. They not only sanctify others by the administration of the sacraments, but also acquire sanctity by the sincere exercise of their priestly ministries. Thus, knowing what they do they should also imitate what they handle.⁶⁷ So there are the complementary effects in the administration of the sacraments, which not only confer sanctity but also fructify the administration of the sacraments.⁶⁸

3. The Ministry of Shepherding

*Exercising within the limits of their own authority, the office of Christ, as Shepherd and Head, they gather together the family of God as a fraternity animated into one and lead them in the Spirit, through Christ to God the Father.*⁶⁹

Priests exercise the office of Christ the Shepherd and Head according to their rank. The aim of this ministry of pastor is to assemble the whole family of God into a brotherhood united in one. Therefore, this is the ministry of communion and of brotherhood. Priests as Shepherds help the people to live in brotherly communion.⁷⁰

In order that this communion of brotherhood may be realized among the people of God, this should first of all exist among the priests themselves so that they will be able to bear living witness to it and that the people may imitate them. The ministry of shepherding, therefore, exercised in fraternal communion with brother-priests, will lead to their sanctification.

*As they lead and shepherd the People of God, may they be motivated by the charity of Good Shepherd that they may sacrifice their life for the sheep.*⁷¹

This self-sacrificing love of the Good Shepherd for his sheep and his example of sacrificing his life (Cf. Jn. 10,11) should be the motive and ideal for the priests in exercising the office of shepherd.

As leaders of community and shepherds of the people of God, they have to cultivate an asceticism becoming to the pastors of souls. They must be ready to renounce their personal convenience for the people. Instead of seeking their own advantage, they should seek that of the people and their salvation, whose shepherds they are.⁷² The exhortation given by St. Peter should be the guiding principle in shepherding the people of God:

Tend the flock of God that is in your charge, not by constraint but willingly, not for shameful gain but earnestly, not as domineering over those in your charge, but being examples to the flock. And when the Chief Shepherd is manifested, you will obtain the unfading crown of glory (I Pet. 5, 2-4).

They should have paternal love for the poor and sick and pastoral care for families, especially for youth and workers. They, being leaders, should be steadfast hope for their people, comforting those who are depressed, consoling those who are in sorrow, strengthening those who are weak and sick, and giving hope and peace to the dying. Special pastoral care is to be given to religious in their spiritual needs.⁷³

Hence, as they fulfill the role of the Good Shepherd, in the very exercise of their pastoral charity, they will discover a bond of priestly perfection...⁷⁴

Priests, by fulfilling the office of shepherd with real pastoral charity and self-sacrificing love, will not only lead the people to God but also will acquire their own sanctification. Then we will be able to say with St. Augustine: *It is to be the office (duty) of love, to shepherd the Lord's flock.*⁷⁵

IV. Priestly Virtues

Priestly fraternal communion, priestly virtues of Obedience, Chastity and Poverty, and Priestly Spirituality are in a special way related to one another. They are helpful and complementary to one another. Priestly communion not only helps but is also a means of practising the virtues of obedience, celibacy and poverty. Likewise these virtues and their observance foster priestly communion and sacramental fraternity. The life of fraternal communion and the exercise of the virtues, naturally lead priests to their own sanctification.⁷⁶

We will, in the following pages, consider each of these virtues in its relation to priestly fraternal communion and sanctification.

1. Obedience

Priestly obedience is a consequent effect of that unity and fraternity with the bishop and among the priests themselves, which is based on and derived from participation in the priesthood and mission of Christ. *Priestly obedience, imbued with a spirit of cooperation, is based on the very sharing of episcopal ministry, which is conferred on priests through the Sacrament of Orders and canonical mission.*⁷⁷ Thus the duty of obedience comes from sacred ordination, by which priests are fully committed to God and are led by His Spirit in all their ministry. In practice, this is to accept in all circumstances the will of God which is manifested by those who hold authority from God; here this is the bishop.⁷⁸ The ultimate reason and the meaning of Christian obedience to authority is that all authority is derived originally from God. *For there is no authority except from God* (Rom. 13,1). This imposes the obligation both on bishops to exercise this authority according to the will of God, and on priests to obey that authority because it is the will of God.⁷⁹ Hence the mutual responsibility to use authority in the right way and to obey. So authority and obedience cannot be considered as two separate things, but as two aspects of fulfilling one and the same will of God. One is the manifestation (revelation) of the will of God and the other is the fulfilment of this will. Both aspects have their unity in the will of God and both parties have a great responsibility before God to fulfil His will. So this way of exercising

authority and of obeying it, will lead to mutual unity and responsible collaboration between bishops and priests.

This is the purpose of authority and obedience; and of the promise of respect and obedience made at the ordination of priests and bishops.⁸⁰

Priestly obedience, since it is based on the Sacrament of Orders and pastoral ministry, is essentially of a pastoral, ministerial and of sacramental nature.⁸¹ Therefore, it is an active and responsible cooperation and communion in pastoral charity. So all should have that disposition to know and to do the will of God who sent them and not their own will (Cf. Jn.4, 34;5, 30). Because they are sent by God, they should not follow their own will, but the will of the One who sent them. In other words, this is to live and act as God wills; the consequence of which is their own sanctification (Cf. Heb. 10,5-10; Ps.40, 6-8).

*The priestly ministry being the ministry of the Church itself, can only be fulfilled in hierarchical communion of the whole body of the Church. Hence the pastoral charity urges to act within this communion and by obedience to dedicate their own will to the service of God and their fellow-Christians. They will accept and carry out in the spirit of faith, the commands and the suggestions of the Pope and of their bishop and other superiors ... By acting in this way they preserve and strengthen the indispensable unity with their brothers in the ministry and especially with those whom the Lord has appointed the visible rulers of His Church.*⁸²

The Hierarchical union of priests with their bishop and their participation in the ministry, should urge them to cooperate with him sincerely, motivated by pastoral charity and to obey him with the spirit of faith, by which they see God's will in him. Christian obedience is an act of faith and freedom; then only can it be a virtue.⁸³

Their obedience, which leads to the more mature freedom of the children of God, demands that they make known to the proper authority their personal charisms, pastoral initiatives and plans, and at the same time be willing to obey the decision of those who rule the Church of God. The Dogmatic Constitution *Lumen Gentium*, speaks of this clearly:

Among these gifts (of the Spirit) the primacy belongs to the grace of the Apostles, to whose authority the Spirit himself subjected, even those who are endowed with charisms (Cf. 1 Cor. 14).⁸⁴

Charism and authority have the one origin, God, and the one aim, the edification of the Church. Therefore, there should not be any contradiction between them. The charisms are to be recognized and fostered, so that the Spirit may not be extinguished and freedom of the children of God may be flourished. On the otherhand, these charisms are to be exercised in union with the charism of the Apostolic authority of the bishops.⁸⁵

Thus priestly unity and sacramental fraternity are the reasons for priestly obedience. Obedience unites all, in Christ, who *became obedient even to death* (Phil.2, 7-9). So this hierarchical communion, ministerial cooperation, pastoral charity and sacramental fraternity will help the priests to render willing responsible obedience to the bishop, which is the means of their sanctity. Thus they become conformed to Christ, the perfect model of obedience.⁸⁶ Priests who by their ordination are the cooperators of episcopal order, and who do not obey, lose their identity as cooperators and consequently as priests.⁸⁷

2. Celibacy

God, according to Christian concept, based on divine Revelation, is the Trinity, i.e., a communion of three divine persons, Father, Son and the Holy Spirit. This God wanted to save men, not as individuals, but as a people in a communion of life, charity and truth. He, therefore, constituted them as a Church through Christ, to be the visible and inseparable sacrament of unity. By the Incarnation of Christ, God has established this communion with men in a very personal manner. So the Church in Christ, is like a sacrament, sign and instrument, both of communion with God and with all men.⁸⁸ *So all the faithful scattered throughout the world are in communion with each other in the Holy Spirit and so that "he who dwells in Rome knows that the people of India are his members"*.⁸⁹ The loving communion of the three divine persons in the Holy Trinity, is analogically realized in the Church through Christ.

We find the first image and realization of this sacramental reality of communion and fraternity in the life of Christ and the Apostles. *He called to Him those whom He desired and they came to Him. He appointed twelve, to be with him and to be sent out to preach* (Mk.3,13-14). Here we see the unique and exclusive relationship between Christ and the Twelve. This relationship arose from the very personal call and special appointment by Christ. This appointment is a constitution and a new creation of real personal communion with him: *To be with him*. This comes before the mission of preaching: *To be sent out to preach*. So they should be first with him so that they may be sent out. This is a kind of *alliance* between Christ and the Apostles,⁹⁰ which was perfected in the New Alliance of the Blood of Christ.

Priests are also called by Christ, and appointed by him *to be with Him* in order *to be sent out to preach*. To be with him means a total and definitive adherence to Christ and to his cause. This demands certain renunciations just as the Apostles who renounced their families (Cf. Mt. 4,22; Mk.1,20;Lk.18,22); their profession (Cf. Mt.4,18,22; Lk.5,1-11; Mk.1,16-20) and their previous master, St. John the Baptist (Cf. Jn. 1, 35-51). The natural consequence of this is not separation or segregation, but total consecration to the person of Christ and to his mission.

Through priestly ordination, priests are wholly set apart for the people of God, though not separated from them, in order that they may be totally dedicated to the mission for which the Lord has chosen them. Celibacy is a consequence, expression and means of this new consecration to Christ and to his mission, *with an undivided heart* (Cf. 1 Cor. 7,32-34), *for the sake of the Kingdom of Heaven* (Cf. Mt.19,12).⁹¹ This is fidelity to the word given to Christ and to his Church. It is also a sign of personal and human responsibility, freedom, inner maturity and human dignity. This fidelity to the priestly vocation is an example and witness also to those who are married, to be faithful to their word and to their vocation.⁹² Priestly celibacy is a sign and expression of this communion of love for Christ, of particular friendship with Christ and of unchangeable fidelity to the word given to Christ. This is the christological aspect of priestly celibacy.

Every union of love, conjugal or spiritual (priestly), demands some kind of renunciation. Priestly communion of love with Christ is the most intimate and sacramental friendship. The more fully priests live their mutual communion of friendship and sacramental fraternity, the more intimate their union is with Christ and the greater will be their growth in that sanctity, which is none other than life in *communion* with God and other priests. So we can say he who lives in communion' lives in God and God lives in him (Cf. 1, Jn.4,16).

The Decree *Presbyterorum Ordinis* recommends celibacy for priests for many reasons:

*The perfect and perpetual continence for the sake of the Kingdom of God, commended by Christ the Lord ... is held by the Church to be of great value in a special manner for the priestly life. It is at the same time a sign and a stimulous for pastoral charity and a special source of spiritual fecundity in the world ... Indeed celibacy has a many-facted suitability for the priesthood ... Through virginity or celibacy observed for the Kingdom of Heaven, priests are consecrated to Christ by a new and exceptional reason. They adhere to Him more easily with an undivided heart, they dedicate themselves more freely in Him and through Him, to the service of God and men, and they minister more expeditiously to His Kingdom and work of heavenly regeneration and thus they are apt to accept in a broad sense, paternity in Christ.*⁹³

Here the Decree, referring to the words of Christ (Mt. 19,12), recommends celibacy for the sake of the Kingdom of Heaven. Thus it insists on the supernatural aspect and motive of celibacy. The spiritual and pastoral usefulness of celibacy is expressly mentioned by the Decree: Celibacy is an incentive to pastoral charity and also a special source of spiritual fruitfulness; it is also a new and total consecration to Christ and to his ministry; it helps priests to dedicate themselves freely and fully to the service of the people, by that dedication they generate children for the Kingdom of Heaven and thus they become their spiritual fathers.

Priestly celibacy, furthermore, is not just the witness of one person alone, but by reason of the special fellowship (communion) linking

*members of the Presbyterium, it also takes on a social character as the witness of the whole priestly order enriching the People of God.*⁹⁴

Celibacy, therefore, is a communitarian witness to their undivided love for Christ and total dedication for the Church and also a manifestation of their priestly friendship and brotherly union.

The mysterious marriage and indissoluble bond of loving union between Christ, the divine Bridegroom, and the Church, the virgin spouse, is represented analogically in the celibate life of priests.⁹⁵ Celibacy is both an effect of an intimate union and a sign of spiritual marriage between Christ and the Church, which is realized in every priest. This intimate communion of priests with Christ and his Church and their fraternal friendship with their fellow priests, foster the life of celibacy, which is more secure where brotherly love and communion exist.⁹⁶ Therefore,

*Celibacy is protected and lived joyfully through prayer, renunciation and fervent love for God and one's neighbour and by other aids to the spiritual life; human balance, through well-ordered integration into the fabric of social relationships, fraternal associations and companionship with other priests and with the bishops, through pastoral structures better suited to this purpose and with the assistance also of the community of the faithful, will foster the life of perfect celibacy.*⁹⁷

Celibacy is based on love and is the fruit of love, love for Christ and for his Church. If there is love, *this yoke becomes easy, this burden becomes light* (Cf. Mt. 11, 30). In the words of St. Augustine: *My weight is my love.*⁹⁸

In such a way, love for Christ and pastoral love for his Church, reach their greatest extent in the celibate life of priests. For by this choice of love, the Church and the people of God become the principal interest and object of priests' love. Thus they become capable of loving the Church universal and particular, which is entrusted to their care, with the total and impetuous love of a bridegroom towards his bride.⁹⁹ This is the ecclesial aspect of priestly celibacy.

Thus priestly fraternal communion protects and fosters the life of celibacy and celibacy helps the priests in a very special way to dedicate themselves fully to their priestly ministry which in turn contributes to the growth of their spirituality.¹⁰⁰

3. Poverty

Personal communion with Christ and sacramental fraternity and priestly friendship with brother priests will lead to a life of poverty, imitating the example of Christ, who, *being rich, became poor for us, that we might become rich* (2 Cor. 8,9), and following the example of the Apostles and the first Christians who shared everything in common (Cf. Act.2,42-47).¹⁰¹

*In their friendly and brotherly dealings with one another and with other men, priests are able to learn and appreciate human values and esteem created goods as gifts of God.*¹⁰²

It is stressed here that mutual friendship among priests and meetings with others, provide opportunities to cultivate human values and to appreciate earthly goods as gifts of God. The human values are friendship, sincerity, brotherliness, helpfulness, courage in all adversities, comradeship, collegiality, respect, consideration for others, in one word communion. Temporal goods, since they are gifts of God, should be used in the right way as means of pastoral charity.¹⁰³

Priests, even though they live in the world, are not of the world (Cf. Jn. 17, 14-16), and therefore they should use the world as if they do not use it (Cf. 1 Cor.7,31), having no special attachment to it. Priests have the *Lord as their portion and heritage* (Num.18,20) and He himself is their hope and security. Therefore they should not place their hearts in earthly treasures (Cf. Mt. 6,19; Ps.62,10-11). Christ alone should be their only treasure, for where their treasure is, there also will their hearts be (Cf. Lk.12,34).

The Decree here intends that the priests can and should use the things of the world in the right way because they are the created gifts of God. Therefore they should be careful not to allow themselves to be enslaved

by worldly things. This means that they should not have contempt for the world, nor be fully attached to it. For this, they should have that inner freedom and detachment which they can acquire by the virtue of poverty. In such a way they will acquire spiritual discretion to understand the right relationship to earthly wealth whether temporal or ecclesiastical or that which comes from the exercise of ecclesiastical offices.¹⁰⁴ Thus they acquire a docility of mind and freedom of heart to use them in the light of faith, according to the will of God, rejecting those things that are harmful to their lives, as priests and to their priestly mission, and trusting in the providence of God the Father (Cf. Mt.6,25). In such a way they give witness to the life of poverty, which Christ and the Apostles lived.

A certain common use of goods and common life, foster the spirit of poverty. *By living this form of life, priests can laudably reduce to practice, that spirit of poverty commended by Christ.*¹⁰⁵ *Thus they become fathers of the poor and lovers of poverty.*¹⁰⁶

Thus to sum up, all these three priestly virtues, of Obedience, Celibacy and Poverty, are based ultimately on the theological virtues of Faith, Love and Hope respectively. These theological virtues are lived and practised in a perfect way through the practice of obedience, celibacy, and poverty, which are essentially acts of faith, love and hope.¹⁰⁷ These virtues when lived and exercised in priestly fraternal communion, will sanctify priests.

So all priests, by their participation in the priesthood and ministry of Christ, by their priestly unity and sacramental brotherhood, by the exercise of priestly ministry and by the practice of priestly virtues, become holy as Christ wanted them to be.

V.The Special Titles of Priests

1. The Priest as Mediator

We hear much about the mediatory function of priests, as mediators between God and men, between Christ and men, or between the Church and the world. In the Letter to Hebrews, we read:

Every high priest chosen among men, is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins ... And one does not take the honour upon himself, but he is called by God, just as Aaron was (Heb. 5,1-4).

So the priest is chosen and appointed by God for men in relation to God, and is therefore a divinely appointed mediator between man and God, to perform the priestly function, to offer gifts and sacrifices for sins.¹⁰⁸

Christ is the only mediator between God and man (I Tim.2,5). All Christians in their own way participate in the mediatory function of Christ on behalf of all people.

I urge you that supplications, prayers, intercessions and thanksgiving be made for all men ... This is good and it is acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of truth (I Tim.2,1-4).

Here we find the common mediatory function of the people (faithful) because of their Baptism and Confirmation.

Just as the priesthood of Christ is shared in various ways both by the ministers and by the people (faithful), and as one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of Redeemer does not exclude but gives rise to a manifold cooperation, which is but a sharing in this one source.¹⁰⁹

Each Christian in his own way is a mediator between God and his fellow Christians.

But by means of priestly ordination, priests in a special way receive and participate in the mediatory service of Christ. *On the grade (level) of their ministry, they participate in the office of Christ, the only one Mediator.¹¹⁰* The Priest, therefore, represents God before men, and represents men before God and acts for God and for men. He is the bridge (Pons, Pontifex) between God and his people. He has both an ascending and descending mediatory function. So this is a sacramental participation

in the mediatory function of Christ, which is essentially different from that of the common mediatory function of the faithful.

*Among the various charisms and services, the priestly ministry of the New Testament, which continues Christ's function as Mediator, and which in essence and not merely in degree is distinct from the common priesthood of the faithful.*¹¹¹

The specific nature and the essential difference of this mediatory function of priests is that it is pastoral, by which the priest personally represents Christ, the Supreme Pastor and the One Mediator. The purpose and the end of mediatory service is that of reconciliation (Cf. 2 Cor. 5,18), and of peace, leading to fraternity of all men and mutual communion between God and men. In such a way the priest is the mediator between God and man, between Christ and people, and between the Church and the world.¹¹²

The Priest is the mediator of the New Covenant, established by Christ signed by His blood, which He sacramentally instituted at the last Supper by his words *this is the blood of the new Covenant* (Mt.26,28). This covenant is completed and ratified by the shedding of His blood on the cross (Cf. Heb. 9,16-18). Here Christ himself became the *offerer priest and the offered (victim), the consecrator and the consecrated.*¹¹³

Behold the days are coming, says the Lord, when I will make a New Covenant with the house of Israel and the house of Judah ... I will put my law within them, and I will write it upon their hearts and I will be their God and they shall be my people (Jer.31, 31-33; Cf. Mal.1,11). Jeremiah's prophecy of this Covenant of mediation was fulfilled by Christ, with his blood. Priests continue this covenant of mediation in the name of Christ, by their mediatory service and in a special way by celebrating the Supper of the Lord. They are the mediators of this New Covenant between God and Church, the New Israel (Cf. 2 Cor.3,6).¹¹⁴

Priests are also mediators of fraternal unity and reconciliation among priests themselves. By this brotherly mediatory function exercised among the priests, they remove all kinds of discordance among them, establishing

and fostering real priestly unity and fraternity and thus they grow in spirituality.

2. The Priest, as Servant of God and of the People of God

The sacrifice of his personal life for the life of the people, motivated by the pastoral love, is realized and is practised by the priest in the service of the people of God. This is the ministry of pastoral service; because the priests have *ministerial priesthood* and not *priestly ministry*.¹¹⁵ For *the son of man has come not to be served but to serve and to give his life as a ransom for many* (Mt. 20,28). The pastoral authority in the Church is not to be understood as an authority in the secular or political sense, or to have any dominion or superiority or authoritarianism over the people; but to be understood as a fraternal service of love. This is clear from the advice of Christ to the Apostles when they were displeased with the request of the sons of Zebedee, that they have a place at the right and left of Christ in his kingdom. Christ said:

You know that the rulers of the Gentiles lord over them and their great men exercise authority over them. It shall not be so among you; but whoever would be the great among you must be your servant, and whoever would be first among you must be your slave (Mt. 20, 25-27).

The essential nature of pastoral authority consists in humble and unselfish fraternal service out of love. So authority is service: to govern is to serve and to guide is to lead them to unity. As Pope Paul VI, said: *You (priests) become servants at the service of the brotheren*.¹¹⁶

The pastor is not one who is superior or above the people, as in the image of sheep and shepherd, but as one who comes down to the level of those whom they serve. Therefore Christ said:

Let the greatest among you become as the youngest and the leader as one who serves. For who is greater, one who sits at table or one who serves? Is it not the one who sits at table? I am among you as one who serves (Lk.22, 26-27).

This should be the real ideal and example for priests, the shepherds of the people of God. Christ has expressed and defines this relationship clearly not only between priests and people, but also between priests and bishops and among priests, by the words *friends* and *brothers*, calling them not servants but friends (Cf. Jn.15,15).¹¹⁷

Christ said: *I am the way, the truth and the life* (Jn.14,6). Priests as shepherds lead the faithful through this *way*, Christ; and as teachers, teach this *Truth*, Christ, and as priests, through the sacraments, especially through the Holy Eucharist, they give eternal *Life*, Christ. So in Christ, the Way, Truth and Life, all the priestly ministries have their source, goal and unity. The ministerial priesthood, therefore is an office of service rendering spiritual growth both to those who serve and to those who are being served.

3. The Priest as Visible Sign and Living Sacrament of Communion

Christ being the Son of God and Redeemer of mankind, is the sacrament of God for the salvation of all men. Christ established the Church as His own Body and entrusted His salvific mission to her, so that she may continue it until the end of time. So the Church in Christ is a sacrament of salvation, a sign and instrument of communion with God and unity with all men.¹¹⁸

Priests have been consecrated by God in a new manner by ordination and made *living instruments* of Christ. Every priest in *'his own proper way* acts in the *place* of Christ. This means that Christ really lives and acts in and through the priests.¹¹⁹ So they can continue the salvific mission of Christ, as teachers, sanctifiers and shepherds. Thus they are visible signs of Christ and are living sacraments, effecting the grace of salvation. *Priests are the signs of the divine anticipatory plan proclaimed and effective today in the Church.*¹²⁰ Like Christ and the Church, priests in their own way, are the living sacraments of salvation of Christ the Head, the visible sign and the living instruments of communion with God and men.¹²¹ This communion with God is manifested and realized in fraternal communion with others, especially with bishop and brother priests. Thus they become the living sacraments of fraternal communion with God and all men and

its effect is none other than their own sanctification, together with that of others.

4. *The Priest as a Shepherd*

All the ministerial offices of bishops and priests, whether in relation to the people of God, or to the Church, can be expressed by the one word *pastoral*.¹²² *Those faithful, who are consecrated by holy Orders, are appointed to feed (shepherd) the Church in the name of Christ, with the word and grace of God.*¹²³ This consecration is conferred by *the priestly character by which priests share in the pastoral charism, which is a sign of a special relationship of likeness to Christ, the Good Shepherd.*¹²⁴ So the office of shepherding the people of God includes the ministry of the Word and of the sacraments (of sanctifying) which confers grace and sanctification. They are the divine means in shepherding and feeding the people of God. Speaking about the Bishop's duty (applicable also to priests in their own way) the Council says:

*Bishops, with their helpers the priests and deacons, have taken up the service of the community, presiding in the place of God over the flock, whose shepherds they are, as teachers of doctrine, priests for sacred worship and ministers of governing.*¹²⁵

So the shepherd is one who teaches, worships and governs. This is the pastoral office of both bishops and priests. We may note here that the Decree *Christus Dominus* is entitled *Decree on the Pastoral office of bishops in Church*.¹²⁶

All the priestly offices, ministries and authority are essentially of a pastoral nature and character and are related to one another intimately. The priest is the pastor who guides the people as a shepherd leads his sheep. He does this by his voice (word) made known to them:

*The sheep hear his voice and he calls his own sheep by name and leads them out. I know my own and my own know me ... And I have other sheep, that are not of this fold; I must bring them also and they will heed my voice; so there shall be one flock and one shepherd (Jn.10,3-16).*¹²⁷

This is the pastoral office of the priest, but he also makes his word known to other sheep, who have not yet heard it, so that they also may hear his voice and join his fold, and thus all become one. This is the apostolic, missionary office of the pastor. In the words of St. Gregory the Great, *The supreme art of the direction of souls*.¹²⁸

According to the image of Christ, the Good Shepherd, the Pastor is one who has *come that they (sheep) may have life and have it abundantly* (Jn. 10,10). *On the cross Jesus showed Himself to the greatest possible extent to be the Good Shepherd, who laid down his life for the sheep in order to gather them into that unity which depends on himself* (Cf. Jn. 10,1; 11,52).¹²⁹ He is the one, who not only makes known his word to the sheep and guides them, but also the one who feeds them by his own flesh and blood for their eternal life. Priests, as pastors of the People of God, should do the same by giving them spiritual food, through the sacraments, so that they may have divine life and have it abundantly. Christ has given an example of the greatest possible pastoral care and love by sacrificing his life for the sheep and by feeding them with his own body and blood. *Greater love has no man than this, that a man lay down his life for his friends* (Jn.15,13). He has done this on the cross and continues doing this in the Eucharistic sacrifice.

Priests, as pastors have to live this Eucharistic sacrifice in their daily life, a self-sacrificing life of pastoral love for the people. Being the shepherds of the people of God, they should love them and be ready to sacrifice their life for them as a total free and loving gift for the life of the people.¹³⁰ Priests who have been formed to be the good shepherds of souls after the model of Christ the Good Shepherd, should cultivate an asceticism becoming the shepherds of souls. This is realized concretely in the life of pastoral charity, which is the proper means of priestly spirituality. Thus this pastoral charity is the basis and source of their priestly sanctity. Priest is a personal sign of Christ the Good Shepherd.¹³¹

5. The Priest, as Man of Prayer and of God

It is prayer that makes the priest a man of God because it is through prayer that he is personally united with God and this union with God

makes him a man of God. The effect of prayer is the union - union with God, with brother-priests, with the bishop and with all people of God. Prayer is the cause and the effect of priestly fraternal union.

The quality of one's priestly life and the effectiveness of one's priestly ministry depend upon prayer life. It is clear from the words of Jesus Himself: *Abide in me and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing* (Jn. 15, 4-5).

Prayer, personal and communitarian, liturgical and sacramental, is the identity mark of a priest as man of God. Prayer should have the priority in priest's life and nothing else can be its substitute. Priests will be spiritual schizophrenics if their prayer life is not the motivating force of their ministerial life and their ministry will be barren if it is not sustained by prayer.

Prayer and ministry, love of God and people, service to God and to the people of God are to be integrated in the life of priests, imitating Christ, whose food was to do the will of Him who sent Him to accomplish His work (Cf. Jn. 4, 34). Love of God and service to the people of God cannot be separated.

Prayer is both the means to be united with God and men, and also the medium through which priests reach God and God reaches priests. Prayer animates the priests, it fruitifies his ministry, it unifies priests among themselves and it sanctifies them and others. Prayer gives strength and meaning to priestly life and joy and peace to priests. Prayer being the life-giving principle in the life of priest, one cannot be a priest and a man of God, if he is not a man of prayer. Prayer deepens his faith in God and fidelity to his priesthood, strengthens his hope in God and increases his love for God and for the Church. Prayer thus fulfills and satisfies the spiritual and psychological needs in the priest's life. Prayer therefore should be for priests a joyful experience and expression of personal and

intimate union with God, of priestly fraternal unity leading to their sanctification.

VI. Fraternal Duties between Bishops and Priests

In the following pages we will consider some of the practical aspects of priestly unity and fraternity. Owing to this sacramental communion and fraternity between the bishops and priests, they have duties to each other. We shall here consider the duties of the bishop towards his priests and the duties of the priests towards their Bishop in the Diocese, in view of their spiritual growth.

1. The Bishops' Duties towards the Priests

*Therefore, on account of this communion in the one and the same priesthood and ministry, bishops ... should be concerned as far as they are able for their (of priests) material and especially for their spiritual wellbeing. For above all upon the bishops rests the heavy responsibility of sanctifying their priests.*¹³²

The sanctification of priests is of great importance and is the special fraternal duty of bishops because of their common sharing of the one and the same priesthood and ministry. It is a common responsibility of fraternal service of the whole diocesan Presbyterium. It is a team work, and a collegial office, in which the bishop is the leader giving spiritual guidance to the priests. The Bishop in trusting familiarity should also see to their spiritual, intellectual and material welfare of his priests. He should arrange frequent meetings for the priests in order to deepen their spiritual life and thus grow in their priestly holiness, which is essential for the fruitful exercise of the pastoral ministry.¹³³ The Bishops has to make arrangements so that together with his priests he can discuss and plan out the ways and means for the sanctification of priests. These discussions will help to discover real solutions for the spiritual problems of priests. This kind of brotherly get-together of the priests can be helpful also for updating the intellectual and spiritual standard of the priests, by classes and seminars regarding faith and morals, the Church and the world.¹³⁴

The Bishop should show personal attention to the material needs and problems of his priests, so that no priest may suffer due to the lack of material necessities. The *labourer is worthy of his hire* (Lk. 10,7). Priests are working in the Diocese for the Diocese and for the people of the Diocese, whose head is the bishop. So also the bishop has a great obligation out of justice to provide all the necessary helps for his priests for a honourable and worthy priestly life. Bishop should see to this in all possible ways, especially with the help of contributions from the faithful, whose duty it is to support their pastors. So a *God will reward you* attitude is not at all justifiable or satisfying, when one lacks what is necessary for a decent priestly life. Hence the Decree suggests the institution of a Diocesan and Interdiocesan, National and International funds or agencies, in order to secure the material needs of priests and thus to relieve them from the anxieties of age or sickness.¹³⁵

Imitating the example of the Good Shepherd, who left the ninety-nine sheep in the desert and went out seeking the lost one (Cf. Lk. 15, 3-7) and also that of the father of the prodigal son, who waited day and night for the return of his son (Cf. Lk. 15, 11-12), the Bishop should be patient, merciful and kind to those priests who are in danger, in error or who leave the priesthood.¹³⁶ Therefore said John Paul II, in his Encyclical Letter: *Dives in misericordia*:

*Thus, mercy becomes an indispensable element for shaping mutual relationships between people, in a spirit of deepest respect for what is human, and in spirit of mutual brotherhood... Consequently merciful love is supremely indispensable between those who are closest to one another: between husbands and wives, between parents and children, between friends; and it is indispensable in education and in pastoral work.*¹³⁷

If, therefore, merciful love is indispensable for the christian life of the faithful, it much more is indispensable for the bishop and priests for their spiritual growth.

This fraternal unity of bishop with the priests, is the basic reason, conferring the obligation on bishop to be solicitous for the spiritual, intellectual and material wellbeing of the priests.

2. *The Priests' Duties towards the Bishop*

What Christ said about the vine and branches can be applied analogically to the bishop and priests in the Diocese. *I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit; for apart from me you can do nothing* (Jn.15,5). The Bishop of the Diocese, is the chief Shepherd, and enjoys the authority of Christ, the Supreme Pastor. He is also the father of the diocesan Family. The trust and generosity, charity and obedience, responsible cooperation with and effective assistance to the bishop are the effects and duties of priests, derived from their unity and sacramental fraternity with the bishop.

Since the Bishop is the principal Pastor of the Diocese, the priests always have to exercise their pastoral ministry of preaching, sanctifying and governing, in union with him. United with their Bishop, who is the successor of the Apostles and member of the Episcopal College, priests take part in the pastoral solicitude of the Bishop not only for the Diocese, but also for the Universal Church, in building up the Body of Christ.

As members of the Diocesan Family, priests should show due respect and honour to the Bishop who is the Father of that family. The Bishop being the head of the Diocesan Presbyterium, the priests, as members, should collaborate with him with sincere fraternal spirit. Thus in the Bishop, they have to find the intrinsic principle and visible sign of their unity in the Diocese. This is essential for the sanctification of diocesan priests. Hence said the Constitution:

*All priests, especially those who are called 'diocesan priests' due to the special title of their ordination, should keep in mind that their faithful union and generous cooperation with their bishop, is of greatest value for their sanctification.*¹³⁸

Thus this sincere unity and ministerial communion and fraternal collaboration with the Bishop is the basic condition and the ultimate principle in fulfilling their fraternal duties towards their Bishop, which naturally will foster their spirituality.

3. The Priests' Duties towards the Brother-priests

In order to fulfill their common priestly duties, priests themselves as brothers and co-workers and also as co-diocesans, should help one another.

The sacramental fraternity and priestly communion is expressed and lived out by mutual help and sincere cooperation among the priests in everything, especially in spiritual, pastoral, material and personal needs.¹³⁹ Priests should be men of sincerity, openness, good manners, noble behaviour and of modesty. These are basic human virtues needed for all men and much more for priests. All these will strengthen their brotherly communion and foster their sanctification. This is realized in various ways in their ministry and life and in their relations with other priests.

a. Fraternal Communion between Senior and Junior priests, Vicar and Assistants.

All priests, whether senior or junior in age, or vicar or assistant-vicars in office, are called to become holy, and have the one and the same priesthood and ministry. In the priesthood there is no difference among them and they are equals and therefore brothers. But owing to age and experience, and the various ministries they exercise, there is diversity. But this diversity does not make any division; and does not cause any separation among them, because all of them in their own proper way exercise the one and the same priesthood and the ministry. This same priesthood and ministry exercised in various ways according to the needs of circumstances and people and in fraternal unity, make them holy.

The senior priests therefore should consider the junior priests as their younger brothers and should help and encourage them in their first undertakings. They should with open heart, try to understand the mentality of younger priests and cooperate with them in all their works.¹⁴⁰

Junior priests should show respect to the senior priests as their elder brothers in the priesthood. They should give due consideration to their age and experience, being ready to accept their advice and to cooperate with them in the spirit of priestly fraternity.¹⁴¹

Between pastor (Vicar) and assistants there should be the same fraternal relationship, mutual charity and reverence. They should help each other with brotherly counsel, sincere cooperation and a good example of priestly life. They should have unity of mind and action in serving the people entrusted to their pastoral care. Their priestly communion in their lives and their fraternal love and unity in the exercise of pastoral ministry, will be not only an effective example for the parishioners but also the means for their sanctification.¹⁴²

All priests therefore, because of their priestly unity and sacramental fraternity, should be hospitable to other priests and be generous in sharing their goods in common. They must be solicitous for those who are sick and suffering by visiting them and comforting them. They should pray for all priests, especially for those who are exiled, lonely, persecuted and dying.¹⁴³ By reason of the communion in the priesthood, they have a fraternal obligation to help those priests who are in difficulties by offering timely help and if necessary, admonishing them discreetly. They should treat those who have failed in certain ways, with fraternal charity and magnanimity. They should pray very earnestly for them and show themselves as their brothers and intimate friends.¹⁴⁴ This fraternal unity and sincere collaboration among the priests, expressed in various ways, pastoral and human, spiritual and material, will lead to their own sanctification.

b. Community Life and Associations

The Decree speaking about the practical aspects of this priestly sanctification, says:

In order that the priests may find mutual assistance in the growth of their spiritual and intellectual life, and that they may be able to cooperate more effectively in their ministry, and be saved from the dangers arising from loneliness, it is necessary to foster some kind of community life or sharing of common life among priests. This however can take different forms according to the different personal and pastoral needs, such as living together where this is possible; or having common table or at least by frequent and periodic meetings.¹⁴⁵

A certain kind of common life recommended by the Council, will give mutual help to priests in their spiritual and intellectual life and also in their pastoral ministry. The Council does not give here any specific form of common life but gives general directions which are to be established according to the various circumstances and needs, such as living in community, or taking meals in common or having frequent meetings. Priestly fraternal unity is the basic foundation of this community life of priests. This common life fosters also fraternal unity of priests. The ultimate end of this and its purpose is the sanctification of priests and the fruitfulness of their ministry.

*Associations of priests are also to be highly esteemed and diligently promoted, having been recognized by the competent ecclesiastical authority, which foster priestly holiness in the exercise of the ministry by the use of an appropriate and duly approved rule of life and by fraternal help aiming at serving the whole order of priests.*¹⁴⁶

The Council hereby approves the right of priests to have their own associations and unions. But these being associations of the priests of the Church, they should be approved by the bishop or by ecclesiastical authority. The principal aim of these associations should be nothing else but the fostering of the holiness of priests in the exercise of their ministry. They attain this end by following an approved rule of life and rendering brotherly help and service to all the members of the order of priests. The spirit of priestly fraternal unity unites all the priests in one helping fraternally one another and effecting their own sanctification.¹⁴⁷

These associations will also render fraternal helps and services to all priests in their pastoral, spiritual, human and personal needs. Thus this kind of priestly associations will be of great help to the priests who sincerely try to grow in sanctity by the exercise of their priestly ministry. This will foster their fraternal union with the bishop and with other priests, especially those who are of the one Presbyterium of the diocese, leading to the unity of life and action. These associations will help for the growth of their intellectual life, for promoting better cooperation among the priests and bishop in the exercise of priestly ministry and also for safeguarding themselves from the dangers of loneliness.¹⁴⁸

c. Friendship among Priests

Friendship and fellowship pervaded all aspects of the life of Jesus and His disciples. In this fellowship, the whole life of each individual was a part of the life of the brotherhood they lived together.

Christ's Incarnation is a concrete realization and example of this fellowship and friendship. God, in Christ, became a brother of men so that men may become brothers of Christ. This fraternal communion was the specific nature of the first Christians: *The company of those who believed were of one heart and one soul, and no one said that anything which he possessed was his own, but they had everything in common* (Acts 4, 32).

Priests, not only as Christians, but much more as priests, owing to the Sacrament of Orders, are united with Christ and with other priests, in fraternal friendship and sacramental fellowship. As the first Christians, who *devoted themselves to the Apostles' teaching and fellowship, to the breaking of Bread and in prayers* (Acts 2,42), the priests are in a very special way united among themselves by their apostolic teaching and sacramental fellowship, *in the breaking of the Bread and in prayers*.

Christ, calling the Apostles friends, has established among them a relationship of friendship (Cf. Jn.15,15). This same relationship should also exist among the priests and the bishops and among priests themselves.

Pope Paul VI spoke well of this relationship derived from priestly ordination:

You can see the relationship which arises from this choice which has been made of you: relationships with God, with Christ with the Church, with mankind. You understand what duties of prayer, charity and holiness flow from your priestly ordination. You perceive what kind of a conscience you will always need to form in order to be equal to the office with which you are invested. You understand with what spiritual and human mindfulness you will need to look at the world, with what sentiments and what virtues you will need to exercise your ministry, with what

*dedication and courage you will have to live your lives, in what a spirit of sacrifice united with that of Christ... Never isolate it from your bishops and its function in Holy Church. Never betray it.*¹⁴⁹ The intimate fraternity derived from the one and the same priesthood and mission will give the expression and authentic experience of priestly friendship. *The strength and the specific spirituality of the priesthood must be the development in the sacramental context of fraternity-friendship, the human relation that underlies the sacerdotal Order.*¹⁵⁰ Thus this priestly friendship fosters priestly spirituality.

Speaking about priestly friendship with Christ, with the bishop and with one another, Pope John Paul II said:

*Through you (priests) Christ Himself wants to be visible as the friend of all in your midst... Friendship with Jesus has both its fruit and consequence, friendship with one another. The priests form a college around their bishop. The bishop is the one who represents Christ in a special way for you and with you. He who is a friend of Christ cannot bypass the mission of the bishop ... Unity with the bishop and unity with the successor of Peter are the firm foundation of a fidelity which cannot be lived without the friendship of Christ ... I am convinced that if you conduct your ministry in the spirit of friendship and fraternity, you will achieve more than if everyone goes his own way.*¹⁵¹

The priest cannot be a friend of Christ, without being a friend of his bishop and his brother-priests.

d. Recreations and Holidays

The Council also encourages priests to come together for recreation, remembering the words of our Lord: *Come aside to a desert place and rest a while* (Mk. 6,31). It is therefore the duty of the bishop to ensure that his priests get proper and sufficient holidays for the restoration of their energies and thus to refresh their mind and body.¹⁵² The recreations and the holidays, when spent in fraternal love and communion with brother priests and even with bishop, will be a means and an occasion to refresh and revive themselves both physically and also spiritually.¹⁵³

Conclusion

Towards a Spirituality of Priestly Fraternal Communion

In this book I have tried to demonstrate the *re-discovery* by the Second Vatican Council of the original doctrine and the theology of Holy Orders and Priestly Spirituality, through Scriptural, Liturgical and Patristic sources. The Council gave a renewed expression to the fraternal and communitarian dimensions of the Priesthood and the Priestly Ministry and Priestly Spirituality.

God the Father consecrated and sent Christ into the world,¹⁵⁴ in order to carry on his salvific mission in a definitive way. By Sacred Ordination, bishops and priests participate in, and continue in a very special and personal way, the priesthood and mission of Christ, the Prophet, Priest and Shepherd, and they are intimately and sacramentally united with one another as brothers and friends.¹⁵⁵

The Sacrament of Holy Orders, by which one is incorporated into this Priestly Order, is a Sacrament of Communion. These communitarian and fraternal dimensions of the Priesthood and Ministry, by their very nature demand that they are to be exercised in brotherly communion by those who share it. One cannot, therefore, exercise this mission alone or independently of others. The Priesthood and Ministry are exercised in the Church, for the Church and with the Church, by those *who are fellow workers in truth*.¹⁵⁶

The communitarian exercise of the priestly ministry is the principal and specific means of the sanctification of Priests. Since the priestly ministry is essentially communitarian, so also is priestly spirituality.¹⁵⁷

God is Charity and charity is the source of all sanctity, (Cf. I Jn.4,8). Priests, as pastors, should have that charity proper to the Good Shepherd (Cf. Jn.10,11). This pastoral charity, which *is the office of love in shepherding the flock of the Lord*,¹⁵⁸ urges them to exercise their pastoral ministry in fraternal communion with other pastors.

*Pastoral charity requires that priests, in order that they may not run in vain (vacuum) (Gal.2,2) should work in strong bond of communion with their bishops and brother priests.*¹⁵⁹

The self-sacrificing love of the Good Shepherd, who *laid down his life for the sheep* (Cf. Jn.10,11) should not be only an example to follow, but also should give authentic meaning and the right motivation to their priestly obedience, celibacy and poverty in their pastoral life. Thus, the very realization of pastoral charity in the ministry and the life of priests, is the basic principle of their holiness.¹⁶⁰

Priestly spirituality is, therefore, a spirituality of communion, acquired, lived and realized in pastoral charity.

The world of today is looking for communion and fraternity. The Church, therefore, should present herself as a place and means and an example of fraternal communion with all people. The beautiful words of the Psalmist: *Behold, how good and pleasant it is when brothers dwell in unity* (Ps. 133, 1), should be first realized in the Church itself and then, in a special way, in the lives of priests and bishops. Priests and bishops, through their fraternal communion in their sacred ministry and life, can contribute in a unique way to the unity of all men. Every priest, united with his bishop and his brother priests, will be a visible living sacrament of communion and fraternity, a sign and an instrument effecting the unity of all people of God. In such a way:

*We (priests) reveal to the people the heart of God the Father and are thus an image of Christ the Good Shepherd. Our whole life can then become a sign and tool of reconciliation, the sacrament of the union between God and man.*¹⁶¹

Pope John Paul II, in his discourse to the Clergy of Cebu in Philippines, summed up all that we tried to demonstrate in this book. His words, we hope, will be the most fitting conclusion as well as confirmation of this study. He said:

This unity (of the priesthood) must take shape concretely in the realization that priests, diocesan and religious, form a single presbyterium

around their bishop. The collegiality which describes the entire episcopal order's union of faith and sharing in responsibility with the Bishop of Rome, is reflected by analogy, in the unity of priests with their bishop and with each other in their common pastoral task. We must not underestimate the importance of this unity of our priesthood for the effective evangelization of the world. The sacramental sign of priesthood itself must not be fragmented or individualized: we constitute one priesthood - the Priesthood of Christ - to which our harmony of life and apostolic service must testify. The fundamental oneness of the Eucharist, offered by the Church, requires that this unity be lived out as a visible sacramental reality in the lives of priests. On the night before He died, Jesus invoked His heavenly Father I pray also for those who will believe in me through their word, that all may be one as you, Father, are in me, and I in you; I pray that they may be one in us, that the world may believe that you sent me (Jn.17,20-21). Our unity in the Lord, sacramentally visible at the centre of the Church's own unity, is an indispensable condition for the effectiveness of everything we do ... and all of this depends totally on our union with Jesus Christ and His Church.¹⁶²

Thus the farewell prayer of Christ, the Eternal High Priest (Heb.5,5) and the Chief Shepherd and the Guardian of souls (Cf.1 Pet.5,4; Ibid., 2,25), that they may all be one (Jn.17,21) will be fulfilled first of all in the ministry and the life of all priests and through them in the lives of all men, as an eschatological sign of the heavenly communion in the Holy Trinity.

Footnotes:-

1. P.O. 2.
2. Cf. L.G. 28; P.O.7,8, Pope John Paul II, Apostolic Exhortation; *Pastores Dabo vobis*, (Vatican, 1992), nn.20-21
3. The word 'character' was used by St. Augustine several times: Cf. Sermo ad Caes. Eccl.2:PL 43,691; Contra Cresco. Donat., 1, c.30, n.35; EP 1713; For more information on 'sacerdotal character' in the Council of Trent, Cf. J. Galot, "Le caractere sacerdotal selon le Concile de Trente", in: *Nouv.Rev.Théol*; Tome 93, n.9, (1971), pp.923-946.
4. Cf. K. Rahner, *Meditations on Priestly Life*, (London, 1973), pp.103-106.
5. B. Kloppenburg, *The Priest*, (Chicago, 1974), p.37.
6. Cf. P. Molinari, "La chiamata dei presbiteri alla perfezione", in: A. Favale (ed.), *I sacerdoti nello spirito del Vaticano II*, p.811.

7. Cf. Pius XII, Letter (Epistula), *Le Tricentenaire*, AAS 49 (1957), p.273. Paul VI, Speech made in St. Peter's Basilica at the ordination of the students of Propaganda College, AAS 58 (1966) p.139.
8. John Paul II, *Letter to Priests on Holy Thursday* (1979) (English edition, Vatican), n.4, p.11.
9. Cf. P. Molinari, "La chiamata dei presbiteri alla perfezione", p.804.
10. John Paul II, *Letter to Priests on Holy Thursday*, (1979), n.4, pp.11-12.
11. Cf. Paul VI, *Message to all priests at the end of the year of Faith*, AAS 60 (1968) p.470.
12. P.O.14.
13. Cf. P. Molinari, "La chiamata dei presbiteri alla perfezione", p.809. All are called to one sanctity; but not the same; but according to the proper vocation of each one. So sanctity is one, but not the same or identical; Cf.L.G.40-41; P.O.12.
14. P.O. 12.
15. K. Rahner, *Meditations on Priestly Life*, p.111.
16. Cf. Cardinal K. Wojtyla (now Pope John Paul II), "La sainteté sacerdotale comme carte d'identité", in *Seminarium* 30 (1978), pp.167-180.
17. P.O.12.
18. "O templum (Maria), in quo Deus sacerdos effectus est; non naturam demutans, sed eam per misericordiam induens, qui est secundum ordinem Melchisedech", S.Proclus, *Oratio* I,3: PG 65, P.683; Cf.also J. Galot, "L'Essenza del sacerdozio ministeriale", in G.Concetti (ed.), *Il Prete per gli uomini d'oggi, spiritualità sacerdotale*, pp.364-365.
19. K. Rahner, *Spiritual Exercises*, (London, 1966), pp.203-204.
20. Cf. J. Galot, "L'Essenza del sacerdozio ministeriale", p.337. 21. M.Quoist expresses this idea 'in the words of Christ': "For I needed another human vehicle to continue my Incarnation and my Redemption. Out of all eternity, I chose you, I need you. I need your hands to continue to bless; I need your lips, to continue to speak; I need your body, to continue to suffer; I need your heart to continue to love; I need you to continue to save", M.Quoist, *Prayers of Life*, (London, 1963), pp.50-51.
22. Cf. L.G.8.
23. P.O. 1.
24. Cf. L.G. 21,22,23,28; C.D.28,29; P.O.7,8.
25. "Se è uno il sacerdozio di Cristo, pure nella diversità delle sue attuazioni, e se il sacerdozio ministeriale cattolico è veramente partecipazione e attuazione in visibilità ecclesiale dell' unico sacerdozio di Cristo, sarà esso pure uno; e le sue attività, pur nella loro diversità, saranno per il medesimo motivo per cui c'è unità nell' attività di Gesù Cristo sacerdote. E pertanto i tre compiti, evangelizzare, santificare, guidare le anime con i quali si suole presentare sintetizzata l'attività sacerdotale, sono passi di un medesimo cammino e attuazione diverse, ma inscindibilmente ed organicamente unite, di un unico ministero", G. Rambaldi, "L'Unità della funzioni dei presbiteri", in: G.Concetti (ed.), *Il prete per ... d'oggi*, p.494.

26. Cf. G. Rambaldi, *Ibid.*, pp.496-497; The Episcopal Conference of Germany, in their letter on *Ministerial Priesthood* wrote the following on the triple office of priests: "... in realtà, però, è l'unico ufficio di Gesù Cristo. Infatti, si tratta di tre caratteristiche dell'unico ufficio di Gesù Cristo che, nella sua unità, è tanto profetico quanto pastorale e nello stesso tempo, sacerdotale", *L'Osservatore Romano*, February 5, 1970, p.1. There is only one office and three characteristics or aspects of that one reality. They are prophetic, pastoral and sacerdotal; Cf. also J.Lécuyer, "L'identité du prêtre au 2^e Concile du Vatican", in: *Seminarium* 30 (1978), pp.26-29.
27. "Sed nec obscurare potuit Commissio votis eorum Patrum ad quorum mentem in hoc schemate tradenda esset definitio illa scholastica sacerdotii, quae fit per affirmationem potestatis consecrandi Eucharistiam. Cum enim ad mentem huius Concilii, et juxta multorum Patrum petita, necesse sit ut Presbyterorum sacerdotium connectatur cum sacerdotio Episcoporum, quod culmen et plenitudo sacerdotii declaratur, hecessario Presbyterorum sacerdotium in hoc schemate considerandum est sub respectu non unius muneris, sed trium munerum, atque uti cum Apostolis eorumque missione colligatum", *Relatio Generalis, Asscvs*, IV, 7, pp.107-108.
28. "Hoc in numero incipit expositio munerum Presbyterorum. Primum sermo fit, ut in textu priori, de munere praedicationis; deinde vero de munere sanctificandi. Etenim etsi sanctificatio sit finis totius navitatis Presbyterorum, in ordine tamen executionis primum venit praedicatio. Sic etiam servatur ordo adhibitus in Constitutione dogmatica Lumen Gentium (n.25, 26 et 27) in exponendis muneribus Episcoporum", *Rel. de sing. numeris, Asscvs*, IV, 6, p.391; "Ordo iste est ordo exercitii, non ordo ontologicae dignitatis", *Asscvs*, IV, 7, p.198; Cf. Rambaldi, "L'Unità delle funzioni dei presbiteri", in: G. Concetti (ed.), *Il prete per ... d'oggi*, pp.500-501.
29. Cf. J. Galot, *Un nuovo volto del prete*, p.106; The Report of the International Theological Commission: *The Priestly Ministry* (English translation by J.Dupuis), (Bangalore, 1970), p.80; Cf. L.G. 25, 26,27; C.D.29; P.O.4,13.
30. "The ministry of priests is directed to this goal and is perfected in it. Their ministry, which begins with evangelical proclamation, derives its force and power from the sacrifice of Christ", J. Frisque, "Le Décret Presbyterorum Ordinis", in: J. Frisque et Y. Congar, *Les Prêtres*, "Unam Sanctam" 68, p.140.
31. Pope John Paul II, *Letter to all Priests on Holy Thursday* (1979) (English translation) (Vatican, 1970), n.3.
32. Cf. G. Rambaldi, "L'Unità delle funzioni dei Presbiteri", in: G.Concetti (ed.), *Il Prete per gli uomini d'oggi*, p.505; A. Del Portillo, *Consecrazione e missione del sacerdote*, (Milano), p.87.
33. Cf. K.McNamara, *Sacrament of Salvation*, (Dublin, 1977), pp.70-71.
34. P.O. 14.
35. "Nulla proinde datur per se oppositio inter exercitium ministerii et studium sanctitatis prosequendae, sed inter utrumque existit perfecta unitas atque mirabilis concordia. Praeclara est haec veritas, quam quisque sacerdos in se ipso experiri debet, non obstantibus difficultatibus quae, propter adiuncta mundi huius temporis, huic practicae unitati vitae adversantur", *Rel.Generalis, Asscvs*, IV, 4, p.832; Speaking about the integration between the interiority and activity of Religious, the Document: "The Contemplative Dimension

- of Religious Life" says: "Their (Religious) first duty, in fact, is that of being with Christ. A constant danger for apostolic workers is to become too much involved in the work of the Lord, and to forget the Lord of all work" Cf. Sacred Congregation for Religious and for Secular Institutes, *The Contemplative Dimension of Religious Life*, (Vatican, 1980), n.4. This is also applicable to priests. Cf. G. Cenacchi, "Il presbitero e gli altri presbiteri", in G. Concetti, *Il Prete per gli uomini d'oggi*, pp.584-585; G. Moioli, "Il Presbitero tra preghiera e azione", in: G. Concetti, *Ibid.*, pp.540-541.
36. K. Röhner, *Spiritual Exercises*, p.208.
 37. P.O. 14.
 38. Cf. St. Aug., Tract. in Joann. Evang. 123,5: PL 35, 1967.
 39. Cf. P.O.14.
 40. P.O. 12.
 41. "Sacerdos enim imprimis peculiari ratione ad sanctitatem prosequendam tenetur, eo quod per sacramentum Ordinis et characterem sacerdotalem, Christi Aeterni Sacerdotis instrumentum efficiatur et ipsius Christi personam gerat. Haec vero sanctitas, quae exigitur ab ipsamet praestantia missionis ab iisdem adimplendae, alietur atque augetur ipso exercitio munerum quae Presbytero committuntur. Ipsa igitur missio, quam sacerdos a Christo recipit, specificam spiritualitatem in vita Presbyterorum determinat ac roborat", *Asscovs*, IV, 4, Rel. Generalis, pp.831-832. Cf. John Paul II, *Pastores Dabo Vobis* nn.24-25.
 42. P.O. 4.
 43. L.G.28.
 44. Cf. P.O. 4.
 45. "By this Providence, Lord, you have added to the Apostles of your Son, fellow-teachers of faith, through them they filled the whole earth with preachers (preaching) of second rank", *Roman Pontifical*, "Ordination of Priests", Preface.
 46. P.O. 13.
 47. Cf. *Roman Pontifical*, "Ordination of Priests" at clothing with the vestments.
 48. Cf. John Paul II, *Letter to all Bishops on the Mystery and Worship of the H.Eucharist*, (Vatican, 1980), nn.10-11: pp.33-37; D.V.21.
 49. St. Ambrose, *De officiis ministrorum*, I, 20, 88: PL 16,50.
 50. Cf. D.V. 21.
 51. Cf. K. McNamara, *Sacrament of Salvation*, p.70; John Paul II, *Pastores Dabo Vobis*, n.26.
 52. P.O.5.
 53. P.O. 13.
 54. We may note here that in one of the former schemas of the Decree P.O.n.3, there was only a part of the text Heb.5,1; and to which the following; "quae sunt ad Deum ut offerant dona et sacrificia pro peccatis", was later added in order to show "ut finis primarius sacerdotii clare indicetur", Cf. Modus 43, *Asscovs*, IV, 7, pp.125-126.
 55. P.O. 5.

56. "The Eucharist is the principle and central 'raison d'être' of the sacrament of priesthood. Through our ordination we are united in a singular and exceptional way to the Eucharist", Pope John Paul II, *Letter to all the Bishops of the Church on the Mystery and Worship of the Holy Eucharist*, n.2.
57. "Et ideo aliter dicendum quod ordinis sacramentum ad sacramentum Eucharistiae ordinatur, quod est sacramentum sacramentorum, ut Dionysius dicit", St.T.Aquinas, S.Theol.III, Suppl., q.37, a.2; Cf. also Psed. Dionysius, Eccl.Hier.III, 1. Cf. St.T.Aquinas, S.Theol., III, q.65, a.3; Ibid., q.73, a.3,c.
58. P.O. 14.
59. "Accepturi, fratres carissimi, intra mortalia viscera caeleste sacrificium, et intra cubiculum humani pectoris hospitem Deum; mundemus conscientias nostras ab omni labe vitiorum, ut nihil sit in nobis subdolum vel superbum; sed in humilitatis studium et caritatis assensum per escam et sanguinem Domini corporis fraternitatis cuncta copuletur ...", Mozarabic Prayer: Pl 96, 759 B; Cf. L.G. 26.
60. Cf. St. Augustine, in *Evang.Joannis tract.26,13*: PL 35, 1612 f; EP 1824.
61. L.G. 26; Cf. also St. Ign.Mart., *Smyrn.8,1*: Funk I, p.282; St.T. Aquinas, S.Theol., III, q.73, q.a.3.
62. "Nam quia ex uno pane participamus, omnes unum Christi corpus, et unus sanguis, alique aliorum membra efficitur, dum unius corporis sumus", St. J.Damascen, *De Fide Orth.*, IV, 13: PG 94, 1154 A; Cf. also I Cor.10,16; A. Marchetti, "L'Eucaristia segno e fonte di comunione", in: *La Nuova Alleanza*, n.4, (Bergamo, 1979), p.161; In the words of St.Bernard: "Eating the Body of Christ, is nothing else but becoming the Body of Christ" ('Corpus enim Christi manducare, nihil est aliud quam corpus Christi effici'), S.Bernardus, PL 184, 403.
63. Pope John Paul II, *Letter to all Bishops "Dominicae cenae"*, (Vatican, 1980), n.4.
64. Cf. John Paul II, Encyclical *Redemptor Hominis*, (English translation), (Vatican, 1979), n.20.
65. Cf. R. Taft, "Ex Oriente Lux? Some reflections on the Eucharistic Concelebration", *Worship* 54, n.4, (1980), pp.308-325; T.G. Barbarena, "Collegiality at Diocesan Level", *Concilium* I (1965), p.15; See also P.O.7, S.C.57; J. Ratzinger, *Christian Brotherhood*, (London, 1966), p.50. Cf. U.R. 15; S.C.57; P.O.7,8.
66. Cf. Denz. 874, 883.
67. "Know what you are doing, and imitate the mystery you celebrate; model your life on the mystery of the Lord's cross", *Roman Pontifical*, Ordination of priests, n.26.
68. "La stessa santità personale dei presbiteri, a sua volta contribuisce moltissimo a rendere fruttuoso il proprio ministero. Quindi il ministero può fare un santo, e se io sono un presbitero santo rendo fruttuoso il mio ministero: è un dare e un ricevere scambievolmente", G. Bonfiglioli, "La spiritualità del prete diocesano", in G.Giaquinta, *Alle sorgenti della spiritualità sacerdotale*, p.401.
69. P.O. 6.
70. "... ita quidem ut eadem veritatis capita sincero animo emplexi, ac legitimis Pastoribus ultro libenterque obsequentes, debitumque praestantes Deo cultum, fraternam quamdam communitatem efficiant ...", Pius XII, Encyclical *Mediator Dei*, AAS 39 (1947), p.525.

71. P.O.13.
72. Cf. Ibid.
73. Cf. P.O.6, 13; C.D.30.
74. P.O.14.
75. "Sit amoris officium pascere dominicum gregem", St.Aug., *In Ev. Joan. tract.* 123,5; PL 35, 1967.
76. These three virtues were treated by the Council in a special way as: 'Special spiritual requirements in the life of priests' and also as 'required very much by the ministry of Priests' (P.O.15); and also as 'proposed by Our Lord in a special way in order to foster holiness (L.G.42). Cf. also J.M. Iraburu Larreta, "Exigencias Espirituales peculiares en la vida del Presbitero", *Teologia del Sacerdocio* 7 (Burgos, 1975), pp.407-462.
77. P.O. 7.
78. Cf. P.O. 15; F. Wulf, "The Life of Priests", in: *CDV*, IV, p.277.
79. The Decree "Perfectae Caritatis" exhorts superiors to fulfill their office of authority being responsible to God's will, and with the love by which God loves them (subjects), respecting their human dignity and freedom of conscience, Cf. P.C.15. "Cum autem potestas ecclesiastica data sit a Domino praelatis, teste Apostolo, secundae ad Corinthios decimo, 'in aedificationem et non in destructionem salutis animarum'; ubicumque aperte quis ea utitur in destructionem, virtutem suam amittit. 'Quod enim pro caritate institutum est, non debet contra caritatem militare'. Amen", S.Bonaventura, *Opera Omnia*, VIII, p.381 (pp.Collegii a S.Bonaventura eds.) (Florence, 1898). The divine authority, which is instituted in charity, is to be exercised for the building up of the Church and for the salvation of souls. If the authority is used against this purpose, it is no more divine authority.
80. Cf. *Roman Pontifical*, Ordination of priests, n.16, and Ordination of Bishops, n.19.
81. "On account of this sharing in priesthood and mission let priests sincerely look upon the bishop as their father and reverently obey him", L.G.28; Cf.also L.G.37; Cf. M. Caprioli, *Il sacerdote segno di Cristo* (Roma, 1974), p.75; "Sacerdotalis oboedientia, cooperationis spiritu perfusa" (P.O.7), gives a pastoral slant and character to priestly obedience. This is based on the graduated sharing of bishops and priests in the priesthood of Christ; and it is not against the hierarchical nature of the Church, Cf. Paul J. Cordes, "Priests as related to others", in: *CDV*, IV, p.244. Cf. John Paul II, *Pastores Dabo Vobis*, n.28.
82. P.O.15.
83. Priests should obey with reverence and respect and in faith motivated by pastoral charity. Hence it is supernatural, Cf. J. Lécuyer, "L'Obéissance à l'E'veque", in: *Seminarium* 7(1967), pp.513-526.
84. L.G. 7.
85. This matter has been dealt with in detail by Fr. G. Rambaldi, in his article: "Docilità allo Spirito Santo, libertà dei figli di Dio e obbedienza dei Presbiteri secondo il Decreto 'Presbyterorum Ordinis'", in: *Gregorianum* 48 (1967), pp.481-521.
86. Cf. P.O.15, G. Rambaldi, "Umiltà ubbidienza", in: A.Favale, *I sacerdoti nello spirito del Vaticano II*, pp.888-917. For priestly obedience, R. Wasselynck, *Les Prêtres, synopse et commentaire*, (Paris, 1968), pp.133-138.

87. Cf. J.M. Iraburu Larreta, "Exigencias espirituales peculiares en la vida del presbitero"; *Theologia del sacerdocio*, 7, Los Presbiteros, (Burgos, 1975), p.427; CICLSAL, *Fraternal life in community*, n.44.
88. "Inseparabile unitatis sacramentum", St.Cyprian, Epist, 69,6; PL 3,1142; Cf. L.G. 1.
89. "Qui Romae est (sedet), Indos scit (putat) membrum suum esse", St.J.Chrysostom, in *Joa. Hom.* 65,1: PG 59,361.
90. Cf. J. Galot, *Un nuovo volto del prete*, p.81; M. Marini, "Priestly celibacy and fraternity", in A.M.Charue et Al.(eds.), *Priesthood and Celibacy*, (Roma, 1972), pp.910-911.
91. Cf. G. De Rosa, "Il Celibato sacerdotale", in: A.Favale, *I sacerdoti nello spirito del Vaticano II*, pp.936-937.
92. Cf. Pope John Paul II, *Letter to priests on H.Thursday*, (Vatican, 1979), n.9.
93. P.O. 16.
94. Synod of Bishops, *Ministerial Priesthood*, II, 1,n.4; Cf. J. Galot, *Un nuovo volto del prete*, pp.173-175.
95. Cf. P.O. 16; L.G. 42, 44.
96. Cf. P.C. 12.
97. Synod of Bishops, *Ministerial Priesthood*, II, 1,n.4.
98. St. Augustine, *Confessions*, 13,9.
99. Cf. Pope John Paul II, Speech to the priests who took part in the meeting of CEI, on November 4, 1980, in *L'Osservatore Romano*. (November 5, 1980), p.2. For Priestly celibacy Cf. also F.Wulf, "Life of priests", in: *CDV*, IV, pp.279-288; R. Wasselynck, *Les Prêtres*, pp.139-157.
100. Cf. W. Kasper, *Orientamenti della fede per il futuro*, (Brescia, 1980), p.124. John Paul II, *Pastores Dabo Vobis*, n.29; CICLSAL, *Fraternal Life in community* (1994), n.44.
101. Cf. G. Cenacchi, "Il presbitero e gli altri presbiteri", in C.Concetti, *Il prete per ... d'oggi*, pp.589-590, John Paul II, *Pastores Dabo Vobis*, n.30.
102. P.O. 17.
103. Cf. P.O.17.
104. Cf. L. Bettazzi, "I presbiteri e la povertà volontaria", in A.Favale, *I sacerdoti nello spirito del Vaticano II*, p.968.
105. P.O. 17.
106. "Nuntius Patrum Concilij Oecumenici Vaticani II ad universos Catholicae Ecclesiae Sacerdotes", in: *Asscovs*, II, 1,p.99.
107. Cf. K. Rahner, *Meditations on priestly life*, p.126; CICLSAL, *Fraternal life in community*, n.44.
108. "Proprium sacerdotis est esse mediatorem inter Deum et populum", St.T.Aquinas, *Summa Theol.*, III, 26, 1. Cf.M. Caprioli, *Il sacerdote segno di Cristo*, (Roma, 1974), p.32. For 'Mediator' Cf. X. Leon-Dufour (ed.) *Dictionary of Biblical Theology*, pp.344-348.
109. L.G. 62.
110. L.G. 28.

111. Synod of Bishops, *Ministerial priesthood*, I, n.4.
112. Cf. J. Galot, *Un nuovo volto del prete*, p.114. The mediatory function of common priesthood is that of personal offering of oneself to God, while that of ministerial priesthood is of re-actualization of the unique Mediation of Christ, Cf. A. Vanhoye, *Prêtres anciens, Prêtre nouveau, selon le Nouveau Testament*, (Paris, 1980), pp.345-348. M. Midali, "Il presbiterato nella missione della Chiesa", in: A.Favale (ed.), *I sacerdoti nello spirito del Vaticano II*, p.400.
113. Cf. F. R. Brightman, *Liturgies Eastern and Western*, I. Eastern liturgies, (Oxford, 1896), p.318, 34-35.
114. Cf. A. Vanhoye, *Our Priest is Christ*, (Roma, 1977), pp.36-39.
115. This is based on the essential difference between ministerial priesthood and common priesthood. Ministerial service is based on the ministerial priesthood of priests, and priestly service can be done by all who have the common priesthood due to the baptism.
116. Paul VI, *Homily* during the Mass of ordination of 278 priests held in St. Peter's Square on Pentecost day May 17, 1970, the 50th anniversary of his own Ordination to the priesthood, *L'Osservatore Romano (Eng.)*, May 28, 1970, p.5. P.O. 9; "La autorità non è concepita da Gesù come un privilegio o una dignità; essa non è mai stata esercitata da lui come un vantaggio personale. Gesù ha raccomandato espressamente ai suoi discepoli di farsi servitori di tutti nell'esercizio dell'autorità, come aveva fatto lui stesso. L'autorità non implica soltanto il servizio agli altri, ma è essa stessa un servizio. Dirigere la comunità significa servirla: servire ciascuno dei suoi membri è servire la loro unità", J. Galot, "L'Essenza del sacerdozio ministeriale", in: Concetti (ed.), *Il prete per ... d'oggi*, p.335.
117. Cf. J. Galot, "L'Essenza del sacerdozio ministeriale", in: Concetti (ed.), *Il prete ... d'oggi*, p.335; "The crisis of obedience has not been and is not a crisis only in those who are 'subjects'. Those who demand obedience must also form their conception of authority in the light of the above words of Christ (Jn. 15,15); B. Kloppenburg, *Ecclesiology of Vatican II*, (Chicago, 1974), pp.240-241.
118. Cf. L.G. 1.
119. Cf. L.G. 28, 37; P.O. 2,12; Pope Paul VI, *Homily* on November 1970, AAS 63 (1971), p.79.
120. Synod of Bishops, *Ministerial Priesthood*, I, n.4.
121. Cf. M. Caprioli, *Il sacerdote segno di Cristo*, pp.39-47; M. Midali, "Il Presbiterato nella missione della Chiesa", in: A.Favale (ed.), *I sacerdoti nello spirito del vaticano II*, pp.392-399; S. Bianchini, *Il sacerdozio cristiano*, (Roma, 1973), pp.114-122.
122. Cf. J. Galot, *Un nuovo volto del prete*, p.109; The report of the Int.Theol.Commission: *The Priestly Ministry* (Trans. by J.Depuis), (Bangalore, 1970), pp.37-38.
123. L.G. 11.
124. Pope John Paul II, *Letter to all priests on Holy Thursday*, 1979, n.5.
125. L.G. 20.
126. This was to signify the primary importance and the basic nature of bishop's office as pastor (Shepherd).

127. P.O. 3.
128. "Ars est artium regimen animarum", St. Gregory the Great, Reg. Pastoralis, I, 1: PL 77, 14. Cf. Pope John Paul II, *Letter to all Priests on Holy Thursday*, 1979, n.6.
129. Cf. Synod of Bishops, *Ministerial Priesthood*, I, n. 1; John Paul II, *Pastores Dabo Vobis*, n.22.
130. Cf. J. Galot, "L'essenza del sacerdozio ministeriale", in: Concetti (ed.), *Il prete per gli uomini d'oggi*, pp.321-323.
131. Cf. O.T. 4; P.O. 13; J. Esquerda Bifet, *Teologia de la espiritualidad sacerdotal*, (Madrid, 1976), pp.203-204.
132. O.P. 7.
133. Cf. C.V. Truhlar, "Mezzi per lo sviluppo della vita spirituale dei sacerdoti", in: A.Favale, *I sacerdoti nello spirito del Vaticano II*, pp.978-1011; R. Spiazzi, *Decreto sul ministero e la vita sacerdotale*, (Torino; 1966), pp.552-556.
134. Cf. Cardinal M. Pellegrino, "Studio e scienza pastorale" in: A.Favale, *I sacerdoti nello spirito del Vaticano II* pp. 1012-1034; R. Spiazzi, *Decreto sul ministero e la vita sacerdotale*, pp.556-558.
135. Cf. P.O. 20,21; Synod of Bishops: *Ministerial priesthood*, II, 2, n.4; M. Schmaus, "The Life of Priests", in: *CDV*, IV, pp.295-296; G. Bonicelli, "La vita economica del clero", in A.Favale, *I sacerdoti nello spirito del vaticano II*, pp.1035-1077; R. Spiazzi, *Decreto sul ministero e la vita sacerdotale*, pp.558-561.
136. Cf. C.D. 16.
137. Pope John Paul II, Encyclical: *Dives in Misericordia*, (English translation) (Vatican Poly.Press, 1980), n.14.
138. L.G. 41.
139. L.G. 28.
140. Cf. P.O. 8.
141. Cf. Ibid. 8.
142. Cf. C.D. 30.
143. Cf. P.O. 8.
144. Cf. Ibid. 8.
145. Ibid.
146. P.O. 8.
147. Cf. P.O. 8; Cf. also A. Del Portillo, "Le associazioni sacerdotali", in G. Concetti, *Il prete per gli uomini d'oggi*, pp.595-613; Synod of Bishops, *Ministerial priesthood*, II, 2, n.4.
148. Cf. A. Del Portillo, "Le Associazioni sacerdotali", in G. Concetti, *Il prete per gli uomini d'oggi*, p.610; P.O. 8.
149. Paul VI, Homily during the Mass of ordination of priests, *L'Osservatore Romano* (Eng.) May 28, 1970, p.5.
150. M. Marini, "Priestly celibacy and fraternity", in: A.M.Charue et Al. (eds.), *Priesthood and Celibacy*, pp.907-908.

151. Pope John Paul II, *Homily* to priests and Seminarians in Fulda (Germany) on November 17, 1980, in: *L'Osservatore Romano* (English edition) of December 15, 1980, pp.5-6.
152. Cf. P.O. 8,20
153. Cf. M. Schmaus, "The life of Priests", in: *CDV*, IV, p.296.
154. Cf. Jn. 10, 36.
155. Cf. L.G. 28; C.D. 28; P.O. 7,8.
156. Cf. 3 Jn.8; 1 Cor 3,8-10; 1 Pet.5,1; For the communitarian aspect of Priesthood and mission, see also J. Lécuyer, "L'identité du prêtre au 2e Concile du Vatican", in: *Seminarium* 30 (1978), pp.37-40.
157. Cf. L.G. 41; P.O.12. Synod of Bishops, *The Ministerial Priesthood*, I,6; For 'communitarian aspect of priestly spirituality', see also, A. Webber, "La spiritualità del clero nel Concilio Vaticano II e nel post-Concilio", in: F.Cardinali et Al.(eds.), *Aspetti della teologia del sacerdozio dopo il Concilio*, (Roma, 1974), pp.107-123.
158. "Caritas pastoralis", in the words of St. Augustine, is "Sit amoris officium pascere dominicum gregem", Tract. in Joa., 123, 5: PL 35, 1967.
159. P.O. 14.
160. Cf. Convegno della Commissione Episcopale Italiana per il Clero, "La dimensione spirituale del presbitero diocesano oggi", in: *L'Osservatore Romano*, December, 18, 1980, p.7.
161. Pope John Paul II, *Homily* to the Priests and Seminarians in Fulda (W.Germany), on November 17, 1980, in: *L'Osservatore Romano* (English edition), of December 15, 1980, p.6.
162. Pope John Paul II, *Discourse* to the Clergy of Cebu in Philippines on 19th February 1981, in: *L'Osservatore Romano* (English edition) 2nd March, 1981, p.4.

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A. - Primary Sources

B. - Commentaries, Collections and Histories,

C. - Theological works.

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