

WAY OF THE LORD JESUS: CLERICAL AND CONSECRATED SERVICE AND LIFE

Fall 1998: Tentative Outline – Plan of Research

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WAY OF THE LORD JESUS: CLERICAL AND CONSECRATED LIFE AND SERVICE**Fall 1998: Tentative Outline — Plan of Research****Chapter I: Statement and defense of several theological presuppositions of this work**

- A. Though it presupposes religious experience and natural knowledge about God, authentic Catholic theology seeks to understand God's personal self-communication.
1. Human beings naturally know about God and engage in religious practices.
 - a. Entities whose being is not included in what they are depend on a source that is independent.
 - b. What directs us toward our own intelligible goods seems to be an intelligence we should cooperate with.
 - c. It is unreasonable to think the source of our being and the director toward our intelligible goods are different beings.
 - d. Because people see these points quite easily, most cultures include religious practices. Yet these religious practices involve much confusion and inconsistent beliefs about God (or the gods).
 2. Even having received God's self-revelation, we are utterly ignorant of what he is in himself; we know him only insofar as we know how created realities are related to him.
 - a. The way of negation must be thorough.
 - b. Relational predication presupposes and is conditioned by the way of negation.
 - c. Revelation greatly extends relational predications.
 - d. There are several reasons why people do not pay attention to God's mysteriousness and utter incomprehensibility.
 - (1) Without divine revelation, anthropomorphism is inevitable.
 - (2) Revelation eliminates naive anthropomorphism but leads to a subtle form of it.
 - (3) Commingling in thinking about Jesus reinforces anthropomorphic thinking.
 3. Bearing in mind our ignorance of God in himself, we realize that his attributes cannot be incompatible with the reality of evil and that his grace cannot be incompatible with human free choice.
 - a. The classical problem of evil assumes we know what God's goodness and power are; since we do not, the theoretical problem of evil is dissolved.
 - b. The classical problem of grace and freedom also is dissolved.
 - (1) God creates people and everything positively real about them, including their free choices.
 - (2) The preceding proposition seems absurd because we suppose we know something about creative causality beyond its accounting for the being of creatures.
 - (3) Divine causality of any free choice that tends toward salvation is called "grace." So, free choice and grace are not exclusive alternatives.
 - (4) The evil of a morally evil free choice is a privation that needs no cause other than the person's choosing freely.

4. If theology is faith seeking understanding, it must presuppose, not merely religious experience, but God's personal self-communication.
 - a. The religious experience of all peoples is an impersonal "revelation," and they try to respond to it.
 - (1) Non-monotheistic sacred writings convey revelation of this sort; they are elaborations and interpretations of religious experience.
 - (2) But they do not convey God's personal self-communication, and they involve a mixture of error, rationalization, and so on.
 - b. Not being personal communication, the "revelation" leading to any and every religious experience makes no truth claims and therefore requires no faith.
 - c. God's incarnation-project, which begins with his relationship with Abraham, is revelation in a very different sense.
 - (1) This mode of revelation is self-communication.
 - (2) Involving truth claims, it calls for faith.
 - (3) Those who believe this revelation enter into a covenantal relationship.
 - d. Since the scriptural authors' asserted statements express propositions asserted by the Holy Spirit, they reveal truths (God's word), not merely articulate religious experience, though they do that too.
 - e. Now theology can reflect on revelation as faith seeking understanding; there is no theology in this sense in Scripture, which conveys revelation itself.
 - f. "Theologies" that try to deal with the matters with which faith is concerned but without accepting faith as determinative implicitly assume that there is no incarnation-type revelation; such "theologies" simply reflect on religious experience and other data, and are not faith seeking understanding.
- B. The Word of God becomes man, Jesus of Nazareth, and as man does everything he can to redeem the fallen human race and to enable human persons to become members of the divine family.
 1. God creates in order to share his goodness—his reality and personal life—with others.
 2. The human family is fallen, and the Word becomes man to free human beings from sin and death.
 3. God not only liberates fallen human beings but, in doing so, enables them to become members of his own family.
- C. The Word incarnate founded the Church and works through it to carry out God's plan for humankind.
 1. Jesus organized the Church to be and to function as the incipient kingdom.
 - a. He invites and enables every member of the divided human family to join the Church and thereby enter into communion with him.
 - b. Those who accept the invitation belong to a reconciled human community that also extends the divine family.
 2. Jesus uses the Church to make his saving (healing-sanctifying) acts available to those who have faith in him.
 3. This human society not only enables nonmembers to join with Jesus but enables its members to cooperate with him in carrying out the Father's plan of redemption and sanctification.

- D. The Gospel calls all Christians to holiness, but some have special vocations that give them additional reasons to pursue holiness.
1. Before Vatican II, many thought that only those with special vocations are called to pursue holiness, which was understood as gradually becoming detached from created goods and more and more perfectly united with God.
 - a. That idea was influenced by neo-platonism, but that philosophy is incompatible with Christian faith in subtle ways that were overlooked.
 - b. Some held that all Christians are called to holiness, and some of these rejected the neo-Platonic view.
 - c. Until the nineteenth century, the notion that the lay faithful were not called to holiness did them comparatively little harm.
 - (1) Most Christians had few major commitments to make and few appealing alternatives to accepting a plan of life in accord with their faith.
 - (2) Most lay Christians could rather easily accept the responsibilities of their state of life as God's will for them, hope ardently for heaven, and humbly confess their sins.
 2. Scripture and Vatican II make it clear that all Christians are called to holiness.
 - a. They make it clear that holiness centrally is the gift of divine love poured forth into human hearts by the Holy Spirit, given through Jesus.
 - b. They also make it clear that the fullness of holiness is loving God with one's whole mind, heart, soul, and strength.
 3. This doctrinal clarification requires a different understanding of how the vocations of religious and celibate clerics are special.
 - a. A new understanding is more clearly needed in the case of religious life.
 - (1) Religious life especially was viewed as the way of perfection for those who really were intent upon about becoming holy.
 - (2) Religious life is not defined in terms of its specific service in the way ordained ministry is defined by acting *in persona Christi*.
 - b. There are additional reasons for the crisis in religious life.
 - (1) Religious, especially women religious, reacted against past injustices done them by bishops and clergy. This reaction was distorted and intensified by feminist ideologues.
 - (2) Vatican II's mandate for renewal in religious life was a challenge that institutes were not well organized and equipped to meet.
 - (3) The conciliar and postconciliar call for a preferential option for the poor also was a challenge to religious.
 - (4) Secular movements for freedom and individual rights led many religious to question authority and to restructure cooperation within their institutes.
 - (5) The communications explosion and prosperity in first world countries also have contributed to the crisis.
 - c. A new understanding also is needed of ordained ministry.

- d. There also are additional reasons for the crisis in ordained ministry.
 - (1) Forgetfulness of hell makes working for people's salvation pointless.
 - (2) Loss of the sense of transcendence makes "miracles" of sacramental practice seem no longer necessary.
 - (3) Misunderstandings of Vatican II have led many to think that the layman and the cleric do not differ significantly.
- 4. We will solve this problem by showing both how all are called to holiness and how religious and clerics are called to it for reasons that require special forms of holiness.
- E. Holy Christian lives in this world will contribute to and be fulfilled in the everlasting heavenly communion.
 - 1. The Church will not always be an imperfect human community; she will be fulfilled in the heavenly communion.
 - a. Sacraments will cease because, being fulfilled, they no longer will be needed.
 - b. In heaven, religious will not live a special way of life; all the blessed will be united in one virginal marriage, sharing in plenty, and cooperating in a perfectly coordinated divine-human communion.
 - c. In the communion of the definitively saved, clerics will not need to make Jesus' saving acts present: there will be no need to preach the gospel, say Mass, and hear confessions.
 - 2. In this world, each person is still being created.
 - a. Human beings are the sort of creatures who can be fully created only by cooperating with their creator in making and carrying out upright free choices. Jesus and Mary would not be who they are had they not lived the lives they did.
 - b. Living this life to the end is necessary for each person who will be saved to become the person God plans him/her to be forever in the kingdom.
(This says nothing about whether in heaven the blessed are persons at rest or in perpetual development.)
 - 3. This life is neither a mere means to heaven nor an early stage of it.
 - a. Though the Church is the incipient kingdom, she does not grow into the fullness of the heavenly kingdom, but looks forward to the Lord's coming and her own transformation by his divine, re-creative act.
 - b. If we obey the Lord, we will find all the good fruits of our nature and effort again, cleaned up and perfected.
- F. Christians rightly seek the kingdom, believing that those unwilling to cooperate with Jesus will not enter it.
 - 1. We must expect this life to be difficult, tainted by evil, puzzling, and frustrating.
 - a. Those who expect the worst in this world are seldom disappointed.
 - b. Yet the faithful rightly hope for fulfillment in heaven.
 - 2. Supposing that everyone who is interested in being saved is virtually certain to be saved makes it impossible to hope for heaven.
 - a. Not fearing hell, people order their lives to this-worldly purposes: idealistically, to a just, peaceful, and prosperous world; realistically, to long and healthy lives full of self-satisfaction for themselves and those near and dear.

- b. With heaven taken for granted, the Church, religious life, and ordained ministry lose their true significance.
 - (1) They lose the practical point they always had.
 - (2) Many simply lose interest in them, but others advocate that they be adapted to secularism, and some undertake to adapt them.
- 3. Von Balthasar's view that possibly no human being will end in hell is an error against Catholic faith that impedes hope by leading to forgetfulness of heaven.
 - a. Von Balthasar's position on hell *seems* compatible with Catholic faith.
 - (1) His thesis is that we ought and may *hope* that all humans will be saved.
 - (2) He distinguishes this view from universalism: the view that all humans *will* be saved.
 - (3) But he maintains that hoping that all will be saved presupposes that it is *possible* that all will be saved.
 - b. Von Balthasar's position on hell must be clarified.
 - (1) It must be distinguished from truths that pertain to faith and are compatible with believing that some—unidentifiable individuals—will be lost.
 - (a) Everyone *could* be saved in the sense that God gives everyone sufficient grace, and nobody will be lost except by sinful choices made *freely*—and so not necessarily.
 - (b) Being forbidden to judge and condemn anyone, the Church and every Catholic ought to hope—and so pray and work—for the salvation of all groups and individuals considered distributively.
 - (c) Since theological hope bears on God's faithfulness rather than on our free response to his grace, theologically hoping for everyone's salvation is compatible with supposing that some will not persevere in grace.
 - (2) Von Balthasar cannot establish his position without establishing universalism.
 - (a) Von Balthasar's position is that universalism may and ought to be entertained as possibly true, but must not be held to be certainly true.
 - (b) So, in affirming the possibility that all will be saved, he asserts the compatibility between all *being* saved and every truth of faith, including the truth excluding universalism—i.e., the truth excluding the assertion that all *will* be saved.
 - (c) Von Balthasar cannot establish his position without arguing for it successfully, and cannot argue for it except by arguing for universalism.
 - (d) In implicitly asserting the possibility that all will be saved, Von Balthasar also asserts the compatibility of all *being* saved with the conjunction of (1) the teaching that those who die in mortal sin are lost, (2) the practice of trying to administer penance or anointing to people before they die, (3) experience indicating that people sometimes persist in mortal sin, and (4) the fact that many people die suddenly.
 - (3) Von Balthasar's position is falsified and an error against Catholic faith if revelation as the Church has constantly and most firmly interpreted it makes it clear that at least some human beings will end in hell.

- c. Von Balthasar must deal with relevant Scripture passages (and Church teachings and practices based on revelation).
 - (1) Various New Testament passages and Church teachings (including that of Vatican II) seem to assert that some will not enter the kingdom or will be consigned to hell.
 - (a) While some New Testament passages indicate only that those who do not repent will end in hell, many seem to assert that some will not repent and will end in hell.
 - (b) The Church's teachings and catechesis assume that these passages do so assert.
 - (c) LG 48 is rightly read as endorsing that assumption.
 - (2) Various Scripture passages and liturgical prayers seem to suggest that all will be saved.
 - (3) Various practices of the Church and much catechesis are shaped by the conviction that some sin mortally, persist in sin, and will be lost if they die without repenting—e.g., die suddenly.
- d. Von Balthasar's handling of both sets of Scripture passages and related Church practices is unsatisfactory.
 - (1) His reduction of the Scripture passages that seem to assert that some will be lost to conditional threats or warnings is untenable.
 - (a) By claiming that such passages are meant only to influence present behavior and provide no information about the future, he reduces them to conditional threats or warnings.
 - (b) If Jesus and the sacred writers (and thus the Holy Spirit) had meant to assert nothing more than a conditional threat or warning, unconditional formulations would have been deceptive.
 - (2) His use of the other set of Scripture passages to support his case also is unsatisfactory.
 - (a) He professes that the two sets of passages cannot be harmonized, but himself harmonizes them in a universalistic sense.
 - (b) His interpretation of passages such as *God wills all men to be saved* and *When I am lifted up, I will draw all men to myself* proves too much—namely, that all *will* be saved—if it proves anything at all.
 - (c) Such passages are plausibly interpreted in a nonuniversalistic sense, as they were by almost all Fathers and Doctors of the Church and, indeed, by almost all Christians until recently.
 - (3) His handling of Church practices bearing on mortal sin also is unsatisfactory.
 - (a) These practices are shaped by the conviction that all must work out their salvation with fear and trembling, and that some sin mortally and need to be called to repent before death, when it will be too late.
 - (b) Some people seem guilty (and some openly admit to have been guilty) of mortal sin, and it seems very unlikely that all repent: some seem obdurate, and some die suddenly.
 - (c) To suppose that all have a final option to repent and do so is implausible.

- e. Von Balthasar also offers *a priori* arguments for the possible truth of universalism based on God's mercy and sovereign freedom.
 - (1) The understanding of divine attributes underlying such arguments is the same as that which underlies the theoretical problem of evil.
 - (2) He seems to concede that Satan is real and damned, and offers no explanation of how that is compatible with God's attributes.
- f. Since Von Balthasar's case for his position establishes universalism if it establishes anything at all, attempts to convey his thought about hell in catechesis inevitably lead the catechized to accept universalism, take heaven for granted, stop hoping for salvation, and no longer seek the kingdom for themselves or others.
- g. Any sort of final option theory leads to the same results.

Chapter II: What evangelical life is, and how religious life and ordained ministry are both similar and different as forms of evangelical life

- A. An evangelical life responds to the universal call to holiness.
1. Considered in itself, an evangelical life is a conscious and determined effort to serve Jesus and to pursue holiness.
 - a. All Christians in grace are saints by faith, hope, and charity, but such basic sanctity is compatible with much disintegrity, due to both moral immaturity and venial sin, even in grave matter or as deliberate sin in light matter.
 - b. The holiness to which Christians are called involves fully integrating all aspects of the self with basic sanctity, so that one loves God with one's whole mind, heart, soul, and strength—and also loves one's neighbor, which requires cooperating in Jesus' service to neighbor.
 - c. Since the Eucharist actualizes Christians' communion with the divine persons and, in them, with one another, it is the central act of charity; and so will be the center of a holy Catholic's life.
 - d. All other acts need to contribute simultaneously in four ways to the divine-human communion: by being (1) penitential (overcoming and healing the effects of sins which impede perfect communion with God and others), (2) ecclesial (building up the one body's communion), (3) apostolic (bearing witness to revelation and inviting others into the divine-human communion), and (4) eucharistic (done in Jesus' name and offered with his self-offering in the Eucharist as material for the everlasting communion).
 2. Each Christian can pursue holiness only by carrying out God's unique plan for his/her life.
 - a. One should live one's entire life in obedience to faith for the sake of the kingdom.
 - (1) Faith requires what is necessary to live in the Church and carry on her life, and excludes what is incompatible with that.
 - (2) Conforming one's opinions and judgments entirely to faith is loving God with one's whole mind.
 - (3) If all one's acts are done for the sake of the kingdom, one loves God and neighbor with one's whole heart.
 - (4) If one loves God with one's whole mind and heart (which necessarily requires that one engage in appropriate prayer and ascetical practices), one's feelings and other capacities will be drawn into harmony with that love and service to it, so that one also will love God with one's whole soul and strength, and love one's neighbor as oneself.
 - b. One can live one's entire life in obedience to faith for the sake of the kingdom by finding, committing oneself to, and faithfully carrying out one's vocation.
 - (1) In doing this, one imitates Jesus' obedience to the Father.
 - (2) Everyone is given a unique life of good deeds to live.
 - (3) What to do is discernible in one's gifts (given capacities and limitations) and in opportunities to use those gifts in serving others' true good not only rightly but mercifully—i.e., in ways that contribute to Jesus' work of overcoming evil.

3. The vocations of the laity guide them toward holiness and serve the kingdom, but there are other, special vocations.
 - a. Everyone is called to holiness.
 - (1) Scripture and Vatican II make that clear.
 - (2) Marriage and secular occupations are consistent with the pursuit of holiness.
 - b. Most Christians' vocations are mainly to act proximately for "things of the world" (i.e., nonreligious human goods such as marriage and family, objects of secular occupations) so as to recapture these for the kingdom.
 - c. A few are called to act almost always and proximately for the "things of the Lord" (i.e., religious goods such as prayer and the fruits of ordained ministry) to draw people into the incipient kingdom and build it up.
4. All Christians who are in grace can avoid mortal sin, but many are impeded from pursuing holiness because they are not in a position to recognize its pursuit as a real option for themselves.
 - a. Children usually cannot see disposing of their entire lives as a real option until adolescence; preparation for confirmation can help them recognize and accept this possibility so that the sacrament can support and confirm their commitment to undertake it.
 - b. Many people, being blocked by habits of venial sin, need a post-baptismal conversion before they can recognize the possibility of directing their entire lives to the kingdom.
 - c. Still, people who are consciously trying to live an evangelical life do so more or less imperfectly, while people who are not consciously trying to do so may cooperate with grace even in acts of heroic virtue.
- B. Jesus and Mary lived perfect evangelical lives—i.e., unique lives of complete holiness.
 1. They dedicated themselves entirely to the heavenly kingdom and others' salvation: virginity.
 2. They asked nothing for themselves but their share in the heavenly kingdom: poverty.
 3. They did nothing but carry out the Father's plan for their lives: obedience.
- C. Religious life and celibate ordained ministry have this in common: They are forms of evangelical life that serve the Lord Jesus and his Church in special ways.
 1. The inner circle of an earthly prince who serves his principality with rare virtue can be compared, by analogy, with the ordained ministers and religious who serve Jesus and his Church.
 - a. The prince decides he ought to be celibate, poor, and entirely at the service of his people.
 - (1) He is virtuous and unusually devoted to the common good.
 - (2) His lifestyle not only frees him for service but removes the ground for suspicion that he is motivated by family interests and thus makes credible his sincere concern for the common good.
 - b. His close collaborators, who include not only public officials but certain other people, decide to share his lifestyle.

- (1) Either they are more interested in the common good than most citizens and so are enthusiastic about their prince or are friendly toward the prince and so identify with his unusual commitment to serve the common good.
 - (2) They are not as virtuous as the prince, but virtuous enough both to want to share in his cause and to know their own weaknesses.
- c. They imitate his lifestyle not only for his reasons but for reasons of their own:
 - (1) Loving him, they wish to be like him.
 - (2) They realize that they are not so virtuous as he and that they should not put themselves in the way of avoidable temptations.
2. The prince and his inner circle are only an inadequate analogy to the Lord Jesus and his close collaborators.
 - a. Since Jesus is a divine person come to bring us into divine communion and share human communion, the common good of his kingdom is not limited and instrumental, as is that of a political society.
 - (1) The common good Jesus is concerned with is the divine-human communion of the kingdom itself, which includes all goods and is not of this world.
 - (2) Unlike the prince, Jesus has a very narrow focus of interest which is totally unrealistic in this-worldly terms.
 - b. Jesus has reasons beyond those of the prince for adopting a chaste, poor, and obedient style of life.
 - (1) Promoting the common good of the kingdom as he does is more important than anything else any human ever can do, so even insofar as Jesus' reasons are like the prince's, they take on an importance of a far higher order.
 - (2) Jesus needs to make it clear that the kingdom will not consist in this-worldly fulfillment. His style of life does this by corresponding to characteristics of the kingdom he is offering.
 - c. Jesus' close collaborators depend on him far more than the prince's inner circle depends on him.
 - (1) Jesus endows those who are to be his close collaborators with the gifts they will need.
 - (2) He himself prepares and chooses them, and they already have benefited from his redemptive work.
 - d. By comparison with the prince's inner circle, Jesus' close collaborators have far better reasons for adopting a lifestyle involving celibacy, poverty, and obedience.
 - (1) Jesus' close collaborators wish to serve the other-worldly kingdom as he did, and so they share his reasons for adopting his lifestyle.
 - (a) His kingdom includes all goods and is not of this world.
 - (b) Radical response to the counsels frees Jesus' close collaborators for his service.
 - (c) Radical response to the counsels also increases their credibility as witnesses/preachers.
 - (2) Jesus' close collaborators' motives include human affection and gratitude: they love Jesus and are grateful to him for saving them. Their affection and

gratitude is still greater inasmuch as they can look back on his whole life, which entirely rules out grounds to suspect him of self-interest.

- (3) They know they need to deal with inclinations that are consequences of original sin.
3. Prayer should play a special role in the lives of all of Jesus' close collaborators.
 - a. They must constantly carry on and foster a warm human relationship not only with Jesus as an individual but also with his members whom they serve and/or with whom they live and/or work.
 - (1) Emotional motivation is needed to live out one's vocation; it should arise from the human relationship involved in Christian faith itself and be formed in carrying out vocational commitments that implement it.
 - (2) In the case of lay people, liturgy and simple devotions carry on and foster their human relationship with Jesus, and much emotional motivation comes from those to whom lay people are naturally bonded by their commitments.
 - (3) Religious and celibate clerics have forgone such close ties; they need an especially close, warm, human relationship with Jesus, and their relationships with those to whom their vocation binds them must be as warm as possible.
 - (4) Carrying on this relationship and fostering it requires meditation or, in a wide sense, contemplation. But it is not contemplation in the sense of leaving behind everything that arouses emotion for the sake of a purely intellectual-volitional contact with the divine.
 - b. Prayer also is needed for two other reasons.
 - (1) For contemplatives, prayer *is* their chief apostolate. But both active religious and all clerics must engage in some prayer as service to the Church that is not subordinated to other service—e.g., clerics and many religious are committed to the liturgy of hours.
 - (2) Prayer also is necessary to support other apostolic activities.
 - (a) All engaged in any apostolic activity must pray for its fruitfulness, since it is the Holy Spirit who will make their efforts fruitful.
 - (b) Clerics must pray in preparing homilies, seeking solutions to pastoral problems, and so on.
 - (c) Religious with an active-life apostolate must pray about problems of their work, for those they serve, and so on.
 - (d) In the same way, if contemplatives engage in any apostolate other than prayer itself—e.g., in spiritual direction—that activity must be supported by prayer.
 - c. Very often the same prayer serves all or more than one of these purposes at the same time.
 - (1) The Eucharist serves all three in a very clear way.
 - (2) Meditation that fosters a warm relationship with Jesus in his members is especially important for apostolate.

- D. Religious life has several characteristics that distinguish it from other forms of evangelical life, including the ordained ministry of diocesan clerics.
1. Religious institutes are diversified by their proper charisms.
 - a. Some history—CICLSAL WEB document
 - b. What *charism* means and how charisms are diversified
 2. Without belonging to a religious institute, individuals can live a quite similar life as hermits, anchorites, or consecrated virgins.
 3. The life of each religious is initiated and shaped by a special consecration.
 - a. Every Christian life is initiated and shaped by a consecration.
 - (1) Consecration sets someone apart for a special relationship with God and service to him.
 - (2) Baptism sets a person apart from fallen humankind as a redeemed person and member of the divine family, called to live accordingly.
 - (3) Confirmation sets a person apart from other baptized persons to share in the responsibilities of mature Christians who not only keep their faith but spread and defend it by the witness of both deeds and words.
 - b. Religious life requires an additional consecration, not shared by most other Christians.
 - (1) Primarily, the religious is consecrated by God, set apart by him for special intimacy and witness.
 - (2) Religious consecration also requires the individual's response to God's call: "total self-giving" to God—i.e., forgoing other currently morally acceptable options and undertaking open-ended responsibilities to fulfill this specifically *religious* commitment.
 - (3) Religious consecration also requires the Church's action: the rite of profession sets the person aside for service according to the institute's charism.
 - (4) The individual also consecrates himself/herself to the Church: he/she undertakes the promised service.
 4. Vows are commitments—i.e., choices to enter into a cooperative relationship with certain people (God, superiors and others in the institute, those to be served) for specific common goods.
 - a. Vows as such have certain characteristics in common.
 - (1) Though distinct commitments, the three (or more) vows a religious takes are inseparable elements of the single consecration of his/her whole life.
 - (2) The pre-Vatican II conception of vows—poverty, chastity, and obedience—emphasized what is given up, separation from the world, and an ascetical and penitential intention.
 - (3) The post-Vatican II conception of vows—chastity, obedience, and poverty—emphasizes the special relationship with Jesus and his kingdom that vows initiate and shape.
 - (4) Consecration by vows is not a sacrament: they anticipate heavenly fulfillment, not as a sign and instrument does, but as imperfect charity does.

- (5) Vows are acts of mercy insofar as they are commitments to collaborate beyond the call of strict duty in Jesus' redemptive work—to help him overcome sin and death, and promote the kingdom.
- b. Each vow specifies a certain element in the commitment of a religious.
 - (1) The vow of chastity undertakes the integration of affection with charity. The disordered craving for pleasure tends to limit affection to oneself; faithful marital love opens affection to others in a way that is appropriate to life in this world; but the radicality of virginity or celibacy adapts affection to the inclusivity of communion in the heavenly kingdom.
 - (2) The vow of poverty undertakes the integration of using goods with charity. The disordered craving for security generates possessiveness on behalf of oneself and those near and dear; a just property system and the practice of mercy make goods available to others in a way appropriate to life in this world; but the radicality of poverty adapts the availability of useful goods to the unlimited sharing of the kingdom, in which no good will be scarce.
 - (3) The vow of obedience undertakes the integration of self-realizing action with charity. The disordered craving for self-realizing action generates the drive for mastery over others; mutually accepted arrangements for cooperating enable individuals to realize themselves together, within limits, in ways appropriate to life in this world; but the radicality of obedience adapts each person's free choices to communion in unrestrictedly self-realizing action.
 - (4) Those entering certain institutes take various other vows so as to make explicit specific elements of their consecration that are especially important to the institute's charism.
- c. A special asceticism is required to fulfill the commitment of the vows.
 - (1) Dropping of the former ascetical focus of religious life—flee the world and its temptations in order to become holy—and other factors common in the post-Vatican II Church have led to a decline of ascetical practices among religious.
 - (2) Still, it is characteristic of religious life that both communities and individuals carry out a program of ascetical practices designed to support faithfulness in carrying out without compromise the commitments of the vows.
- 5. Religious life is the simplest and most straightforward sort of evangelical life (see *CIC*, c. 607, §1).
 - a. The vocation of religious is to provide an ongoing, very clear, and specific witness to the reality of the heavenly kingdom, confirming the truth of the Gospel which the Church preaches.
 - (1) "Religious community is a visible manifestation of the communion which is the foundation of the Church and, at the same time, a prophecy of that unity towards which she tends as her final goal." (*FLC*, 10).
 - (2) Recall: God is a communion of persons and he creates to extend his family. The Church is the sacrament of divine-human communion: the sign and instrument for carrying out God's plan of reconciling humans to himself by uniting them with Jesus.

- (a) The communion of the Church and all her parts is primarily a divine gift: the love of God poured forth in hearts by the Holy Spirit.
 - (b) Secondly, communion is a responsibility: to protect the gift and integrate everything else with it.
- (3) A religious community is a radical expression of the common fraternal spirit that unites all Christians; its unity is based on sharing in the divine-human communion.
 - (a) The religious community is a small church (as the family is), an instance of the universal Church.
 - (b) Its members should be united with the Church in everything essential to her and so should be united with one another in all essentials, and also should be obedient to her just laws and precepts.
- (4) So, religious communities, beginning with the early monastic ones, continue, in various ways, the bonded unity in Jesus—including sharing of material as well as spiritual goods—of the early Jerusalem Christians described in Acts, and of Jesus' disciples described in the gospels.
- (5) Contrast this with the pre-Vatican II notion of religious life: a process of individual sanctification, of increasing intimacy with Jesus/God having the soul's divine espousals as its goal. On the post-Vatican II notion, since the individual is the bride of the Lord Jesus by being part of the Church, the community is the bride rather than the individual; yet the members of the community are united with one another only insofar as each is united with Jesus.
- b. This witness requires setting aside as fully as possible the "things of the world" and occupying oneself instead with the "things of the Lord"—i.e., specifically religious activities.
- c. The religious activities with which one occupies oneself constitute a specific service, whether of prayer, active apostolate, or both.
- d. If religious carry out their commitment, their lives as a whole both become a moral miracle manifesting the communion of the new covenant (the "marvelous marriage established by God as the sign of the world to come") and become entirely integrated with faith, hope and charity: "continuous worship of God in charity."
- 6. Fraternal community life is an essential dimension of religious life.
 - a. By it the members together actualize a special aspect of the divine-human communion and bear special witness to this communion.
 - (1) The full, human union of God's children with one another—without merging—in virtue of their union with Jesus in the Eucharist is in most respects carried as far as possible in the fraternal communion of religious life (though, of course, not to one-flesh union as in marriage).
 - (2) Living fraternal communion is not a responsibility added to the responsibility of apostolate, but is itself apostolic, inasmuch as it bears witness to the heavenly communion—see Jn 13.35 (see *FLC*, 54).
 - b. Actually living together in fraternal community is called for by unity of mutual charity and common commitment to service pertaining to particular charism.

7. Since a religious institute undertakes a specific service to the Lord Jesus and his Church, its members should integrate their personal relationship with Jesus and their dedication to that service.
 - a. An institute's charism always includes some definite undertaking of service, which is more or less tightly defined.
 - b. There are both contemplative and active apostolates, and these provide complementary services.
 - c. The special friendship with Jesus involved in religious life focuses on the common good of the kingdom, which is Jesus' only concern, not on intimacy with him considered in itself, though the latter is itself part of the kingdom being served.
 - (1) Jesus is not interested in developing friendships with people independently of fulfilling his one mission.
 - (2) The gospel story about Mary and Martha indicates how that intimacy is subordinate. Mary has chosen the better part, while Martha is troubled about many things. The one thing necessary is the kingdom, and Mary is listening to Jesus, who no doubt is talking about the kingdom, as he always is. Martha is working as his hostess, as she would for any good friend. Jesus prefers focus on things of the Lord rather than on things of the world—i.e., on cooperating in his cause rather than on serving his personal needs. (However, had Martha been doing her work as lay apostolate, she *too* would have been interested in the "one thing necessary.")
- E. Ordained ministry as such is both a special service to the Lord Jesus and his Church, and a distinctive form of evangelical life.
 1. Orders is configuration to the Lord Jesus the head—i.e., capacitation to act *in persona Christi capitis*.
 - a. Ordination makes a man an authorized agent. The ordained act by Jesus' authority, in his name, so that certain things they do have the effects his own acts have.
 - b. Ordination makes one a bodily extension so that the authorized words and gestures of the ordained also are Jesus' own performances of his own acts.
 - (1) Church teaching makes it clear that what happens in orders is something real and objective that makes the utterances and gestures of the ordained be Jesus' own performances.
 - (2) We can understand ordination as a transformation of the bodily unity with Jesus that all Christians enjoy due to the Eucharist.
 2. Jesus wants those who are ordained not merely to make his acts present but to make them as humanly available as they can.
 - a. The point of making the acts present is to allow people to cooperate with them and so share in the human communion of the new covenant—and thereby in the whole divine-human communion.
 - b. Acts can be present but not easily identifiable, or cooperation may not be appealing, or obstacles can block cooperation.
 - c. Jesus wants those who act in his person to share his pastoral charity; the whole point of his acts is to save people.

- d. If the ordained do share Jesus' intention, they will do their best to make his acts identifiable and appealing, to create no obstacles, to facilitate and encourage cooperation, and so on.
 - e. To do this, the ordained must do their best to put on Jesus' whole mind, integrate all their choices with pastoral charity, and integrate their feelings and ways of speaking and behaving with their commitment to ministry.
 - f. The Church appropriately ordains only those who also have the gift of celibacy and promise to remain celibate or who, if already married, expect and promise to remain celibate should their wife die.
 - (1) Not having any major commitment other than to the ordained ministry frees the minister's time, removes the appearance of conflicting interests, makes his eschatological witness more effective, and so on.
 - (2) Celibacy is appropriate for the ordained minister who sacramentally stands in for Jesus, the bridegroom, in relation to his bride, the Church. (Some Eastern priests take off their wedding ring when celebrating.)
3. Ordained ministry is a form of evangelical life.
- a. The Church regards ordained ministry as a form of evangelical life.
 - (1) This is clearer in and since Vatican II than before.
 - (2) St. Thomas did not think that diocesan priesthood is a way of perfection.
 - b. Insofar as ordained ministry requires—as the episcopate and celibate presbyterate and diaconate does—a life that, apart from the common necessities, consists almost wholly of religious acts done in service to Jesus and his Church, it is at least as central a case of evangelical life as some forms of religious life.
 - c. Still, ordained ministry is not *per se* religious life.
4. Some men are called to ordained ministry within a religious institute.
- a. Religious presbyters belong to the diocesan clergy inasmuch as they share in the care of souls and the practice of apostolic works under the authority of bishops (see CD 34).
 - b. Some religious institutes have a charism that involves offering special clerical service to the Church. Members of such institutes must fulfill their responsibilities as religious together with the relevant responsibilities of presbyters/deacons, including those pertaining to the obedience of presbyters/deacons to bishops.
 - c. Some religious institutes have a wider charism that includes offering to the Church, indeterminately, nonclerical apostolic service of one or many kinds together with clerical service.
 - (1) Members must be prepared to carry out their nonclerical apostolate (which must be appropriate for religious).
 - (2) They must be prepared to provide presbyteral (or diaconal) service when, as, and if appropriate.
 - (3) Their assignments may vary greatly over their years of service, but they must fulfill the responsibilities of whatever assignment they are given.

- d. There are advantages and disadvantages of religious institutes that combine a nonclerical apostolate with ordination.
 - (1) Since members of such institutes can provide strong witness by their religious lives to the gospel they preach, such institutes are well suited to offering clerical services to people who are not aware of needing them—e.g., those not yet Catholics and nonpracticing Catholics. So, such institutes sometimes have done fruitful work that otherwise hardly could have been done.
 - (2) The value of orders in pointing to the absolute centrality of the Eucharist is somewhat obscured by the committed, nonclerical apostolate of such religious. (Such institutes and their members ought to do what they can to counteract this side effect.)
 - (3) When conditions make it appropriate for such institutes' members to be assigned almost entirely to parochial service—as is more likely to happen when the needs of souls are increasingly grave (see CD 34)—their nonclerical apostolate can be minimized, and aspects of their life as religious relevant to that apostolate also will be minimized.
 - e. Sometimes religious become bishops. In general they are relieved of their responsibilities as religious, but continue to fulfill certain ones.
5. Orders has three hierarchically differentiated species: episcopate, presbyterate, and diaconate.
- a. For a long time in the Church, these species were regarded as three degrees of the same thing.
 - (1) Since confecting the Eucharist was rightly thought of as the central case of acting *in persona Christi*, the presbyter was mistakenly considered the paradigm.
 - (2) The bishop was considered only juridically different from the presbyter, and the deacon was thought of as a presbyter in the making, unable as yet to carry out the most vital functions of ordained ministry.
 - b. The basic order is the episcopacy.
 - (1) Bishops act *in persona Christi* as leaders of the Church.
 - (a) The bishops are successors of the apostles, whom Jesus sent to preach the gospel, celebrate the sacraments, and shepherd Christian communities.
 - (b) Every bishop, simply by being ordained, becomes a member of the collegium of the Church's leaders. ("United in one college or body for the instruction and direction of the universal Church, the bishops, sharing in the solicitude of all the churches, exercise this their episcopal function, which they have received by virtue of their episcopal consecration [note] in communion with the Supreme Pontiff and subject to his authority" [CD 3].) ("By divine institution and by virtue of their apostolic office, all of them jointly are responsible for the Church" [CD 6].)
 - (c) Each bishop, given jurisdiction, can act *in persona Christi* by founding and/or leading a particular church.

- (2) One bishop, the pope, not only shepherds a particular church (Rome) but acts *in persona Christi* as head of the other bishops.
 - (a) Jesus wills his whole Church, which is the incipient heavenly kingdom, to be united in faith and love, and this requires unity in faith and love among the apostles and their successors.
 - (b) For the sake of this unity, Jesus made Peter and the popes who succeed him head of the apostolic collegium.
 - (c) Though papacy is not an order distinct from episcopacy, the pope's headship *in* the collegium is not simply a primacy of honor (being the first among equals) but a real primacy of jurisdiction.
 - (d) Even without the cooperation of other bishops, the pope can act *in persona Christi* as the supreme teacher and shepherd of the whole Church and of all its parts.
- c. The orders of presbyter and deacon are limited participations in the episcopal role designed to help bishops without making men who receive those orders part of the collegium.
 - (1) Presbyters act *in persona Christi* as assistants to bishops in caring for some part or aspect of bishops' special concern, always including and centering on celebrating the Eucharist.
 - (2) Deacons act *in persona Christi* as assistants to bishops in carrying out some part or aspect of bishops' special concern, focusing on *services*, often with respect to instrumental goods that belong to the Church's proper culture. (On the theology of the diaconate, see the Introduction to the two February 1998 documents.)
 - (a) Deacons depend on bishops and are "in a special relationship with the priests, in communion with whom they are called to serve the People of God" (*RFIDP*, 8).
 - (b) Paul VI: The diaconate should not be considered merely a step toward the priesthood.
 - (c) There is a sound argument that today's diaconate originated in apostolic times (see Acts); John Paul II also assumes this to be so (see Introduction to *RFIDP* and *DMVDP*, note 29).
 - (d) The focus of the diaconate is service; the deacon represents *Jesus the servant* (see *DMVDP*, search for passages). One might explain this by saying that the apostles first were ordained deacons (when Jesus washed their feet), then presbyters (when he said "Do this in memory of me"). Thus, all clerics must have a diaconal attitude, but deacons more clearly specialize in service insofar as they are unable to celebrate the Eucharist, in which clerical service reaches its end. This way of looking at the matter vindicates what was sound in the old view that the three orders are degrees of a unified ministry, while still allowing the presbyterate and diaconate to be contrasted.
 - (e) The deacon is ordained "*non ad sacerdotium sed ad ministerium*" and "*Caritatis et administrationis officiis dediti*" (LG 29).

- (f) The fact that the permanent diaconate is a stable order—nonmarried permanent deacons are only rarely to be ordained presbyters—makes sense only if the *munus* of the deacon is distinctive, not merely part of the *munus* of the presbyter (see *DMVDP*, 5).
 - (g) Still, the diaconal ministry has its point of arrival and departure in the Eucharist. In the Mass, the deacon represents the people of God and helps them unite their lives with Jesus' offering, and, "in the name of Christ himself, he helps the Church to participate in the fruits of that sacrifice" (*DMVDP*, 28).
 - (h) But the *munus regendi*, exercised in dedication to works of charity and assistance, and in the direction of communities or sectors of Church life, especially as regards charitable activities, "is the ministry most characteristic of the deacon" (*RFIDP*, 9).
 - (i) Deacons are particularly concerned with works of charity involving temporalities, and this fittingly includes ecclesiastical administration (see *DMVDP*, 38, especially last paragraph).
 - (j) In the early Church, each local church had a group of deacons proportionate to its size so that the faithful might be known and helped.
- F. The Lord Jesus fittingly provided for the supreme leadership of his Church by creating the collegial roles of the pope and the other bishops.
- 1. The common good of the Church requires a special sort of leadership.
 - a. This common good is a divine gift, not a human achievement.
 - (1) This common good is divine-human communion, which is a communion of human persons with the divine persons and so with one another.
 - (2) This common good began to be given when Jesus established the new covenantal community, whose initial members he himself gathered together, with the apostles he appointed as its leaders. He inaugurated the community by his death, resurrection, the community's response of faith, and the sending of the Spirit, who gives life to the community and empowers it to function as such.
 - (3) People thereafter enter the Church by faith and baptism, realize the divine-human communion in the Eucharist, and hope to share in its fullness in heaven.
 - b. The role of the Church's leadership is to serve this common good.
 - (1) Unlike the leaders of other, merely human societies, the Church's leaders cannot themselves act or shape cooperation *to achieve* the common good of the community they lead.
 - (2) The Church's leaders must act to safeguard the gift—the incipient communion already realized in the Church.
 - (3) The Church's leaders must work together and shape the cooperation of all her members to make the gift available to nonmembers, for whom God also intended it.
 - (4) The Church's leaders must shape cooperation toward sharing more perfectly in the gift—i.e., toward a more perfect Eucharist—which anticipates heavenly fulfillment.

2. The Church's leaders must both care for the universal Church and pastor the particular churches.
 - a. The communion which is the Church is both realized in the universal Church and available in each particular Church.
 - (1) The Church with all its essential elements is present in each particular church. "This Church of Christ is really present in all legitimately organized local groups of the faithful, which, insofar as they are united to their pastors are also quite appropriately called 'churches' in the New Testament [note]. For these are in fact, in their own localities, the new people called by God in the power of the Holy Spirit and as the result of full conviction (cf. 1 Thes 1.5)" (LG 26). (*Full conviction* would be better translated "much plenitude"; see the old *JBC*, which supports the idea that every particular church has virtually all the charisms needed for full Christian life and work.)
 - (2) Each particular church can share in the gift of divine-human communion by celebrating the Eucharist, preparing people to celebrate it, and carrying on the communal life that flows from it.
 - (3) No particular church can share in the divine-human communion except by sharing in the faith and communion of the universal Church—the Church the Lord Jesus founded that subsists in the Catholic Church.
 - (4) The particular churches are not like branch offices of a business, units of a military force, or provinces of a political society. They are more like local suppliers of a communications network, whose service is only accomplished in the system as a whole but is fully available in each locality.
 - b. As leaders of the Church, the pope and other bishops share responsibility for both the universal Church and the particular churches.
 - (1) Most bishops, including the pope, care for the universal Church precisely *by* being the pastor (or assistant pastor) of one of the particular churches.
 - (2) When called upon, all the bishops, as members of the collegium, can act *in persona Christi* for the good of the entire Church.
 - (3) In virtue of his universal primacy, the pope always can act *in persona Christi* for the good of either the entire Church, or one or more particular churches.
 - (4) The pope and all the other bishops can act together *in persona Christi* as the supreme teaching and governing authority of the Church; but the other bishops cannot so act except in solidarity with the pope and they never can so act apart from him.
3. Jesus had good reasons for structuring the Church's leadership as he did—i.e., both giving Peter supreme authority to lead by himself and giving the collegium as a body supreme authority to lead together with Peter, its head.
 - a. Jesus had good reasons for choosing to structure the Church's leadership as he did.
 - (1) Jesus could have organized the leadership differently; so, he had a choice in the matter.
 - (2) Being reasonable, he had good reasons for choosing as he did.
 - (3) Those reasons were not sufficient—i.e., necessitating.

- b. Jesus had good reasons for giving Peter supreme authority to lead by himself.
 - (1) For the collegium to exist and be self-conscious as more than a collection of pastors of particular churches, one of its members had to be designated as its head and authorized to lead the bishops as a whole in cooperation for the good of the Church as a whole.
 - (2) For the head of the collegium to be able to do his job of ensuring that the good of the Church as a whole is served effectively, he had to be authorized to do whatever the whole collegium can do whenever he judges it necessary to do so.
 - (a) In some situations, action for the good of the whole Church is required, but it is physically impossible for the collegium as a whole to act.
 - (b) In many situations, action for the good of the whole Church is required, but collegial action would be unreasonably burdensome and cumbersome.
 - (c) In many situations, action for the good of the whole Church is required and it seems reasonable for only part of the collegium to be involved; if the pope could not do whatever the whole collegium can do, such actions would lack authority despite his participation.
 - (3) If the head of the collegium has the authority to do whatever the whole collegium can do whenever he judges it necessary, other members of the collegium must lack the authority to act against his judgment.
 - (a) If both the head of the collegium and other members of it can act independently in respect to the same matters, the two might act inconsistently.
 - (b) A leadership structure that authorizes inconsistent action is self-defeating.
- c. Jesus had good reasons for giving the collegium as a body supreme authority to lead, provided it includes Peter, its head.
 - (1) Giving the collegium as a body supreme authority greatly increases the credibility of its members' witness. (The apostolic college is stronger by each bearing his distinct witness to what he himself has seen and believes in, not merely endorsing Peter's account of what he has seen and believes in.)
 - (a) If each member of the collegium participates in supreme authority, he is not a mere subordinate.
 - (b) Not being a mere subordinate, each member's witness remains distinct from that of the rest.
 - (c) The witness of all the members of the collegium, when united, is a far more powerful reason for accepting what they preach and teach than would be the combined witness of mere subordinates echoing that of their superior.

- (2) Giving the collegium as a body supreme authority makes the Church as a whole a more recognizable sign and a more adequate instrument of the divine-human communion initiated in her.
 - (a) The divine-human communion initiated in the whole Church is realized in the celebration of the Eucharist. Humanly, the whole world cannot join at once in a single Eucharist; a gathering must be in one place at one time. So, there must be many particular churches around the world. (We must explain how even a modern diocese is a single eucharistic community despite the fact that all its faithful never gather with their bishop presiding over one celebration of the Eucharist.) In celebrating the same Eucharist, all the particular churches participate in the divine-human communion on the same basis; therefore, they must be both united and co-equal insofar as they are distinct. This equality and unity require that each particular church celebrate under a head who is a co-equal member of a worldwide communion of all the heads of particular churches.
 - (b) Again, Jesus gave each apostle a share in the supreme authority so that he would have everything he needed to found and lead a particular church that would remain in communion with his one, universal Church. Each bishop, including the pope, stands toward his particular church *in persona Christi* as Jesus stands toward the whole Church. To do this, each bishop must be joined to the others in a collegium whose members, together, can stand *in persona Christi* toward the whole Church. If the other bishops were mere subordinates of Peter, he alone would stand in this relation to the whole Church. That would obscure both other bishops' standing toward their particular churches and Peter's own subordination (with the clergy as a whole) in service to both Jesus and the faithful.
- (3) Giving the collegium as a body supreme authority ennobles every one of its members.
 - (a) Jesus regarded each of the apostles as one of his inner circle of collaborators, and wanted all of them to be fulfilled as such.
 - (b) If Peter alone held supreme authority, the other apostles would be deprived of the nobility of acting *in persona Christi* in this important way.
 - (c) If other bishops did not share in the Church's supreme authority, their status in their particular churches would deserve and get less respect, which would be detrimental to the solidarity with them of their ordained assistants and of the faithful in general.

- G. The Church approves forms of evangelical life other than religious life and the ordained ministry.
1. The Church recognizes forms of consecrated life for individuals: hermits or anchorites and consecrated virgins.
 2. Secular institutes are a form of consecrated life.
 - a. Secular institutes, which developed in recent times, differ from religious institutes in two major ways: their members share neither a common apostolate nor fraternal life in community.
 - b. But, like religious, members of secular institutes are consecrated; they commit themselves by vows or similar promises to life according to the evangelical counsels and to a special sort of service to the Church.
 - c. Some institutes for married couples have been approved as secular institutes, but John Paul II excludes institutes for married couples from “consecrated” life.
 - d. In sum, secular institutes can be compared as follows with religious life:
 - (1) As a whole, one’s life is ordered to things of the Lord, as in religious life.
 - (2) But major commitments *can be* to nonreligious goods, though they must be pursued as religious pursue such goods.
 - (3) If an institute’s vows or vowlike promises do not exclude marriage, its members are consecrated only in analogous sense.
 3. Besides religious life, forms of consecrated life for individuals, and secular institutes, there are other forms of evangelical life.
 - a. Some other organized forms of evangelical life are *approved by the Church*.
 - (1) Societies of apostolic life are one such form.
 - (a) Like religious life, their members live in community and share a common apostolate.
 - (b) Unlike religious, members of such societies need not take vows.
 - (2) A third order or similar group affiliated with a religious institute guides its members in a form of evangelical life provided it offers them an integral plan for seeking holiness.
 - (3) Similarly, lay people formed by and belonging to Opus Dei and certain other organizations approved by the Church follow an integral and approved plan of evangelical life.
 - b. Besides organized forms of evangelical life approved by the Church, individuals, couples, and small groups can live evangelical lives using only those means available to every Catholic.
 - c. The expression, *approved by the Church*, refers to a reality that delimits the subject matter of this book.
 4. Some people who are committed to a form of evangelical life approved by the Church, including some celibate clerics and religious, have not grasped that they are called to holiness.

- H. In different respects, members of the Church are both equal and not equal in dignity.
1. All are equal in Jesus—i.e., they share in faith, in hope and, assuming they abide in love, in being God's children.
 2. Some have greater dignity by attribution: they hold offices having greater dignity—that is, offices with greater responsibility for the common good of the Church.
 - a. The pope has the greatest dignity, other bishops have less, and other clerics have less than bishops.
 - b. Religious superiors have more dignity than subjects.
 - c. Lay leaders of a properly lay apostolate have more dignity than those they lead.
 - d. Clerics and religious have more dignity than lay people with respect to religious responsibilities common to both groups.
 - e. With respect to responsibilities for preparing nonreligious human goods for the kingdom, lay people have more dignity than clerics and religious who are less competent in secular matters—such as marriage and parenthood, politics, various arts, and professions.
 3. Diverse charisms seem to confer unequal dignity.
 - a. Clerics or religious seem as such superior to lay people, and diocesan clerics and nonclerical religious tend to think each group is superior to the other.
 - b. The dignity conferred by diverse charisms is unequal only in that it is not equal. It is not equal because the diverse charisms simply are incommensurable inasmuch as they are diverse in kind, not degree.
 4. Those who are holier and those who are less holy (or more sinful) are unequal in dignity.
 - a. Any Christian can be more intimate with Jesus than some others are by responding more consistently to grace with heroic virtue.
 - b. Being intrinsically valuable, this intimacy of holiness is the most important instance of dignity in its central sense.
 - c. Jesus' close collaborators are more intimate with him in being more concerned with his things, and they have special opportunities and reasons to become holy; however, they are no more truly called to holiness than other Christians and, if they fail to take advantage of their opportunities, are likely to be worse sinners than other Christians.

Chapter III: Responsibilities common to members of religious institutes and to celibate ordained ministers

- A. Responsibilities pertaining to discerning and beginning to respond to vocations to religious life and celibate ordained ministry
1. Everyone concerned with religious and clerical vocations should bear in mind exactly what a vocation is.
 - a. Today many religious and many ordained men seem to have forgotten what it means to have a vocation—to be called to be a close collaborator with Jesus.
 - (1) Religious often act as if they were simply comrades in a purely human enterprise and/or live as if they were fellow tenants in a boarding house.
 - (2) Many clerics act as if their whole responsibility were to keep the machinery of the Church running smoothly, improve this world, and help the faithful to feel better.
 - b. Those concerned with religious and clerical vocations should bear in mind that vocation is a gift from God.
 - (1) It is an offer of a good life to be lived.
 - (2) It is not something one can decide, but a gift one must discern (i.e., notice, attend to, and discriminate from other things), a gift one can only receive by accepting precisely what God wishes to give.
 - c. They should bear in mind that vocation includes the *whole* life of good deeds God prepares for one along with everything he allows one to suffer.
 - d. They should bear in mind that each divine vocation offers an individual an opportunity to live his/her whole life as irreplaceable cooperation in carrying out God's plan of creation-redemption-sanctification.
 - (1) One cooperates in becoming here and now a member of the divine-human communion God is bringing about.
 - (2) One cooperates in overcoming sin and gradually shaping oneself as the person God wants one to be forever in the kingdom.
 - (3) One bears witness to the gift one has received and thereby helps others know about, accept, and cooperate with God's gifts.
 - (4) One prepares material for the kingdom and, joining oneself to Jesus' sacrifice, offers it to God as part of one's self-gift in the Eucharist.
 - e. They should bear in mind that, since God's plan is to draw all things into the everlasting divine-human communion, fulfilling one's vocation—which includes cooperating with others in fulfilling its communal aspects—is no mere human project, but rather is human participation in a divine project.
 2. Those with responsibility to help others discern possible religious and/or clerical vocations should do several things.
 - a. They should explain that discernment is not clarifying one's objectives but finding out what God has planned for one's life.
 - b. They also should explain that discernment begins only after morally unacceptable alternatives have been excluded, and that it involves gathering information, identifying two or more morally acceptable options, and seeing which option best

- suits one's better self by attending to one's qualified feelings—which must be distinguished from irrelevant feelings.
- c. They also should help those seeking information to learn what would be involved in the religious and/or clerical vocation they are considering.
 - d. They also should supply helpful information disinterestedly and not give in to the temptation to be a recruiter for their own diocese or institute.
 - e. They should use psychological tests, if any, in a fair and reasonable way.
 - f. They should explain that, since vocation is God's plan for every part of a person's life, people often have occasion to discern even after they have made their most important commitments.
3. Those who think they may be called to religious life or ordained ministry should do several things.
- a. They should commit themselves at once to their precise, present vocation and do their best to detach themselves from everything else, including what they think God wishes them to do in the future.
 - (1) They are not now called to be religious or clerics.
 - (2) They are now called to apply to an institute or diocese and, if accepted, to undertake its program of formation.
 - (3) They should do these things as well as they can but remain open to learning that God willed that they do them for some purpose other than that for which the formation program is designed.
 - (4) They should be content to allow their vocation to unfold, without trying to be absolutely certain of the outcome, until immediately before they *must* either take vows and/or accept orders, or not.
 - b. They should try to purify their motives.
 - (1) One's motivation in making any vocational commitment should so far as possible exclude everything but theological hope (the intention of the kingdom), the intention of the relevant specific common good, and feelings allied with those intentions.
 - (2) In the case of ordained ministry, for example, the specific relevant common good is the fruitfulness of Jesus' salvific acts, which the ordained minister shares in by cooperating with Jesus and the Spirit in making them present and available—and which those served share in by cooperating in receiving them and integrating the rest of their life with them.
 - (3) Intending this common good includes pursuing appropriate self-interest, since the committed person is fulfilled in fulfilling the commitment of service. (The better those making the commitment understand this, the less likely their hearts will be divided in making the commitment by other self-interest[s], which even if very holy-sounding, still will be inconsistent with purity of heart.)
 - c. They should take into account that a public call by the Church or confirmation by her is an essential element of any vocation to religious life or ordained ministry.
 - (1) This is not to be understood juridically but sacramentally: the Church as sign and instrument mediates God's will.

- (2) All vocations insofar as they involve a commitment to serving certain goods in cooperation with others require the willingness of the others to enter into the relationship. For example, no man can have a vocation to marry a woman who refuses to marry him.
 - (3) Seeming vocations that encounter frustration by refusal—no matter the reason for it—were never true vocations; discernment was imperfect.
- B. Responsibilities pertaining to formation for religious life and celibate ordained ministry
1. Those involved in formation have responsibilities with respect to the program as a whole.
 - a. Everyone involved should do the following:
 - (1) Bear in mind: formation is primarily God's work.
 - (2) Try to clarify all that any commitment to be made will involve in order that those being formed will have a very clear and positive grasp of what they will be undertaking if they make the commitment, a grasp that will serve as the principle for fulfilling the commitment.
 - (3) Shape the whole formation effort by what is required rightly to make and faithfully to carry out the prospective commitment.
 - (4) Form a community centered on the Eucharist.
 - (a) Ecclesial unity should exist from the beginning of formation among those preparing to be cooperating members of an institute or a body of clerics or both.
 - (b) Gathered by the will to cooperate with Jesus, those who may become his close collaborators and those helping them to be formed ought to be a *communio* in him.
 - (c) The daily Eucharist appropriately is the center of such a community.
 - b. Those in formation should do the following:
 - (1) Cooperate freely, wholeheartedly, and nonlegalistically with grace and with the formators' efforts.
 - (2) Regard the formation process as good in itself, rather than as a mere means for attaining the state of affairs that will result from completing the process successfully.
 - (3) Be candid; do not conceal realities that would result in exclusion. (Being affirmative, this norm *might* admit of exception.)
 - (4) Band together as a community in formation, not in order to evade or slight individual responsibilities but to "keep" one another as brothers or sisters in Jesus with a similar interest in the prospect of serving him and his Church.
 - (5) If wrongly terminated from the program, bring the situation to the attention of those who have the authority to rectify it.
 - c. Those directing and assisting others' formation should do the following:
 - (1) Cooperate with the Spirit in becoming models of what *he* wishes those being formed to become.
 - (2) Deny admission to the program to those so unlikely to complete it that admitting them would be unfair either to them or to others.

- (3) Presume good faith in those seeking formation, and try hard to understand in precisely what ways they fall short at present of being able to make and faithfully fulfill the prospective commitment.
 - (4) Direct all they do to serving the effort of those in formation to cooperate with grace.
 - (5) Be completely detached from the results of their own efforts and prepared to act on evidence that someone in formation either lacks the gifts or persistently fails to cooperate with grace. (Such action may exclude someone from continuing in the program to the end.)
 - (6) Join with other formators in following a sound plan, and communicate/cooperate with one another in carrying it out. In this way, formators' efforts will be coordinated not only to avoid inconsistency—which can be avoided by mere compartmentalization—but to be mutually supportive parts of an organic whole.
 - (7) Recommend only those for vows or ordination who they are morally certain should be accepted.
 - (a) Attend to all the relevant evidence.
 - (b) If recommending, be candid about anything arguing against acceptance.
 - (c) Do not recommend anyone on the basis of a superior's or bishop's desire not to lose any (or this) novice or seminarian.
 - (8) Encourage those leaving the program to persist in discerning and responding to their vocation, whatever it may be.
2. Those involved in any formation program have responsibilities with respect to its various elements.
- a. With regard to the motivating principles of integral formation, those directing it should do the following:
 - (1) Try by teaching and example to cultivate each candidate's exclusive intellectual/volitional interest in the relevant common good: the kingdom to be served in the specific way that will be the object of his/her prospective commitment.
 - (2) Try to help and encourage each candidate to identify and set aside bad motives (if any) and to integrate with right intention all feelings consistent with it.
 - (a) The main way to help and encourage those in formation to do this is by developing a friendly relationship with them and communicating by word and example one's own integrated feelings with respect to the good that will be the object of common commitment.
 - (b) Point out the irrelevance and paltriness of emotional motives other than the feelings directly related to the right intention for pursuing so great a good.
 - (c) Use models drawn from saints, and encourage candidates to identify with these models.

- b. With regard to the various elements of a formation program, those directing it should do the following:
 - (1) With regard to intellectual formation, they should:
 - (a) Be sure that candidates are well catechized, introduced to Scripture, sufficiently grounded in liturgical studies to participate intelligently in the liturgy, and well educated in the sacred studies and trained in the techniques appropriate to the specific life and service for which they are being prepared.
 - (b) Encourage candidates to focus, not on memorizing a body of information (though memorizing some accurate information is essential), but on understanding the subject matter and knowing how to do well what they are being trained to do—including knowing how to carry on, as needed, their own life-long intellectual formation in both understanding and skills.
 - (c) Not only permit but encourage those being formed to say what they really think, ask about what they really wonder about, challenge what they disagree with. Otherwise, no real intellectual formation occurs.
 - (d) Appoint and retain as teachers only those who have both firm and integral faith, and intellectual competence.
 - (2) With regard to spiritual formation, they should:
 - (a) Clearly define the role of the spiritual director. This should include not only providing necessary moral counseling but explaining how to discern and encouraging discernment when appropriate. (Discernment can be done only by the person himself/herself.)
 - (b) Appoint to this important office only a well-qualified person.
 - (c) The formation director and the program as a whole should promote a sound and profound spirituality by teaching and encouraging all those practices—of personal prayer and devotion, of liturgy, of asceticism and penance, of apostolate—appropriate to acquire and/or grow in the virtues necessary to make well the specific commitment the individual hopes to make and to carry out well the responsibilities it entails. Incentives should be drawn solely from the hoped for heavenly communion and the relevant, specific common good.
 - (d) The program as a whole should help those being formed to integrate both their other commitments and any conditions they must accept not only with living faith but with the specific commitment the program has in view—e.g., making vows in this institute, being a deacon of this diocese.
 - (3) With regard to formation for apostolate, they should:
 - (4) With regard to social formation, they should:
 - (5) With regard to personal formation, they should:

- c. With regard to the relations among the elements of the formation program, everyone involved should bear in mind the following:
 - (1) Proper formation in respect to reflexive goods can only occur as a function of proper formation in respect to the relevant substantive goods—e.g., learning, acquiring techniques, and taking proper care of health.
 - (2) A schedule is necessary, but the compartmentalization it tends to foster is detrimental to sound formation.
 - (a) Those directing the program should schedule activities that must be done together, and they should encourage those being formed to plan the rest of their time, and fritter away none.
 - (b) Insofar as it is an effort to cultivate and understand faith and its implications, intellectual formation *is* prayer; it should be seen as such, and conducted in continuity with other prayer. Insofar as prayer is intelligent, as it should be, it *is* serious intellectual formation.
 - (c) Since formation in apostolate is in apostolic *action* rather than merely apostolic *behavior*, it must embody intellectual formation and prayer; and it, in turn, will contribute to both.
 - (d) Social formation is developing solidarity in a common life of study, prayer, and apostolic work; it excludes cultivating superficial affability and questionable friendships.
 - (e) If “personal” formation is separated from the other elements of formation, it is formation in reserving something of oneself from the commitment that ought to be wholehearted.
 - (f) In many cases, one can (and whenever possible, one should) serve many good ends simultaneously.
- d. Those directing a formation program should be clear about (or make) and enforce reasonable rules of common life.
 - (1) These rules should regulate the cooperation necessary for the common good of all those involved in the program insofar as they are involved in it, and their relevance should be explained unless it is obvious even to the dullest.
 - (2) Rules should not be made in order to shape individuals’ actions for their own good.
 - (a) Rules of behavior seem like a good way to form, but no set of rules can elicit the motivation needed for real formation.
 - (b) Conformity to such rules while in the program does not of itself promote, much less ensure, later action according to the desired virtues.
 - (c) The right way to cultivate virtues is to promote doing good and avoiding evil by explaining the point of doing what is for one’s own true good and of avoiding what is at odds with one’s real best interests.
- 3. Religious and clerics should continue to form themselves, and their superiors should help them to do so. Both should bear several things in mind.
 - a. As preparation for making the commitment, formation ends when the commitment is made; with respect to faithfully fulfilling it, the formative work of the Spirit is lifelong.

- b. Just as all Christians, after being justified by faith, must continue to cooperate with the Spirit so that they will be gradually sanctified, so clerics and religious, after their second consecration (vows or ordination), must continue to cooperate with the Spirit so that they will be gradually sanctified and become ever more effective in their special vocation.
 - c. Throughout this life, everyone must deal with his/her imperfection of immaturity (incomplete development of potentialities) and of disintegrity (concupiscence and sin). For clerics and religious to do this, they need ongoing formation: to develop abilities to meet new challenges, to compensate for declining capacities, and so on; as well as to overcome new temptations and any emerging patterns of sin.
 - d. Inasmuch as ongoing formation is a process that empowers the committed person to fulfill his/her commitment more and more perfectly, it mainly occurs in and through that person's unremitting effort to cooperate with grace in fulfilling his/her commitment just as Jesus wants it fulfilled. So, any program to assist in the ongoing formation of religious and clerics should aim at helping them cooperate with grace in better fulfilling their responsibilities day by day.
 - e. Every close collaborator with Jesus ought to welcome others' help in being formed.
 - (1) One must be especially open to the help of those deputed to provide it.
 - (2) One should judiciously select "spiritual reading."
 - f. Every close collaborator with Jesus ought to be prompt in encouraging and supporting others in their cooperation with the Spirit forming them.
 - g. Ongoing formation merges with the category of other forms of prayer and religious practices, considered below.
- C. Responsibilities of religious and of clerics pertaining to prayer, reception of the sacraments, and other religious practices
- 1. Religious and clerics should actively participate in the Mass.
 - a. In this matter, they ought to do what every Catholic should do.
 - b. They should celebrate or participate in Mass every day.
 - c. They should participate in the Mass with real devotion, not as routine behavior.
 - d. They should never introduce personalizing innovations or anything else not authorized by the Church.
 - 2. Religious and clerics should understand and fulfill their duty with respect to the liturgy of the hours.
 - a. The liturgy of the hours is never merely private prayer, even when it is prayed individually. The liturgy of the hours is prayer on behalf of the Church that fulfills a common responsibility.
 - b. Sharing in this "work of God" is more a privilege than a burden.
 - c. The liturgy of the hours should be prayed with reverence. The words should be recited carefully, indeed, but also with attention to their meanings. One should try constantly to think the meanings and mean the thoughts.
 - d. The responsibility specified by relevant law should be fulfilled.
 - (1) Even if communal praying of the hours is not required, it is to be preferred when convenient.

- (2) Each hour should be prayed, insofar as possible, at the time appropriate for it.
- (3) Legalistic interpretations of the law and minimizing excuses are to be avoided.
- (4) If those obliged to pray the entire office find it morally impossible to do so, they should prefer not to omit morning and evening prayer.
- 3. Religious and clerics should engage in other forms of prayer and devotion.
 - a. They should read Scripture to hear what the Lord is saying to them, and perhaps wants them to convey to others.
 - b. They should engage in whatever prayer they need to maintain their personal communion with Jesus.
 - c. They should cultivate devotion to Mary, to other saints, and to the angels.
 - d. They should engage in meditative prayer in order to expand and integrate their emotions with the full range of intelligible human goods—by identifying with Jesus, relevant saints, and saintly role models (see *DMQ*, pp. 867-68).
 - e. They should engage in whatever prayer they need to prepare, carry out, and complete their apostolic works or clerical services.
 - f. Religious should devoutly say all the prayers required by their specific rule.
- 4. Religious and clerics should engage in appropriate ascetical practices.
 - a. Fast and abstinence
 - b. Corporal penances
 - c. Limiting rest and recreation
 - d. Limiting receptivity to data, especially from the public media of communication
- 5. Religious and clerics should devoutly frequent the sacrament of penance.
 - a. Examination of conscience daily
 - b. Systematic efforts to overcome venial sins
 - c. Regular use of the sacrament
- 6. Religious and clerics should seek appropriate spiritual direction, advice, and support.
- 7. Religious and clerics should make good use of days of recollection and retreats.
- D. Responsibilities of religious and clerics pertaining to their vocational commitment
 - 1. Both individuals and groups (religious institutes at all levels and bodies of clerics such as conferences of bishops, the group of clerics serving a parish, curial congregations) should keep steadily in view what their vocation is.
 - 2. Having made their vocational commitment, religious and clerics should bear in mind that they are not entitled to anything but the opportunity, help, and resources to fulfill it.
 - a. They have committed themselves to a certain set of goods and persons: those to be served by an institute's apostolate or by the clergy of a diocese.
 - b. They should avoid careerism—that is, they should not concern themselves with their future assignments and opportunities for service except insofar as doing so is necessary to fulfill their present responsibilities.
 - c. They should never take the attitude that they deserve a certain assignment.
 - (1) Of course, they should help their superior or bishop by communicating their awareness of options and their view of the advantages and disadvantages each option offers.

- (2) Given an assignment, unless they *cannot* do it (which includes moral incapacity), they should carry out as well as they can the services to the good(s) and people to whom they have committed themselves.
 - (3) Even if a superior or bishop decides unreasonably, God's plan has taken that unreasonableness into account, so that the religious or cleric can respond to his call only by serving where that unreasonableness brings him or her.
- d. The attitude of a religious or cleric always should be: Lord, I am entirely at your disposal; so, I am always at my superior's or bishop's disposal unless I know that what he/she directs me to do is against your will; therefore, I will always thank you for whatever I am assigned to do, and never think I deserve anything else—nor even, so far as I can, *want* to do anything else.
 - (1) A diocesan presbyter should be happy to be an assistant in a remote parish for his whole life, or to go off to study canon law; an archbishop asked to resign should be glad to serve as a convent chaplain.
 - (2) A scholarly religious should gladly give up his life's work when told to administer temporalities, or assigned to work in a parish instead of teaching graduate students.
- 3. Having put oneself at the Lord's disposal as a religious and/or celibate cleric, one often may not do what otherwise would be gravely obligatory.
 - a. Christians with other vocations generally have many responsibilities flowing from elements of those vocations that were given rather than chosen—e.g., from responsibilities as citizens or as children to their parents or teachers to whom parents entrusted them.
 - b. Jesus calls various people to be close collaborators and demands that they set aside such obligations for the sake of the kingdom; this seems to many today mere hyperbole.
 - c. However, Christians generally recognize that civic duty can require people to set aside such obligations for the sake of the nation's good, and Christians should recognize that the common good of the Church on earth is far more worthy of service than any nation's common good ever could be. So, religious and clerics should recognize that their service to Jesus makes it appropriate that they set aside such obligations.
 - d. The preceding norm admits of exceptions grounded in the same good that grounds the norm itself.
 - (1) Due to hardness of hearts and pseudo-humanistic secularism, not making exceptions would be counterproductive for the witness that religious are committed to give and that clerics must give if they are to make Jesus' acts available.
 - (2) So, when responsibility to bear witness to the kingdom requires doing what would be an obligation but for one's commitment to the kingdom, it again becomes obligatory—though under a different title.
 - (3) Other responsibilities of one's religious or clerical vocation might require such actions too—e.g., one might need to visit one's parents for the sake of mutual support in faithfulness to Jesus.

4. Especially in respect to their vocational commitment, religious and clerics should avoid legalistic evasions.
 - a. They should rightly understand and always bear in mind their commitment's benefits to those they serve and to themselves—assuming they provide proper service.
 - b. They should never merely follow the rule but generously fulfill its spirit.
 - c. They should try to find joy in doing hard things well.
 - d. They should always regard the persons for whom and with whom they serve—Jesus, other collaborators, and those they hope to benefit—as ends worthy of their self-sacrifice and best efforts.
5. Religious and clerics should regularly reaffirm their vocational commitment.
 - a. They should regularly recall the good reasons for which and the passion with which the commitment was made, and thank God for the gift of their vocation.
 - b. They should keep in mind the relationship between the particular acts they must do and the commitment those acts carry out.
 - c. They should avoid attachment to projects undertaken to carry out their commitment and be prepared to give them up when they no longer serve Jesus and his Church.
 - d. Despite hardships, they should persevere in undertakings that really do contribute to carrying out their commitment.
6. Religious and clerics should foster in themselves sound motivations to fulfill their commitment faithfully.
 - a. They should always keep an eye on heaven, the divine-human communion which they hope to share in with Jesus (whose salvific project they will have helped carry through) and with those they will have served (their spiritual children). And out of the corner of their eye, they should glance regularly at the alternative to heaven.
 - b. They should remember that whenever they do as they ought, they are cooperating with the Spirit, and he accomplishes even what seems impossible.
 - c. They should attend to and bring to mind any evidence of real benefits to those they serve and have served, rejoicing without bragging, because they never forget that those benefits are gifts of the Spirit.
 - d. They should remember that they are responsible only for a limited contribution to God's plan—a contribution whose significance and value they generally can see only obscurely, if at all.
 - e. When doing their work, they should not focus on results (which never can be calculated) but take satisfaction in meeting reasonable standards, just as a person playing a game takes satisfaction in playing well, even when losing.
7. Religious and clerics should resist temptations against their vocational commitment.
 - a. They should reject as a bad thought any temptation to wish they had not made their commitment.
 - b. They should avoid the mistake of thinking themselves entitled to compensation in self-indulgent satisfactions for the sacrifices involved in fulfilling their vocational commitment in an authentic evangelical life.

- c. They should regard difficulties posed by those they serve or by coworkers as challenges to be dealt with by ingenuity and skill.
 - d. They should not waste time thinking and complaining about bad things they are not responsible for and cannot remedy.
- E. Responsibilities of religious and clerics with respect to silence and communication
- 1. With respect to silence, they have special responsibilities.
 - a. They should not regard silence as an evil—a deprivation of the good of communication—but simply as a (temporary and/or partial) not-communicating, that often facilitates, and is even essential for, more effective communication.
 - b. They should bear in mind the benefits of silence:
 - (1) By limiting one's self-expression, one keeps much of oneself in reserve for the intimate relationships one chooses.
 - (2) By saying little, one also gives what one does say a greater impact.
 - (3) By speaking seldom, one allows others to communicate themselves more richly, since they are not constantly induced to respond to one's promptings (verbal stimuli of various sorts).
 - (4) By talking little, one can almost entirely avoid saying what one should not say and creating problems for oneself—e.g., situations in which one will be tempted to lie or be pressed to accept responsibilities one should avoid.
 - c. They should bear in mind why these benefits are valuable for religious and clerics.
 - (1) By generally reserving herself/himself rather than establishing or increasing intimacy with many people, a religious or cleric has resources for maintaining and increasing intimacy with unseen persons—Jesus, the Father, the Spirit, Mary, other saints, the angels.
 - (2) By being silent about other matters, a religious or cleric facilitates his/her communication about the things of God, and avoids inadvertent expressions that would interfere with that communication.
 - (3) By being receptive to others' richer self-communication, a religious or cleric can respond more fully to them as real and whole persons—persons as they are before God—with spiritual needs, including needs to be convinced, helped, and encouraged with respect to heavenly communion.
 - (4) By talking with fellow religious or clerics as much, but only as much, as necessary for the flourishing of fraternal community and common work, a religious or cleric contributes to an authentic communion of minds and hearts without encumbering communal and/or collaborative relationships with superficial sociability or deepening them in inappropriate ways.
 - d. They should observe the following norms in respect to silence:
 - (1) One should be silent unless one has a reason to speak. (While binding for everyone, this norm is more exigent for religious and clerics.)
 - (2) One should enlist others' cooperation and otherwise strive to forestall situations likely to occasion empty or even harmful communication.
 - (3) Communities of religious or of men associated in ordained ministry ought to establish and carefully keep reasonable rules of silence.

2. With respect to communication, clerics and religious have special responsibilities.
 - a. They should distinguish communicative behavior from authentic communication.
 - (1) Communication involves self-manifestation with a view to communion, which depends on understanding the same purpose and sharing it
 - (2) Communicative behavior can be abused to manipulate others, conceal one's true self, block communion, and maintain a *modus vivendi* satisfactory to individuals unwilling to make the sacrifices required by real communion or, perhaps, even unwilling to share in such communion.
 - b. They should bear in mind the special importance of communication for religious and clerics.
 - (1) Communication is needed to build up the communities at stake: primarily, the kingdom; secondarily, communities that ought to be sacraments of the kingdom.
 - (2) Abuses of communicative behavior undermine credibility with those with whom communion needs to be initiated or built up.
 - (a) Sincere communication is essential for witness, and abuses impede that witness.
 - (b) Sincere communication also is essential for the apostolic and pastoral services provided by religious and clerics.
 - (3) Just as silence and recollection are necessary for individual self-awareness, and noise and talk that minimize that self-awareness facilitate personal self-deception and impenitence; so candid communication is necessary for communal self-awareness, and abuses of communication facilitate communal self-deception and impenitence.
 - c. In their acts of communication, they should observe the following affirmative norms:
 - (1) Bear witness to the gospel's truth.
 - (2) Admonish fellow religious and clerics whenever appropriate. (If this seems unthinkable, communion is dying if not dead.)
 - (3) Build up others and genuine communion. One often should offer a word of gratitude or praise, an apology, a word of encouragement, an expression of concern and readiness to help meet others' needs.
 - (4) Call attention to his/her community's or collaborating group's ignored needs and overlooked opportunities.
 - d. When engaging in communicative behavior, they also should observe negative norms:
 - (1) Never lie.
 - (2) Nonlying deception may be justified in certain circumstances (e.g., games, warfare); still, religious and clerics should avoid it whenever communication concerns matters pertaining *per se* to their specific vocations.
 - (3) While silence often is called for (see above), it is wrong to withhold communication necessary to initiate or build up communion, even when doing so involves great personal sacrifices.

- F. Responsibilities of religious and clerics with respect to virginity/celebracy for the kingdom's sake
1. Religious and clerics should sincerely love those they are pledged to serve and those, beginning with Jesus, with whom they cooperate in that service.
 - a. They should regularly nurture hope.
 - (1) Recall the glory Jesus enjoys and already shares with Mary and the other saints, rejoice with them in it, and give thanks for it.
 - (2) Dwell on the prospect of sharing in that glory.
 - b. They should put their sexual capacity in service of their commitment.
 - (1) The genitals themselves cannot contribute positively to fulfilling the commitment of religious life or celibate clerical service.
 - (2) Fulfilling one's sexual capacity in marriage involves many aspects of oneself other than one's genitals.
 - c. They should be attentive to what is truly good for those they are pledged to serve and will that good.
 - d. They should foster affection toward those they are committed to serve and toward those, first of all Jesus, with whom they collaborate.
 2. Religious and clerics should develop and carry on chaste friendships.
 - a. They should recognize the many benefits appropriate friendships offer.
 - (1) To religious and clerics, they offer all the benefits they offer devout lay people.
 - (2) They also help integrate the specific commitment of a religious or cleric with his/her capacity for marital communion.
 - (3) By their chaste and open friendships, religious and clerics bear witness to the heavenly communion and give good example.
 - b. In shaping these friendships, they should observe all relevant norms.
 - (1) They should observe the norms all Christians should observe.
 - (2) Like everything else in their lives, their friendships must be subordinated to their commitment to serve Jesus and his Church.
 - (a) This does not mean that their friendships will be merely instrumental. As in other cases, so here: What is intrinsically good and intended for its own sake can also be sought for the sake of, and thus subordinated to, a more inclusive good.
 - (b) It does mean that one must avoid friendships that would impede cooperation with fellow collaborators and/or with those one serves and may engage only in friendships that, at least indirectly, facilitate that cooperation.
 - (3) They have a special obligation to avoid eroticism in their friendships: it is incompatible with the inclusivity of the love proper to a life of virginity or celibacy for the kingdom's sake.
 3. Religious and celibate clerics should avoid all sexual acts, complete or incomplete, and all impure thoughts.
 - a. They should rule out notions of celibacy/virginity that allow any choices that are wrong for other single Christians who have no prospect of marriage. In other words, they should exclude from their practical reflection, as incipient

- rationalizations, all theories proposed by others or arising from their own speculation that would admit any intentional venereal satisfaction whatsoever.
- b. They should avoid wrongfully accepting sexual arousal—e.g., in optional entertainment and recreation.
4. Religious and clerics should recognize and deal appropriately with erotic feelings that arise spontaneously.
 - a. They should expect, recognize, and acknowledge such feelings to themselves. They should bear in mind that the feelings are naturally good, but inappropriate for them to act on—like hunger pangs felt by one who should diet.
 - b. They should direct attention to something else and away from what is arousing the feelings, or bring to mind what will mitigate them.
 - c. If they experience erotic feelings toward someone with whom they have a continuing relationship, they should shape that relationship according to the precise requirements of the relevant common good, keeping their own and the other's proper role in mind.
 - d. When an erotic attraction arises, they should not discuss it with the person to whom they are attracted, but describe the situation to another and suitable person—e.g., their spiritual director.
 - e. They should avoid unnecessary occasions of sexual sin and of erotic attraction.
 - f. They should pray for the grace to remain chaste and engage in those ascetical practices that many have found helpful in the past.
 5. Close collaborators with Jesus who are married should strive for perfect marital chastity.
 - a. They must avoid the sins any married couple should avoid.
 - b. Being in a form of evangelical life approved by the Church, they should strive to avoid all venial sin.
 - c. For the same reason, they should exercise their sexuality, not only for the good of marriage, but, as with everything they do, for the sake of the kingdom. So, they should integrate their marital sexual behavior with their service to the Church.
 - d. They also should strive to practice perfect marital chastity in order to bear witness to the kingdom, by being both countercultural and a clear sign of the fleshly aspect of the divine-human heavenly communion.
- G. Responsibilities of religious and clerics with respect to the use of material goods and other resources
1. Like all Christians, religious and clerics should use material goods only to meet intelligible needs and always in accord with the requirements of justice and mercy.
 2. Religious and clerics should limit the level at which they meet needs in accord with the requirements, not of justice and mercy in general, but of justice and mercy as specified by their specific commitment.
 - a. A religious or clerical commitment replaces the claims of those naturally near and dear with the claims of those to whom one is specially related in one's special apostolate. These are claims of the kingdom—not of the kingdom as a whole or insofar as it is yet to come, but of the part of the kingdom the commitment serves and insofar as that service realizes the kingdom here and now.

- b. Fairness toward those one serves and with whom one serves requires giving them more than one otherwise would owe them, and, since they are a group wider than one's near and dear otherwise would be, their claims often require one to forgo what otherwise could be used reasonably in meeting one's own needs.
 - c. Just insofar as acts of mercy will fulfill one's special religious or clerical commitment, that commitment also makes it reasonable to sacrifice self-interest in ways that would be unreasonable if practiced by other Christians.
(For example, M. Kolbe could have thought that he should not take the family man's place, so as to survive to provide presbyteral service; but, being a religious, he recognized that the sign value of sacrificing himself provided an adequate reason to lay down his life.)
- 3. Religious and clerics should avoid or limit individual ownership in a way that helps them fulfill their special commitment.
 - a. A prior gave up his own room and lived in his office; as superior, he took the lead in making do with limited space in the crowded studium.
 - b. Diocesan celibate clerics generally should live economically and fraternally in Church-owned quarters adjacent to the churches they serve. Doing so facilitates their service and provides a sign of charity and unity (see CD 30).
 - c. Diocesan celibate clerics should bear in mind that the worldly goods they acquire by their ecclesiastical functions are closely connected with their sacred office, and so they should contribute liberally to the material needs of the diocese according to the bishop's directive (see CD 28).
- 4. Religious and clerics should care for things whose use they share as if those things were their own.
 - a. They should resist the temptation to be careless, to abuse or waste things.
 - b. When using anything they will not use up, they should imagine that Jesus will be the next person to use it.
- 5. Religious and clerics should deal justly and mercifully with others.
 - a. Religious and clerics should treat people outside their institute or clerical group justly and mercifully in matters pertaining to work, money, and property.
 - (1) They should do the following:
 - (a) Fulfill contracts conscientiously or provide just compensation for failing to do so rather than legalistically evade responsibility.
 - (b) Provide employees with fair wages, hours, working conditions, job security, and benefits; treat mercifully those with special needs.
 - (c) Apart from cases in which people have an obligation to donate services (e.g., to their parish), neither expect people to donate services nor take it for granted that services rendered are being donated. Instead, when arranging for people to provide any service, make a clear agreement about the basis on which it will be rendered.
 - (d) Appropriately express gratitude for services when those rendering them do not seek compensation or refuse it.

- (2) For the following reasons, clerics and religious must take special care in forming their consciences in these matters.
 - (a) Their lack of relevant experience sometimes prevents them from appreciating others' rights.
 - (b) Since religious and clerics often receive donations, they may have unreasonable expectations and/or be unclear about the intentions of those providing a good or service.
 - (c) The work of religious and clerics often benefits the laity and deserves something in return, and what is deserved often is unclear. So, religious and clerics may take to be—and even claim as—compensation for their efforts more than they deserve or others intend to give.
- (3) Several factors can aggravate the gravity of wrongdoing in these matters by religious and clerics.
 - (a) Holding fast to what one possesses despite its being owed to another often violates evangelical poverty.
 - (b) Wrongdoing in these matters often impairs the witness religious and clerics should give.
 - (c) Wrongdoing in these matters often injures relationships by distorting them and/or provoking resentment.
 - (d) Wrongdoing in these matters can be scandalous in the strict sense: the bad example can lead others into sin or the injury can provoke a sinful reaction, such as cutting off morally required contributions to the Church, withdrawal from participation in parish affairs, or even abandonment of faith.
- b. Religious and clerics should exercise relevant virtues with respect to making donations and giving gifts.
 - (1) Even if their own resources are very limited, mercy may require that they help people in desperate need.
 - (2) Religious communities should establish policies regarding members' donating to good causes. Those policies and the practices of clerics without a vow of poverty should regulate such donations in accord with the specific religious or clerical commitment.
 - (3) Gifts strictly so-called (as a token of gratitude, affection, or the like) can be appropriate but they should be modest.
 - (a) If the relationship is appropriate, gifts strictly so-called may be necessary.
 - (b) Sometimes a verbal (especially written) expression or a service can substitute for giving money or some material gift.
 - (c) In the case of material gifts, modest expenditures are sufficient, because the thought is more important than the cost.
6. The requirements of evangelical poverty apply not only to money and material goods but, by analogy, to resources that cannot be owned: time, energy, and talents.
7. Consecrated individuals not living in community, married clerics, and married members of institutes approved by the Church also are called to practice evangelical poverty according to their specific vocations.

- H. Responsibilities of religious and clerics with respect to cooperating with fellow close collaborators of Jesus—i.e., responsibilities with respect to obedience.
1. Since religious and clerics can carry out their commitment of single-minded service to the kingdom only by cooperating with one another, they must conscientiously exercise authority and practice obedience.
 - a. All Christians should cooperate in seeking and spreading the kingdom.
 - b. Genuine cooperation, as distinct from the coordination of purely self-seeking behavior, always requires the exercise of authority and the practice of obedience.
 - c. Jesus' close collaborators should obey as he himself did, always putting the Father's will first and "emptying himself and taking on the form of a slave" in carrying out that will.
 - d. Religious superiors and bishops in some sense rule in the place of Jesus himself.
 - e. Cooperation among close collaborators is essential for their cooperation with Jesus himself.
 2. A religious or cleric should cooperate in common life and service according to his/her superior's or bishop's conscientious judgments.
 - a. Whenever one has no morally acceptable alternative to a certain course of action, one's responsibility to choose that course of action is definite.
 - b. While every Christian vocation entails some definite responsibilities that must be fulfilled in cooperation with others, the vocations of religious and clerics, which involve fraternal community and/or clerical association for the sake of ministry, entail many such definite responsibilities.
 - c. When those who exercise authority articulate such definite responsibilities, they are not making decisions, but only calling attention to true norms that in any case should be followed, and exhorting or requiring conformity to those norms for the sake of the good to be served cooperatively.
 3. In carrying out their specific commitments, religious and clerics should proceed on a presumption favoring cooperation with fellow religious and clerics.
 - a. Their common and tightly focused commitments to the kingdom both free them from responsibilities to act for most other goods and cannot be implemented without cooperation in undertakings of the institute and/or diocese.
 - b. So, religious and clerics, whose lives are not their own, should devote themselves more completely to cooperative undertakings than they would if they had more complex vocations, as lay people often have.
 - c. The time and energy of religious and clerics not needed for the common cooperative projects organized by their institute or diocese also should be used in ways that contribute to the fulfillment of their specific commitments.
 - (1) This norm is satisfied when resources are used for necessary and appropriate personal care or in doing other things that really do prepare one for direct service to the kingdom.
 - (2) This norm also can be satisfied when resources are used in carrying out initiatives other than those the institute or diocese organizes that really do contribute to fulfilling the common commitment.

4. Religious and clerics should use a method of decision making that contributes to their special commitment and lifestyle.
 - a. Certain methods of decision making, though suitable in special situations, are generally inappropriate or impractical.
 - (1) If one course of action is morally required, treating either the agreement of a certain portion of the group or even a general consensus as an adequate basis for action is subjectivism. In such cases, a sound judgment rather than a choice—making a choice—is called for.
 - (2) If decisions were usually made by consensus, there would be little cooperation, and therefore virtually no common apostolate or coordinated ministry.
 - (3) Making decisions by majority rule (or by other proportions, such as 3/5, 2/3) is problematic for several reasons.
 - (a) Regularly involving the entire group in decisions is inefficient. Every participant must be fully informed on each issue considered, and meetings must be regular and will be time-consuming.
 - (b) The main advantage of a system of making decisions by majority rule is that participants, being vulnerable to unfair treatment when in the minority, are motivated to protect themselves by treating others fairly when they are in the majority. However, the specific commitment of religious and clerics should render such self-protection unnecessary in their dealings with one another: in making their commitment, they should reject the inclination to avoid allowing others to limit their self-realizing action and accept such vulnerability for the sake of overcoming original sin.
 - (c) Majority rule tends to generate parties and factions, which hardly bear witness to the kingdom—where all comes down from the Father, and where all live together in perfect communion.
 - (4) The reasonable method is for either a single individual or a collegial body to make decisions, with consultation whenever likely to be useful.
5. Religious and clerics should distinguish between cases that call for judgments of conscience and those that call for decisions, and in cases of each sort should exercise authority in accord with appropriate norms.
 - a. Religious superiors, bishops, and other clerics exercising authority should take this distinction into account.
 - b. Religious and clerics who participate in a collegial exercise of authority should take this distinction into account.
6. Religious and clerics should observe several norms in submitting to obligations and obeying decisions.
 - a. They should contribute to their superior's deliberation whenever asked.
 - b. When directed to do what seems unreasonable, they should respectfully indicate facts or reasons that their superior may have overlooked.
 - c. If they think that they cannot obey in good conscience, they should observe the following norms:

- (1) They should bear in mind the precise meaning of *not being able to obey in good conscience*.
 - (a) It means that one judges: If I do as directed, then, even despite my duty of obedience, I (more likely than not) will be committing a sin. In other words: If one judges that doing what one is directed to do is at least as likely as not sinless, in obeying one can be certain one is not committing a sin.
 - (b) It does not mean: Doing that would be *intrinsically* evil. An unjust act that is not intrinsically evil can be absolutely morally excluded in a given situation.
 - (c) It does not mean: I am quite sure that if I were the superior, I would think it wrong to direct a person in my place to do that; or: If my superior were not requiring this, it would be wrong for me to do it; or: The superior is going beyond his/her rightful authority (which only indicates the need to judge by the common good, all things considered); much less: It is obvious that this directive is unreasonable.
- (2) Since conscience can be mistaken, they should reexamine the reasoning and assumptions that led them to conclude that they may not obey.
- (3) They should not enlist others' support to oppose decisions they think wrong.
- (4) They should calmly tell their superior that they cannot obey and explain why.
- (5) Respecting the superior's authority and taking his/her good will for granted, they should not be angry but sad about being unable to do as their superior wishes. A superior often will withdraw an order if good will is manifested by someone who cannot obey in good conscience.
- (6) They should never give in and act against their conscience.
- d. When obedience is called for, religious and clerics should not take a legalistic attitude toward their superior's directives.
 - (1) They should strive to serve well the good the superior intends, not merely meet the letter of her/his directive.
 - (2) They should respond to their superior's clear wishes even without waiting for them to be expressed as formal directives and even if they are unlikely to be enforced.
- e. When compliance with their superior's judgment or decision is appropriate despite some defect in the exercise of authority, religious and clerics should not resent the authority or assume an attitude of opposition. Rather, they should recall their commitment, by which they willed to dedicate themselves to the kingdom.
7. Religious and clerical superiors should observe several norms in overseeing the execution of their authoritative judgments and decisions.
- I. Responsibilities of religious or clerics with respect to determining who will exercise authority
 1. Religious and clerics should observe several norms with respect to the possibility that they will be put in a position of authority.
 - a. In this matter, they should not attempt to discern God's plan for themselves unless they are called upon to serve. If called upon, they must discern whether to undertake the responsibility.

- b. Having dedicated themselves to a life of service in the Church, they should not cherish personal career goals.
 - (1) In general, they should not try to promote themselves by influencing those responsible for filling positions of authority.
 - (2) They should project the image appropriate to their specific commitment to serve, not alter it to conform to the image they think would make more likely their appointment to a position of authority.
- c. If they seek office without knowing precisely which position they will obtain if their quest succeeds, the particular office they obtain, if it does succeed, may not be the one for which they are well suited. (For example, a careerist monsignor who successfully strives to be a bishop may be appointed to Center City, for which he is ill fitted, rather than Littletown, where he could have served well.)
- 2. Religious and clerics charged with determining who will exercise authority should observe several norms.
 - a. They should carefully follow the prescribed process.
 - b. In evaluating each candidate for a position, they should consider whether he/she has the relevant gifts, opinions, character, and skills.
 - c. They should exclude from consideration candidates who are certainly unfit. Otherwise suitable candidates can be rendered unfit by any of several factors:
 - (1) Certain sorts of past behavior (even if repented) or personality traits can be incompatible with the image of holiness and service the Church should present—the Church must *seem* to be what she is.
 - (2) Unsound opinions, especially when held with certainty as truths, can be at odds with faith itself or with a right understanding of the religious or clerical commitment that should shape the superior's exercise of authority.
 - (3) Habitual patterns of behavior, whether or not the individual is a mortal sinner (which only God knows), can involve what the Church regards as grave matter.
 - d. They should consider each candidate's willingness to accept the responsibility.
 - e. They should consider each candidate's availability—i.e., the other service he/she would perform if not appointed.
 - f. They will examine their own feelings toward candidates, especially those with whom they have associated closely, and exclude irrelevant feelings.
- J. Responsibilities of religious and clerics with respect to dress and other externals
 - 1. The importance of these matters can be clarified in terms of the notions of *persona* and *image*.
 - a. Whatever individuals and organizations present to others or allow them to perceive communicates a message.
 - (1) Communication occurs even if it is not intended.
 - (2) The intelligible content of intentional communications often contributes less than other factors to arousing and shaping the emotional responses that directly influence others' attitudes and actions.
 - b. Advertising agents often create a more or less false *persona* for a client in order to realize the client's purposes, and select images to express that *persona*.

- c. A similar technique can be used to convey truth: understand the client's real *persona* and appropriate goals; select images that both manifest that *persona* and—by appealing to emotions harmonious with sound reasons for cooperating—motivate others to cooperate in pursuing the goals.
 - d. The *persona* of religious and clerics should be what God has called them to be, and any project for whose success they need others' help should implement their specific commitment. Therefore, they should take care that the images they provide manifest their *persona* truthfully and appeal to emotions harmonious with others' worthy cooperation.
 - e. By acting in this way, religious and clerics will bear witness to the kingdom and invite others to share their friendship with Jesus.
- 2. Religious and clerics should wear distinctive clothing.
 - 3. Religious and clerics should take into account how others will perceive their use of time, and their use or possession of real property, vehicles, and other material goods.
 - 4. Religious and clerics should take into account how others will perceive their behavior not only toward one another, those they serve, and those who serve them, but also when traveling, relaxing, and so on.

Chapter IV: Responsibilities proper to religious**A. Responsibilities with respect to vocation and the institute's charism**

1. Religious must maintain fidelity to their vocation according to the charism of their particular institute.
 - a. All members, and especially superiors, must promote the institute's charismatic identity and avoid "genericism" (*FLC*, 46).
 - b. All members must limit participation in groups having an authentic but different charism, however valuable such participation might be.
 - (1) If a religious becomes involved with a group having a different charism (e.g., with a new ecclesial movement) and becomes alienated in affection from his/her own institute, or becomes so involved (even with superiors' consent) in the other group that he/she fails to fulfill responsibilities to his/her own community (or, worse, no longer functions as a member of it) that is clearly bad.
 - (2) If a religious participates compatibly with all his/her responsibilities (including full knowledge and approval by superiors) to his/her own institute, is renewed in faith and hope, and so in dedication to the commitment already made, that is clearly good.
2. Members and prospective members of religious institutes should not regard their vocations individualistically (see *FLC*, 44).
 - a. Each individual's commitment corresponds to the institute's acceptance.
 - b. All members together accept a common life to which they are called.
3. Religious should pray both as the institute specifies, in accord with its charism, and as other aspects of their unique personal vocation require.
 - a. Prayer is necessary to keep in mind that vocation is a gift and to remain faithful to the community's charism.
 - b. Religious must take the trouble and make the sacrifices to participate together in the Eucharist and community prayer.
 - (1) Common prayer expresses what they *are*—a communion with God in Jesus and so with one another.
 - (2) Common prayer is a prime responsibility—Pray always—but also contributes to the witness of genuine communion.
 - (3) Prayer is necessary to sustain real community, which derives from a divine gift of communion.
 - (4) Communities need to pray together to sustain and nurture their common work.
 - (5) Members of a community spontaneously and consensually praying together can facilitate reconciliation with one another and nurture fraternal solidarity.

B. Responsibilities with respect to formation

1. Superiors should select formators prudently.
2. The superior to whom those in charge of a formation program report should get to know each person in formation well enough to judge his/her progress and ultimate acceptability as a permanent member of the institute.

- a. Without personal acquaintance with candidates, superiors cannot decide responsibly about each one because they are forced to rely on their inadequately informed discernment, others' recommendations, or a combination of the two.
 - b. More important: Unless the superior of those in charge of formation bonds with those in formation, they are not integrated from the beginning into the institute but only bonded to one or more members of the formation team.
 3. If a candidate's gifts cannot serve the institute's specific common good, he/she should not be accepted.
 - a. Sometimes a person has the gifts and good will required to be a good religious but lacks the gifts required for life and work in a particular institute and/or is richly endowed with gifts appropriate for another.
 - b. In such cases, the ongoing unity of the institute must be used as a criterion and the possible candidate should be encouraged to look elsewhere.
 4. Ongoing formation should help religious fulfill their vocation insofar as it is to be a member of their institute.
 - a. It should include attention to and deepening appreciation of the institute's charism (see *FLC*, 45).
 - b. It should help integrate members into one community despite significant differences from one another.
 - (1) Some differ from others in ethnic, socioeconomic, or other such respects; such differences must be understood and accepted.
 - (2) Some had an initial formation different from that of others; if the two groups are to form a community, the differences must be understood and dealt with.
 - (3) Subsequent to initial formation, some had special experiences, whose benefits need to be shared and whose residual bad effects need to be dealt with.
 5. If an institute includes clerics, the program of forming them as clerics should be specified by the charism of the institute.
- C. Responsibilities with respect to vows in general
1. With respect to making vows, not only those vowing but others should observe various norms.
 - a. Both individuals making vows and communities accepting them as members should consciously commit themselves to fraternal life in which members really are united without being absorbed.
 - b. Everyone concerned should exercise due care about vows.
 - (1) Formators and superiors should foster careful discernment and a commitment that is both altogether free and wholehearted.
 - (2) Those making vows should discern carefully, proceed only if certain that God is calling them, and commit themselves without any reservation.
 2. Religious should keep in mind that they made vows in response to God's gift and call.
 - a. God is always faithful.
 - (1) He always provides those who ask for grace with the help they need to fulfill their vows as he wills.
 - (2) Failures to keep vows always involve personal sin.

- b. Having made vows, one should avoid thoughts that sadden one about their burdensomeness and cultivate thinking that makes keeping them a joy.
- 3. With respect to dispensations, both those seeking them and others should observe various norms.
- D. Responsibilities with respect to particular vows
 - 1. Chastity ought to be practiced so as to serve certain purposes.
 - a. Its practice should facilitate an emotionally intense human relationship with Jesus.
 - b. Its practice should free religious not only from the slavery of bad sex but from the opened responsibilities of marriage and family life.
 - c. Its practice should bear witness to the intimate but inclusive familial communion of the kingdom.
 - 2. In accord with the charism of each institute, poverty should be observed in a way that contributes as fully as possible to the common purposes of religious life.
 - a. Religious should eschew and entirely avoid private ownership, not only legalistically, but *opere et veritate*.
 - (1) Every institute must, so far as possible, meet its members' genuine needs at a modest level.
 - (2) The good reasons for instituting private ownership in other human communities must not be used as reasons for regulating the holding and use of items by members.
 - (3) Any practice of "poverty" is unauthentic if it fails to be a clear sign of the kingdom and a real liberation from the burdens of private ownership.
 - b. Each institute should work out general norms for fulfilling poverty that will—harmoniously with fulfilling the other vows, duties of apostolate(s), and the various requirements of fraternal life in diverse communities—as much as possible both contribute to the community's value as a sign of the heavenly kingdom and liberate members from the moral and spiritual burdens and disadvantages of private ownership.
 - c. Each part of the institute (at the inter-province, province and community levels) should implement those general norms by means of policies and practices that achieve the norms' purpose as effectively as possible given the specific circumstances.
 - d. Each member should abide carefully by the norms and their implementing policies and practices, and should practice poverty personally in using what his/her community provides.
 - (1) Members should bear in mind the real value of poverty and embrace it joyfully.
 - (2) They should practice custody of thoughts and imagination about material goods with the same care required for chastity.
 - (3) Since communities sometimes make available to members much more than they should and inevitably make available to members more than they need, members must restrain themselves in using what is available.

3. In accord with the charism of each institute, obedience should be observed in a way that contributes as fully as possible to the common purposes of religious life.
 - a. With regard to decisions (as distinct from judgments of conscience regarding community responsibilities), a *presumption* should favor the superior's making them without consultation and everyone obeying without question or comment—but this presumption is rebuttable and often is rebutted.
 - (1) The simplicity of proceeding in accord with the presumption comports well with following Jesus like a child and doing so instantiates the self-giving (abandoning one's autonomy, in this case) that religious life should involve.
 - (2) A community of mature and joyful adults that operates on this basis and yet really works is a very powerful sign of the kingdom.
 - (3) Still, consultation often should be carried out for the common good's sake.
 - (4) Superiors should not micromanage: making decisions about small matters likely to be decided well by individuals or working groups is likely to be wastefully inefficient.
 - b. Decision-making structures should not in practice leave it to individual members to make decisions about their careers..
 - (1) Leaving career decisions to individuals virtually abandons common apostolate, even if everyone is asked to keep its requirements in mind.
 - (2) It also undercuts the ascetic value of obedience by exposing individuals to the temptations of careerism.
 - c. Superiors generally should give their reasons for decisions unless the reasons for them are obvious.
 - (1) Giving reasons is not a defensive maneuver: the reasons should be grounded in the hoped for instrumental goods, if any, and eventual benefits.
 - (2) Providing reasons helps individuals to act properly and to contribute to the common good as the superior intends.
 - (3) When the reasons are genuine benefits, obedient individuals are enriched insofar as their actions serve more goods; and this draws each person more fully into the good act, which promotes holiness.
 - (4) Someone might object that omitting reasons is more effective mortification. The reply is that there are many opportunities for mortification that do not require giving up the goods of more effective cooperation and personal enrichment by doing good.
 4. The additional vows taken by members of various institutes should be observed in accord with the specific charism of the institute that requires them.
- E. Responsibilities with respect to apostolate
1. In all they do, all religious should carry out their primary apostolate of bearing witness to the heavenly kingdom.
 - a. They must bear witness to the kingdom by faithfully fulfilling what is common to all forms of religious life.
 - (1) In bearing witness to the kingdom, religious arouse people's hope, and so promote faith—i.e., make faith “available.”

- (2) Faith is the central act by which Jesus' revelatory acts are received and become effectively salvific .
- b. Any specification of apostolate must not only be consistent with the primary apostolate but contribute to it.
 - (1) These requirements exclude becoming involved even in some genuine service in a way that compromises or gives up what is characteristic of religious life in general.
 - (a) Religious in a parish apostolate should not become so involved in pastoral ministry that their life and action become virtually indistinguishable from that of diocesan clergy or their lay assistants.
 - (b) Religious "inserted" (see *FLC*, 63) into poor neighborhoods should not become so immersed in serving and sharing life with the poor that they virtually become lay apostles, much less mere social workers or movement initiators.
 - (2) These requirements mean that small communities entrusted with specifications of apostolate close to the daily lives and problems of people must be manifestly genuine religious communities (see *FLC*, 64).
 - (a) Superiors should insist that small communities follow a program that includes community life, prayer, and so on according to the institute's charism.
 - (b) Members of a small community must maintain ties with their larger community, not become isolated and marginalized.
2. In determining whether to undertake and terminate apostolic works, religious institutes and their parts should keep in view both their particular gifts and the opportunities for using them in accord with the institute's charism for the common purposes of religious life (see *FLC*, 67).
3. In carrying on apostolates that are differentiated according to each institute's charism and that involve *per se* religious actions, religious should intend to promote either faith itself or some aspect(s) of the life of faith, or to remove impediments to either or both of these.
 - a. Promoting various aspects of the life of faith makes "available" various salvific acts of Jesus.
 - (1) All Jesus' salvific acts are included in his revelation in the sense that they are part of his self-gift to his brothers and sisters.
 - (2) But not all Jesus' salvific acts are included in his revelation in the same way; some unfold more basic aspects of revelation—e.g., his sacrifice that we remember in the Eucharist fulfills his offer of the new covenant, that we accept by baptismal faith.
 - (3) So, religious institutes can and do differ in focusing on different aspects of faith and its unfolding, and intending especially to promote some aspect(s) rather than others.

- b. There is a difference between the responsibility to make Jesus' acts available of religious as such and of men in ordained ministry as such.
 - (1) The ordained man as such is concerned with the availability to those he serves of the acts of Jesus that he himself, whether individually or cooperatively, does *in persona Christi*.
 - (2) Religious as such are concerned with the availability to those they can affect of acts of Jesus—which, of course, are present in the world because done in his person by some particular ordained minister(s) or other(s)—without regard to any *particular* ordained minister's making (or having made) them present.
- c. Apostolates are differentiated according to charisms.
 - (1) They are differentiated in two ways.
 - (a) By the object of the actions undertaken to carry on an apostolate.
 - (b) By the benefits for apostolate of the side effects of actions undertaken to carry on apostolate.
 - (2) Two examples of both sorts of differentiation.
 - (a) The object of the actions of contemplatives' prayer is to nurture their own relationship with God and to seek graces not only for themselves but for others (e.g., to support the work of ordained ministers and the struggles of people trying to overcome sin). Doing this also has apostolic side effects of two kinds. First, prayer is contemplatives' special way of witnessing to the heavenly kingdom (spending time in prayer plainly would be pointless without it); second, their prayer provides an example for others to imitate, by praying if not by being contemplatives.
 - (b) The object of the teaching actions of religious whose apostolate is catechetics is to practice love of neighbor (become holy) and to help others appropriate their faith as a whole and live it out. Doing this also has apostolic side effects of two kinds. First, devoting one's whole life to catechetics gives special witness to the heavenly kingdom by making it clear that the kingdom is real and worth preferring to anything this world can offer; second, such catechetical work provides a model for all Christians (including parents) to imitate, by helping others appropriate and live their faith if not by being catechists.
- 4. Any actions carried out in the course of an active apostolate that are not *per se* religious should be directed immediately to a religious purpose.
 - a. The apostolate of religious should not be simply a lay apostolate—i.e., recapturing some nonreligious human goods for the kingdom.
 - b. Any apostolate of religious must have as its immediate purpose religious benefits to those served.
 - (1) Of course, moral responsibilities that bear on nonreligious human goods must be fulfilled.
 - (2) Benefits in respect to other human goods (even basic ones such as cultural formation and health) must be used, if possible, as means to religious benefits.

- (3) If that is not possible, the achieving of religious benefits always should be preferred to promoting nonreligious benefits that those involved in the apostolate have no duty to promote.
 - c. The nonreligious acts of religious involved in any apostolate should not only be acts of generosity but be works of mercy—the intention should be to help overcome some evil.
 - (1) A preferential option for service to the poor helps meet this condition.
 - (2) Simply developing people's natural gifts is not merciful; helping young people to become mature Christians, especially despite the pervasive secular culture, is merciful.
 - (3) Dealing with sickness or injury is inherently merciful (provided the good of health/life is intended as an end, not only as a means of, for instance, making money).
 - (4) But since an apostolate for religious must extend to the spiritual well-being of the person, the mercy must bear primarily on the evils that impede salvation: ignorance of revelation and sin.
- 5. Each institute and its members should facilitate and promote nonmembers' participation in its specific apostolate in accord with their own personal vocation.
 - a. This must not be done in ways that compromise the institute's responsibilities with respect to anything other than apostolate or with respect to the specific apostolate pertaining to the charism.
 - b. This must not be done in ways that induce nonmembers to compromise their fulfillment of any of their prior vocational commitments or exploit them for the benefit of the institute and its works.
- F. Responsibilities with respect to life in community
 - 1. With few exceptions, religious should live together in a genuinely fraternal or sisterly community.
 - a. Because religious life is a commitment of persons as wholes—not the limited commitment of partners in a good business, or fellow citizens in a good political society—it calls for *fraternal* or *sisterly* community.
 - b. Developments since Vatican II have generated problems for life in community so that some have preferred small “communities” (of friends or like-thinking associates) and others were satisfied with living alone or in an arrangement similar to a boarding house.
 - (1) Some works formerly done by religious as common apostolic projects have been taken over by others or become impossible due to decreasing numbers; many religious have taken up works not shared by other members of their institute, and many spend so much time working outside the community that common life is minimized.
 - (2) Some religious have reduced the apostolic aspect of their work so that it becomes a profession, with the result that the common purpose needed for community is removed.

- (3) Individualism emerged together with an ideal of community formed by “quality” interpersonal relationships (those between/among only those able to enjoy them) and minimization or rejection of “formal” aspects of regular life together—structures that ensure that *everyone* is included.
 - (4) New governing structures emerged involving greater participation, sometimes in ways that greatly reduced or virtually eliminated superiors—the exercise of authority by certain members of a community.
 - c. Though sometimes permissible for religious as an exception, living alone (i.e., apart from a community of their institute) is never an ideal (see *FLC*, 65).
 - (1) Members living alone for a long time without a superior’s permission (or with permission only so as to retain the individual as a nominal member) should not be tolerated.
 - (2) Still, superiors sometimes should direct or permit a member to live alone.
 - (3) When members live alone, they should continue to live insofar as possible according to the charism of their institute.
 - (4) When members live alone, both they and their communities (especially their superiors) should see to it that bonds with them are maintained.
- 2. Religious generally should prefer to maintain and improve community over alternatives that would contribute to genuine apostolate of other sorts.
 - a. The relationship between community life and other forms of apostolate varies with the charisms of diverse institutes: monastic, conventual, and most active (“diaconal”).
 - b. Good community contributes greatly to witness to the kingdom.
 - c. Good community is real love of one another, and such love of neighbor carries over into love of those to be served by the community’s other apostolate.
 - d. Good community helps members persevere, and so to bear witness to the kingdom’s permanence through God’s fidelity (see *FLC*, 57).
- 3. Each religious should practice self-sacrifice for the sake of life in community.
 - a. Christians in general ought to love one another indiscriminately, unreservedly—and must even love enemies.
 - (1) Jesus commands us to love others as he loved us and he does not demand anything that is impossible.
 - (2) Having received the gift of God’s limitless love in Jesus, Christians are able to love others without reservation.
 - b. Community requires not only giving up sins and defects that block communion but limiting otherwise acceptable ways of fulfilling oneself.
 - c. Community is formed and strengthened by cooperation; cooperation presupposes unity in the decisions that shape it; and that unity requires obedience.
 - d. Members should live in a community and associate with others in it because the Lord has chosen them to fulfill their individual vocations and their common vocation in just these groupings.
 - (1) Assignments to communities should be made by a superior on the basis of discerning how best to distribute members so as to carry on the community’s life according to its charism.

- (2) Members and superiors should not agree to divide communities according to preferences that are not subordinated to the common good—e.g., a preference to live with a congenial group having similar tastes.
- (3) Unless some reason grounded in the common vocation indicates doing otherwise, members ought to associate with one another indiscriminately whenever doing so is possible.
- e. One must not expect perfect community.
 - (1) Each member must strive constantly to overcome immaturity and sin, so as increasingly to integrate his/her volitions and feelings with his/her reborn/adopted status as a child of God.
 - (2) Each member must be patient with others and not use others' imperfection as an excuse for limiting his/her own contribution.
- 4. Religious should use and regulate communication with one another for the sake of improving *fraternal/sisterly* community.
 - a. Before Vatican II, many religious communities did well in communicating about essentials but were weak with regard to the personal communication that builds up emotional bonds.
 - b. Communication is necessary for any sort of community, because community exists in cooperation, which requires commonly intending a commonly understood good, mutual awareness of this common intention, and enough unity in feelings to carry out the common choices that are made with that intention.
 - c. Personal communication—sharing of experiences and feelings—is necessary for people to know one another as whole persons, and such mutual knowing is as necessary for a community of religious as it is for friendship and marriage.
 - d. Communities must cooperate in making prudent use and only prudent use of the public media of communication.
 - e. Communities in which members are polarized about matters that some regard as essential can be truly fraternal/sisterly but inevitably are gravely imperfect.
 - (1) Everyone must assume sincerity on others' part and avoid judging their state of soul; everyone must desire the salvation of all and act for it—e.g., by sincerely praying for it.
 - (2) Members need to agree that there is a heavenly communion and that their life together should bear witness to it, and they should work together to identify the more limited goods which all of them can intend and cooperate for.
 - (3) Members need to agree to disagree, not by agreeing that the issues concern nonessentials (which would require those who think they concern essentials to violate their conscience), but by understanding that the disagreement concerns whether various matters are essential, that this disagreement ought not to be, but that they are not competent to settle it.
 - (4) The community envisaged here would be very unlike one in which straightforward communication is avoided, members stay out of one another's way, and the existence of radical disagreement is never openly acknowledged and perhaps even denied.

5. Each member of a religious institute should strive constantly to build up community by helping his/her brothers/sisters to contribute more effectively to fraternal life and, thereby, to be more personally fulfilled in it.
 - a. The community should be “keepers” of brothers/sisters with problems—compulsive misbehavior, emotional problems, chronic physical illnesses, acquired handicaps, deterioration due to age.
 - (1) Even in a large community, members’ mutual concern should forestall finding a member’s dead body only after decomposition has become perceptible.
 - (2) Help with quasi-compulsive behaviors should not be delayed until the person becomes a nuisance, but should be given as soon as the problem emerges.
 - (3) Help should be given out of unselfish love, for the individual’s benefit, and that intention should be clear by the way it is given.
 - (4) Everyone should be patient and affectionately indulgent, not rancorous, with others’ inconvenient or annoying behavior if it is unavoidable/uncorrectable or so insignificant as not to warrant the trouble of trying to bring about and undertake change.
 - (5) The emotionally immature need to be brought up just as adolescents do: they should be helped to grow up by experiencing genuine affection along with good example and a clear expectation of more mature behavior, which often might well be manifested by gentle kidding.
 - (6) Communities should act upon symptoms of psychological illness.
 - (a) Real psychological illnesses—e.g., depression or a severe neurosis—need treatment just as much as diabetes or a heart attack, and are just as unlikely to be helped by home remedies.
 - (b) Superiors should make sure that the therapist is not only technically competent but a believing and practicing theist who holds that people can make free choices and that God has revealed himself and will reward/punish people for their choices.
 - (c) Nobody should be sent for psychological treatment unless there are symptoms of psychological illness, which are not to be confused with conscientious resistance to abuses—e.g., deviations from the institute’s rule, doctrinal dissent, unauthorized innovations in the liturgy.
 - b. A religious community should be alert for indications that any member is habitually doing something in grave matter, and should take appropriate action whenever such indications are noted.
 - (1) The community must confront alcoholics and drug abusers and see to it that they obtain treatment, even if reluctantly.
 - (2) Communities must deal with members who seem to be involved with pornography, or in a sexual relationship, or otherwise seem to be experiencing special difficulty in remaining chaste.
 - (3) Communities must deal with members who habitually and seriously violate poverty as it should be practiced.
 - (4) Communities must deal with members who are seriously disobedient.

- c. Both elderly religious and institutes/communities should promote fraternal/sisterly community with elderly members and a fulfilling religious life for them.
 - (1) Those growing old should both remain active as long as possible and prepare for declining ability.
 - (2) They should contribute by their example, prayer, and in every other way possible as long as they can make choices.
 - (3) Communities must honor members who are no longer strong and healthy enough to contribute actively—the declining elderly and those who have become handicapped.
 - (4) Institutes should keep such members in ordinary communities provided they judge that the members' needs (including psychological ones) are better met in this way and that providing care is compatible with the community's other responsibilities.
 - (5) Institutes should cooperate in regulating the provision of health care.
 - (a) Institutes should form their members in making reasonable decisions about health care.
 - (b) Members able to make choices always should communicate directly with health care providers and always should be fully informed about their condition.
 - (c) If competent, religious should refuse health care unless they judge they have an obligation to accept it.
 - (d) Superiors should see to it that care is provided until they are assured that the individual is ready to die and that limiting care will be fully in accord with members' sense of security and outsiders' view of the community as a loving family.
 - (e) Members should execute a durable power of attorney authorizing someone other than a superior to refuse care and authorizing a superior to require it despite the refusal.

Chapter V: Basic responsibilities of all clerics: to make Jesus' acts present and to strive to make them available and fruitful

- A. A cleric should identify the acts Jesus wishes him to make present for others' salvation, bear in mind that his ordained ministry is to make these acts present by his action *in persona Christi*, and determine precisely what words and gestures will be appropriate.
1. If clerics keep in mind that the Church is very different from any merely human society, they will realize that their role is very different from that of office holders in any such society.
 - a. The Church's central common good is the divine-human communion itself, to which *all* Jesus' acts are single-mindedly directed. The ordained serve that common good mainly by making Jesus' acts present.
 - b. The Church's members should be one in faith, and their diverse interests should never lead to any conflict within the Church. In fact, of course, shortcomings lead to divisions in faith and conflicts of interest. But differences that do not arise from any shortcoming can be harmonized, because they concern human goods which can be integrated with living faith and contributed to the heavenly communion.
 - c. In this respect, the Church is unlike other human associations—such as political societies and businesses—whose members have *diverse* shares in a common good. She especially is unlike political society, whose unity consists in fairly harmonizing members' conflicting world views and interests so that they can live together in peace and cooperate to the extent that their interests do coincide.
 2. In exercising their ordained ministry, clerics should consider two things: first, what Jesus wants to do here and now; and next, what words and gestures to utter and perform in order to do what he wants.
 - a. Sometimes, what is necessary to do the action is clear, because the action is among the Church's practices for which words and gestures are prescribed—for example, in administering sacraments, the ordained minister must intend to administer the sacrament and use the required matter and form. If the minister fails to do this, he does not act *in persona Christi*, and the sacrament is invalid.
 - b. Sometimes, what is needed to do the action is not prescribed, but utterances and gestures that would be inconsistent with what the Church accepts as divinely given must be excluded.
 - (1) Clerics should never assert any proposition inconsistent with Catholic teaching or do anything that presupposes the truth of a proposition inconsistent with Catholic teaching.
 - (2) Clerics should not do or prescribe anything that is inconsistent with authoritative and applicable norms of pastoral practice—e.g., canon law.
 3. The *munus* of acting *in persona Christi* excludes an ordained minister's choosing his words and gestures to achieve purposes of his own or of others that are not part of Jesus' salvific purpose or subordinated to it.
 - a. He should not choose his words and gestures with a view to advancing his career.

- b. He should not choose them on the principle that he must please people and keep them in the Church.
 - c. He should not choose them on the principle that he must prevent tensions and divisions among members of the Church.
4. Determining precisely what Jesus wants done and what words and gestures will be needed to make Jesus' salvific acts present always is a matter of finding out what to do and never a matter of choosing between morally acceptable alternatives.
- a. Action *in persona Christi* makes present Jesus' actions insofar as by them he intends salvific benefits here and now. One must find out what he wants to do. To regard what Jesus wants done as something about which anyone else has a choice is inconsistent with his gracious Lordship and our utter dependence on him. So, it entirely misses the point of ordained ministry.
 - b. In trying to find out what Jesus wants done, the ordained should consider the possibility that Jesus wants to say something unwelcome, reject someone's attempt to abuse a sacrament, justly punish a wrongdoer, and so forth.
 - (1) Ministers tend to overlook such possibilities.
 - (a) They may be influenced by the secularist culture, which mistakenly regards emotional pain as a greater evil than sin and regards knowingly causing such pain as virtually always wrong.
 - (b) They are overreacting against past abuses by some pastors who—being overbearing and/or insensitive or even cruel—were severe or harsh without sound reasons.
 - (c) Anxious not to provoke resistance and hostility that might prevent people from accepting and cooperating with Jesus' salvific actions on their behalf, some ministers suppose that Jesus would not want to do anything that risks such provocation.
 - (d) Aware that Jesus wants to exercise mercy, some ministers tend to assume that he would never want to do anything that will not be *experienced as merciful*.
 - (2) At times Jesus does want to say something unwelcome, reject an attempt to abuse a sacrament, justly punish a wrongdoer, or do other things unlikely to be experienced as merciful.
 - (a) Jesus does want to exercise mercy—i.e., to overcome real evil by healing and re-creation.
 - (b) The fundamental evils to be overcome are sin and death, not psychological suffering and sentient evils. If psychological suffering is an awareness of a real evil as repugnant, it is an intelligible good, which motivates a person to take appropriate action to deal with the evil that is causing the suffering. That is the case, for example, with the guilt feelings of anyone who is really guilty.
 - (c) As Jesus' own ministry makes clear, overcoming sin and death sometimes requires doing what causes pain and suffering. Then too, to overcome sin and death, Jesus as man suffered and died, and taught his followers to take up their cross.

- (d) Jesus never wants to do any act that causes pain and suffering except insofar as that act will be conducive to the conditions necessary for effectively exercising mercy.
 - (e) Accepting and acting on unwelcome truths, fruitfully using the sacraments, and cooperating with legitimate ecclesial authorities are necessary conditions for fallen humans to cooperate with Jesus' mercy.
 - (f) So, Jesus often wants to say something unwelcome, reject an attempt to abuse a sacrament, justly punish a wrongdoer, and so forth for the sake of the effectiveness of his acts that are *per se* merciful (for example, forgiving sins, sharing his resurrection life in the Eucharist, and raising human beings to glory in the new creation).
 - (g) Objection: Since Jesus is God, he should be able to exercise mercy effectively without meeting any prior conditions. Reply: Jesus' salvific acts made present by the ordained are human acts. So, though they are acts of the Word, they require suitable preconditions just as other human acts do. Specifically, just as human persons' mercy toward neighbors requires their cooperation, so God's human acts of mercy toward fallen humans require their cooperation.
 - (h) For example, the ordained must preach about hell so that people can hope for heaven and seek the kingdom first of all; they must refuse to baptize people who make it clear that they are unwilling to meet the conditions for receiving baptism fruitfully; and they must justly punish those who violate the norms of orderly ecclesial life—unless the expected bad side effects of imposing the penalty render it unreasonable to do so.
- c. Insofar as it involves or presupposes asserting propositions, including moral truths, acting *in persona Christi* is not administering a body of law. Revealed moral truths are not rules. They never need to be adapted and applied prudently in the way that laws, including the Church's laws, sometimes do.
 - d. In making authoritative directives for pastoral action (including canon law) and in making pastoral judgments in particular cases in accord with such directives, clerics often find that revealed truth does not determine one thing as the thing to be done. In such cases, those acting *in persona Christi* must conform to existing determinations of higher authority, if any, and, if there are none, must seek to do precisely what Jesus wants, not choose as if the option were theirs personally to settle.
 - e. Even insofar as there is a creative element (for example, in articulating what one is convinced Jesus wishes to convey by a particular homily), one must select the words and gestures that will serve Jesus' purpose (e.g., convey that message) as well as one can.

- B. A cleric not only should make Jesus' acts present by appropriate words and gestures done *in persona Christi* but should do all he can to make Jesus' acts humanly available—i.e., to promote people's cooperating with and benefiting from them.
1. Clerics should share Jesus' intention in doing his acts: to bring people into the new covenantal communion of the Church and build up that communion with a view to its fulfillment in the heavenly kingdom.
 - a. People will not benefit from Jesus' acts unless they really cooperate with them. Cooperation requires not merely suitable outward behavior but sharing Jesus' understanding and purpose in doing what he does.
 - b. Even an ordained minister who does nothing to make Jesus' acts humanly available can make them present—*ex opere operato*.
 - c. But Jesus wants his ordained ministers to be united with him in love and to share his cause. If so, they will share his love for his people, and thus will share his intention to benefit them and will encourage them to cooperate fully with him.
 2. Clerics should order everything they do *in persona Christi* to people's participating fully and fruitfully in the Eucharist.
 - a. In the Eucharist, Jesus makes available both his covenant-making act of self-sacrifice and the communion it forms, so that those who have been united to him and his Church by baptism and faith can consciously and freely join in his sacrifice, offer themselves with him, cooperate in actualizing the divine-human communion his sacrifice brings about, experience with faith themselves doing so, and thus anticipate the communion's heavenly fulfillment.
 - b. Everything the ordained do *in persona Christi* other than the Eucharist itself is ordered by Jesus' own intention to the faithful's proper participation in the Eucharist and its fruitfulness for the remainder of their lives.
 - c. The ordained should intend this ordination in all non-Eucharistic acts *in persona Christi*—evangelizing, catechizing, administering the other sacraments, praying the liturgy of the hours, and pastoring the Church as a human communion.
 - d. Acts done *in persona Christi* for those who never (or never again) will be able to participate personally in the Eucharist are exceptional: they aim at helping those served to share in eternal life in the heavenly kingdom, even if they can never (again) sacramentally anticipate that communion.
 3. With respect to acting *in persona Christi* on a particular occasion, the ordained will shape whatever else they do or refrain from doing that bears on that occasion to promote people's benefiting from what they then do *in persona Christi*.
 - a. Clerics should never try to make Jesus' acts humanly *available* by doing what might compromise making them *present*. (For example, a cleric should not omit verses 41-46 when reading the gospel for Christ the King in the A cycle [Mt 25.31-46] so as to avoid upsetting sinful people; he should not use possibly invalid matter in the Eucharist to avoid offending people who prepared it.)
 - b. Clerics should do what they can to make the acts they do *in persona Christi* recognizable and understandable as to what they really are, in order to invite cooperation, which always presupposes common understanding.
 - (1) They should carefully follow the Church's liturgical prescriptions.

- (2) Clerics should exercise their ministry reverently, and avoid blurring the boundaries between the sacred and the secular.
- (3) They should help the faithful to participate actively, as Vatican II urged.
- c. Clerics should avoid unnecessarily doing anything likely to impede or discourage the faithful's genuine cooperation with the acts done *in persona Christi*.
 - (1) Clerics should avoid giving bad example.
 - (2) They should avoid unnecessarily doing anything likely to provoke hostility and resistance, including unnecessarily causing pain, discomfort, or suffering.
 - (3) They should avoid saying, implying, or insinuating that people need not cooperate with grace when and as they can or that people can remain in God's love while deliberately choosing contrary to his will in grave matter.
- d. Clerics should do what they can to facilitate and encourage the faithful's full participation in and real cooperation with the acts they do *in persona Christi*.
 - (1) They should provide good example by the way they live.
 - (2) When doing *in persona Christi* something Jesus wants done and foreseeing that the act is likely to cause bad side effects—such as to provoke hostility and resistance—they should try to forestall or remedy those bad side effects.
 - (a) They should make it clear that they are aware (and that Jesus also is aware) that the act is likely to provoke hostility and resistance and that they (and he) regret that.
 - (b) They should point out the benefit Jesus mercifully intends to bestow and explain (in the light of faith) why the hardship is necessary.
 - (c) They should point out the insignificance of the hardship by comparison with the importance of the benefit (see Rom 8.18).
- 4. Except when morally obliged to do otherwise, the ordained should shape aspects of their lives that are not specifically relevant to their acting *in persona Christi* so as to become more able and effective ordained ministers.
 - a. This norm has somewhat different implications for celibate diocesan clerics, for clerics belonging to a religious institute, and for married clerics.
 - (1) For celibate diocesan clerics, few if any moral obligations limit their ability to be completely dedicated to the ordained ministry, so that their pursuit of personal holiness and their most fruitful possible exercise of ministry are virtually identical.
 - (2) The clerical commitment of those belonging to an institute is part of their life committed according to the institute's charism, and this commitment as a whole shapes their whole life.
 - (3) As already explained, nonmarried clerics should respond radically to the counsels, and married clerics will respond as radically as possible. For married clerics, their marriage-family commitment cannot be subordinated to their clerical commitment, and the fulfillment of each is shaped by the other.
 - (a) However, if a married cleric's children are grown and his wife cooperates as fully as she can in his ministry, the couple together will have few moral obligations whose fulfillment does not contribute to the effectiveness of his ministry.

- (b) A married cleric engaged in a secular occupation (e.g., a permanent deacon working as a professional) should carry on his ministry even during his working hours, much as a consecrated lay person in a secular institute should, and also will, when opportune, act *in persona Christi*—e.g., administer blessings.
 - b. Clerics should not do any of the following things if they are at odds with either full ecclesiastical communion, their identity as clerics, or their fulfillment of their clerical duties: found or join associations, engage in public life, practice professions or trades, or have hobbies or personal ties with people.
 - c. All clerics should practice evangelical poverty.
 - (1) Doing so is essential to living an evangelical life
 - (a) The evangelical poverty of clerics is not exactly the same as the vowed poverty of religious.
 - (b) Clerics, like all Christians, should practice poverty according to their personal vocation, but the vocation of a cleric requires a poverty more radical than the vocation of a lay person requires.
 - (2) The cleric's practice of poverty is essential for the example he ought to provide, and the argument that a radical practice of poverty is fitting for clerics is at least as strong as the argument that celibacy is fitting for them.
 - (3) Clerics should never use the Church's resources to satisfy their mere desires or even to meet their own genuine needs at a more-than-modest level.
 - d. Clerics should never waste time and should organize both their "personal" prayer and their nonreligious activities—tending to the necessities of life, recreation, optional relationships—with a view to maintaining their capacity for service and disposing themselves for more effective service.
5. The ordained should avoid clericalism and strive to help others overcome it.
- a. In part, clericalism is spiritual snobbery (which sometimes is found in religious as well as clerics) rooted in the assumption that close collaborators of Jesus are *per se* holier than the lay faithful.
 - (1) To counter this, clerics should bear in mind that holiness is a gift.
 - (a) The holiness pertaining to the clerical or religious state is a nonmoral gift (for clerics, the gift of being an extension of Jesus),
 - (b) Personal holiness also is a gift and is proportionate to the *fulfillment* of one's vocation, whatever it is, not to *having* this or that vocation.
 - (2) Clerics should pay attention to the holiness of lay people.
 - (a) They should remember that all are called to holiness, and should avoid supposing that anything that pertains to holiness as such is proper to religious or clerics.
 - (b) They should strive to become well acquainted with the most devout of the laity they serve.
 - (3) Clerics should bear in mind that a close collaborator with Jesus can be a worse sinner.
 - (a) No cleric should presume that he will never fall into the sins other clerics have committed.

- (b) Clerics should remain conscious of their personal sins.
- (c) Clerics should never judge others.
- b. In part, clericalism is the clergy's form of two things found in all professions: the perversion of solidarity among colleagues and low expectations about professional responsibility.
- c. In part, clericalism is grounded in the assumption that, for their share in its common good, other members of the Church depend on ordained ministers in ways they really do not.
 - (1) Clerics should bear in mind that the common good to be distributed is God's gift, and that they neither merit nor bring about that gift. Their essential service is only to mediate the gift, and their mediation is nothing but a necessary condition for immediate cooperation by the faithful with Jesus.
 - (2) The following exemplify this element of the clericalist mentality:
 - (a) Treating the laity as if the priesthood of the faithful did not exist—as if the laity either needed only to receive passively the benefits the clergy deliver to them or could be active only by participating in the ministry proper to clerics by exercising some sort of ecclesial “ministry.”
 - (b) Guiding the laity as if they did not need to shape their own lives in the light of moral truth but needed only to behave more or less according to “the Church's rules.”
 - (c) Managing the Church's temporal affairs (e.g., money) with little consultation and much secrecy, as if the laity were unable to understand and appreciate the Church's needs and reasonable acts of clerical administration.
- d. Sometimes, clericalism is shared in by religious and laypeople who cooperate closely with clerics and participate in (and sometimes even usurp) clerical powers and activities.
- e. Clericalism is a serious obstacle to the human availability of what clerics do *in persona Christi*.
 - (1) Clericalism impedes clerics from rightly understanding their responsibility to encourage and help the laity to carry out all of their responsibilities; clericalism also impedes clerics from being as well motivated as they should be to fulfill their responsibility in this regard.
 - (2) Clericalism tends to provoke some lay people's resentment and cynicism at the offending clergy's highhandedness and pretensions of superiority.
 - (3) Clericalism tends to foster both passivity and spiritual complacency in other lay people, namely, those who accept the clericalist view of the role of the lay faithful.
- 6. Clerics should cooperate with one another under the supreme authority of the Church in meeting the challenge posed by cultural differences between them and those they are trying to serve.
 - a. Culture includes everything whose essence depends upon (i.e., which is what it is due to) human thinking, choosing, and/or making.
 - b. Cultures are more or less integrated complexes.

- c. Cultures are neither monadic nor static: they internally diversify, greatly overlap, and are ever changing.
- d. Since God fully reveals himself in Jesus as man, revelation includes Jesus' unique and complete culture: his teachings, the practices he reformed/transformed or instituted, his human relationships, and the community (the earthly Church) initiated by certain of those relationships.
- e. Carrying out the mission Jesus gave—teach all nations—requires making available all and only what God wished to make available to all humankind.
- f. Nobody can receive that revelation except by giving up some elements of his/her present culture and integrating the rest of it with Jesus' revelation and culture.
- g. Those carrying out the Church's mission fail to make Jesus' acts available if they fail to take advantage of the receptors that are present in the culture of those to be served. To do so is to use whatever is good in the culture as a point of departure for helping the people being served to receive Jesus' whole gift.
- h. A people's reception of Jesus' gift not only transforms what is good in their culture, by elevating it, but also purifies their culture by helping them give up, rid themselves of, or free themselves from what is bad in their culture.
- i. This process, which can be called "inculturation," benefits not only those who receive God's gift as he intended but the Church herself. She is enriched by these new human goods, which also are recaptured for the kingdom. Thus, in carrying out her primary apostolate, the Church brings about as a bonus side effect some of what lay apostolate intends.
- j. Giving up anything of the gift received or adulterating it in any way is inconsistent with genuine inculturation; so, clerics should resist the temptation to facilitate their task by concessions to the cultures of those they are trying to evangelize and catechize. Making such a concession is self-defeating—a case of trying to make Jesus' acts available by doing what prevents them from being present.
- k. Mistakenly using one's own culture rather than Jesus' culture as a standard inevitably involves treating at least some of what is good in the existing culture of those served as if it were bad (failing to appreciate and respect the goodness of good aspects of the culture, and urging or demanding their replacement). This error or sin provokes resistance and provides ammunition for attacks by those who have heard the gospel but prefer darkness.
- l. Inculturation also is necessary for those who already accept the faith, insofar as they are not saints, and for those who have sinfully rejected the faith, insofar as they could repent. However, when ministers deal with cultures that, having been presented (more or less adequately) with the Gospel, include resistance and opposition, the challenge is more complex. Such ministers should discriminate between the good and bad in previous ministries and the extraneous elements of the ministers' culture that accompanied them, the good and bad in the resistance and opposition to the previous ministries, and the good and bad in the ecclesial culture of those who accepted what they offered.

7. Clerics should take into account the signs of the times.
 - a. *Signs of the times* refers to new things emerging in a society and culture. These include trends, ideologies, and fashions, and usually are things being *welcomed* or accepted as inevitable by most, or at least many, members of the society who attend to them.
 - (1) The signs of the times constitute part of the social dimension of at least some of the people to be served.
 - (2) They may be good or bad things; they do not *per se* indicate what to do.
 - b. Clerics should interpret the signs of the times in the light of the Gospel
 - c. Overlooking the signs of the times vitiates discernment.
 - (1) As individuals must do in personal discernment, the Church's pastors at every level must discern among possible acceptable courses by considering her gifts and mission, on the one hand, and the opportunities and available means for service on the other.
 - (2) Signs of the times indicate what opportunities and needs there are for service, and thus can help clerics see how Jesus' acts can and should be made available.
 - d. Treating bad signs of the times as good or good signs of the times as bad seriously impedes ordained ministry.
 - (1) Treating bad signs as good leads at worst to compromising the gospel and at best to futile efforts to make positive use of what is not only useless but an obstacle to ministry.
 - (2) Treating good signs as bad at worst spiritually injures people and at best fails to exploit opportunities to carry out the Church's mission.

Chapter VI: The responsibilities of bishops who are ordinaries, and the complementary responsibilities of other clerics and of religious

- A. Diocesan bishops' responsibilities with respect to evangelization and catechesis
1. Bishops should preach the gospel to the ends of the earth (see LG 24).
 - a. They should bear in mind the nature and importance of this mission.
 - (1) They receive it from Jesus, and are empowered by the Holy Spirit to fulfill it.
 - (2) It is a true service to their neighbors, a *diakonia* or ministry of charity.
 - (3) The point of this mission is to help all humans to attain salvation through faith, baptism, and keeping the commandments (a good Christian life).
 - b. A bishop exercises his prophetic office whenever he speaks as a bishop on matters of faith and morals, and about their explanation, application, and defense. Exercising his pastoral (kingly) office rather than his prophetic office, he may, as a bishop, speak on other matters—e.g., Church architecture or finances.
 - c. When exercising their prophetic office, bishops should observe two norms:
 - (1) No bishop should assert or deny anything unless he either means to do so *in persona Christi* or believes he should do so to make Jesus' teaching available.
 - (2) Whatever a bishop asserts or denies to make Jesus' teaching available should be limited: he must be certain it is true and his certainty must be derived from witnesses of faith and his personal competence in theology; it must not be based on human faith in the opinions of others (theologians, experts) or on his personal competence in nonreligious matters.
 - d. These norms apply to all the ordained, but are especially exigent on bishops, because the faithful owe religious assent to what bishops say in exercising their prophetic office and nonbelievers reasonably take such utterances to be authoritative expressions of the Church's views.
 - (1) A cleric who violates either or both of these norms abuses his office by using it to do something other than what he was ordained and authorized to do.
 - (a) He is likely carelessly to mislead people about matters that fall within his prophetic responsibility.
 - (b) Anything he says beyond what serves the purpose for which he was ordained is likely to detract from fulfilling that purpose: distract attention, lead to misinterpretation, provoke irrelevant feelings, and so forth.
 - (c) He is at best wasting the time of those whose sole reason for listening to him is that he is a Catholic cleric.
 - (2) If a cleric is not speaking as a cleric, he may speak in other capacities, including that of a theologian.
 - (a) Since a cleric speaking in other capacities is likely to be thought to be speaking as a cleric, he should make it clear that he is speaking outside his office whenever two conditions are met: he is not speaking as a cleric and someone might, even unreasonably, suppose him to be speaking as a cleric.
 - (b) A cleric sometimes must speak as a citizen or in some other role because his nonclerical responsibilities require him to do so.

- (c) A cleric sometimes does well to speak as a theologian, a concerned citizen, or in some other role because doing so indirectly contributes to fulfilling his clerical responsibilities. For example, a presbyter-religious teaches a college subject to obtain opportunities to help students consider, accept, or grow in faith. Again, a bishop speaks to the city council in favor of a bill he thinks will justly help Hispanics, hoping that doing so will dispose them to come to Catholic churches.
- e. A bishop should deal with false teachings on faith and morals in his diocese.
 - (1) He should correct, reprove, and admonish.
 - (a) Teaching the truth clearly and persistently is not enough; omitting mention of errors suggests that they are acceptable alternative views.
 - (b) Because people generally learn by understanding and setting aside mistaken views, the truth cannot be conveyed clearly and fully except by making explicit the main errors that oppose it.
 - (c) A bishop should identify clear instances of erroneous teaching by Catholics, label them as such, and call on those proposing them to desist.
 - (2) A bishop's special responsibility for the exercise of the prophetic office by his own clergy will be dealt with below.
 - (3) A bishop should see to it that a suitable response is made to non-Catholics' challenges to Catholic faith, arising in or being propagated in his diocese.
- 2. Bishops should preach the gospel to everyone in their dioceses (see LG 27; CD 11).
 - a. A bishop should regard with charity those who do not yet believe (see CD 16).
 - (1) He should consider them entrusted to his care (see LG 27).
 - (2) He should seek their conversion to Jesus and their baptism.
 - b. A bishop should witness to non-Catholic Christians (see CD 11).
 - (1) He should exercise kindness and charity toward them and encourage the faithful to do likewise (see CD 16).
 - (2) He should encourage ecumenism as the Church understands it.
 - c. A bishop should reach out to fallen-away Catholics and call them to repentance.
 - d. A bishop should preach the gospel to his people and catechize them.
 - (1) He should try to help the faithful to develop a living, explicit, and active faith.
 - (2) He should try to help everyone bear effective witness to the Gospel by discerning, accepting, committing himself/herself to, and faithfully fulfilling his/her personal vocation.
 - (3) He should base his catechesis on Scripture and tradition, and on the liturgy and life of the Church.
 - (4) He should see to it that catechists are sound in faith and properly prepared.
 - (a) They should make the profession of faith and oath of fidelity with sincerity and live exemplary Catholic lives.
 - (b) They need to know the content that is to be communicated.
 - (c) They need to know educational method, including relevant psychology.

- (5) A bishop appropriately assigns permanent deacons to catechesis—especially those who are married to marriage preparation, instruction in NFP, help with marriage troubles and problems in parenting, providing the Church’s charitable help with family economic problems, and so on (see *DMVDP*, 33).
- e. A bishop should try to motivate the faithful to engage in apostolic and missionary activities.
 - (1) Motivating the faithful to engage in apostolic activities means teaching them about personal vocation and encouraging them to find and fulfill their personal vocations.
 - (2) Motivating the faithful to engage in missionary activities includes enlisting their help in evangelizing non-Catholics within the diocese.
- f. A bishop should make a preferential option for the poor—take special care to evangelize the poor and little people whom the Lord commissioned the apostles to evangelize (see CD 13).
 - (1) Jesus wants all to be evangelized.
 - (2) Though the poor and “insignificant” are likely to be more receptive, they tend to be overlooked.
 - (3) Moreover, evangelizing the lowly bears more effective witness to the gospel than does evangelizing the rich and powerful, which provokes the suspicion that the Church is interested in gaining prestige and obtaining their support.
- 3. Bishops should focus their teaching on “the whole mystery of Christ” and “the way, divinely revealed, to give glory to God and thus attain eternal beatitude” (CD 12).
 - a. The “whole mystery of Christ” means all those truths ignorance of which means ignorance of Jesus—i.e., all the truths of faith.
 - b. Since these truths are to be taught to *all*, a bishop should never catechize nonbelievers (i.e., instruct them about their responsibilities with respect to justice and peace) without evangelizing them (i.e., presenting the gospel in a way that calls nonbelieving hearers to repent and believe).
 - c. A bishop should show that terrestrial things and human institutions, if ordered according to God’s plan, can contribute to salvation and the building up of the body of Jesus (see CD 12).
 - (1) He should explain how the Church’s teaching recognizes nonreligious human goods (“how highly we should value these things”).
 - (2) He should expound the *principles* for solving grave problems about economic social justice, war and peace, and the fraternal coexistence of all peoples.
 - d. A bishop should both safeguard revealed truth and present it in a fresh way (see CD 13).
 - (1) He should safeguard doctrine, and teach the faithful to defend and propagate it.
 - (2) He should present revealed truth in a way that makes it clear that Jesus offers redemption from all the real evils people recognize.
- 4. Bishops should regularly study the witnesses of faith and competent theological works, and carefully prepare for particular acts of evangelization and/or catechesis.
 - a. A bishop should always be a student of the faith, working to grasp it more precisely and completely, and to understand it more profoundly and synthetically.

- (1) His primary textbooks should be Scripture and other witnesses to the faith of the Church.
 - (2) His main texts for theological study should be the writings of Church Fathers and doctors, and other classical theological works.
- b. In dealing with questions that call for using theological and other experts, and recent or current publications and other materials prepared by them, a bishop should carefully select and use who and what he uses..
 - (1) He should not confuse faith with theology; he should never *believe* a theologian or a theological work.
 - (2) He should use sound criteria in evaluating the competence and fidelity of experts and authors.
 - (a) Certain grounds are inadequate for considering someone able and faithful: clerical status and proper behavior (he wears his collar and speaks respectfully to bishops), prominence in the academic community, holding a prestigious appointment, having a Roman degree.
 - (b) In evaluating competence, he should consider the individual's accuracy in matters he knows about, the logical quality of analysis and argument, attention to relevant witnesses of faith, care and fairness in considering and dealing with others' views.
 - (c) In evaluating fidelity, he should consider the individual's derivation of positions from or their harmony with relevant witnesses of faith, and the use of other sources as subordinate to the witnesses of faith rather than as coordinate with them.
 - (3) When considering disputed matters, a bishop should study the most careful and competent available works on both sides, and/or call on the most competent available *periti* on both sides, hear them both/all in one another's presence, listen to their mutual criticisms and responses, and question them.
 - (4) After attending to theological and other experts, a bishop should draw his own conclusions or form his opinions using as his standard of judgment nothing but his own grasp on the Church's faith.
5. Bishops should use appropriate methods to evangelize and catechize.
 - a. The appropriateness of a method is determined by three factors.
 - (1) What is to be communicated is God's self-revelation; the method must not lose any part of it or distort any of it—e.g., by inappropriate images or expressions.
 - (2) The capabilities of those to whom the communication is directed can limit the effectiveness of a method—e.g., print media are not suited to preschool children or to adults who read very little.
 - (3) Those communicating must be able to use a medium effectively.
 - (a) They must know how to use it.
 - (b) They must have adequate financial and other resources to use it well.
 - b. A bishop should use dialogue (see CD 13).
 - c. He should take advantage of all occasions and all media, including the newest.
 - d. He should adapt the order and method of catechetics to the character, ability, age, and lifestyle of those to be catechized.

- B. Diocesan bishops' responsibilities with respect to administering the sacraments and regulating their administration (see LG 26)
1. "It is therefore bishops who are the principal dispensers of the mysteries of God, and it is their function to control, promote, and protect the entire liturgical life of the Church entrusted to them" (CD 15).
 - a. A bishop should try to promote his community's sharing in prayer.
 - b. A bishop should encourage the worthy and fruitful reception of the sacraments.
 - c. A bishop should instruct and exhort the faithful to take their proper part in the liturgy, especially in the Mass, with faith and reverence.
 - d. A bishop should try to build up the life of his Christian community, which is formed by baptism and the Eucharist: "He should so unite and mold his flock into one family that all, conscious of their duties, may live and act in the communion of charity" (CD 16).
 2. Bishops should provide for and regulate the adult catechumenate.
 3. Bishops should celebrate the Eucharist and direct its celebration by their presbyters and faithful.
 - a. A bishop should present to the divine majesty the cult of the Christian religion.
 - b. A bishop should direct worship in accord with the Lord's injunctions and the Church's regulations.
 - c. A bishop should further specify these regulations as appropriate for his diocese so as to promote the availability of the sacrament's integral benefits to the faithful.
 - d. A bishop should provide properly for Sunday celebrations in the absence of a presbyter.
 - (1) He should not allow such a celebration when a presbyter is available.
 - (2) He should not allow a religious, a lay person, or a nonclerical group to conduct a Sunday celebration when a deacon is available.
 - (3) He should not falsely say that attending the Sunday celebration in the absence of a presbyter "fulfills the Sunday obligation."
 - (4) He should see to it that every Sunday celebration in the absence of a presbyter includes prayers that the Holy Spirit will move those with a vocation to the presbyterate to listen to and respond to that call.
 4. Bishops should regulate the discipline of penance.
 - a. A bishop should see to it that the third form is never abused, and should catechize those who may have invalidly attempted to obtain forgiveness in this way.
 - b. A bishop should encourage the appropriate use of both the first and second forms.
- C. Diocesan bishops' responsibilities with respect to governing
1. Governing should be strictly a service *in persona Christi*: to build up the flock in truth and holiness (see LG 27).
 - a. Since bishops exercise their authority in the name of Jesus, and will have to render an account to God for people's souls, they should follow Jesus' example and lay down their life for their people.
 - (1) A bishop should seek to provide his people with what Jesus wants for them, even if that is not what they want for themselves.

- (2) Recognizing his own weaknesses and defects, a bishop should be compassionate toward the ignorant and erring..
- (3) A bishop should listen to his people and seek their collaboration.
- (4) A bishop should regard the faithful as his children in Jesus. He should promote his people's welfare by prayer, preaching, and charitable deeds.
- b. Exercising the office of father and pastor, bishops should use their divinely conferred authority with such love and solicitude that they elicit the faithful's willingness to submit to it (see CD 16).
 - (1) A bishop should strive to adapt his manner of acting so that he can be effective in building up communion.
 - (a) Training courses for managers may include some morally unacceptable suggestions, but they generally also include some sound guidance.
 - (b) A carefully considered, earnest, humble, calm, and candid communication is likely to win the cooperation of those who are well disposed.
 - (2) A bishop should try to learn the needs of those he is to serve; in doing so, he should make prudent use of methods of social research (see CD 16).
 - (3) A bishop should not discriminate against or neglect any of those he is to serve.
 - (a) He should not pay disproportionate attention to pressure groups (such as radical feminists and militant homosexuals) to the neglect of other groups (women who embrace the traditional role of wife-mother-homemaker and people with other moral problems).
 - (b) He should attend to the pastoral care of people belonging to linguistic and cultural minorities—e.g., Hispanics in many U.S. dioceses (see CD 23.3).
 - (c) He should cooperate with his fellow bishops (perhaps within the framework of the national conference) to make provision for serving those who are not served (or are inadequately served) by ordinary pastoral ministry: migrants and refugees, sailors and airmen, temporary residents and tourists (see CD 18).
 - (d) He should make provision for people of different rites living within his diocese (see CD 23.3).
- 2. Diocesan bishops should obey the authorities to which they are subject.
 - a. A bishop exercises his power personally, in his own right, directly and immediately; but he obtains jurisdiction from the pope.
 - (1) Maintaining communion with the pope and other bishops while acting *in persona Christi* requires a bishop to obey the pope insofar as he can do so in good conscience.
 - (2) If a bishop judges that he cannot fulfill his office, he ought to resign.
 - b. A bishop should conform to the law of the Church universal.
 - (1) He should see to it that the rights of all Catholics in his diocese are respected by everyone who assists him in the exercise of his pastoral service..
 - (2) He should teach and encourage everyone in the diocese to conform to the law of the Church.

- (3) If the conditions for justly imposing a canonical penalty are fulfilled, he generally should impose it.
 - (a) Doing so generally protects others' rights and preserves good order in the Church.
 - (b) In exceptional cases, it will be obligatory to refrain from doing so—almost always because the common good of the Church will be more injured than benefited by imposing the penalty.
 - (c) In respect to imposing canonical penalties, a bishop should take care not to rationalize and deceive himself: feelings are not reasons.
 - (d) Whichever course of action is obligatory, the decision almost always should be accompanied by teaching (at least to the individual concerned, and usually to some others if not publicly) designed to promote appreciation of what is at stake and future conformity to the law. If a penalty is imposed, the teaching also should promote appropriate attitudes on the part of everyone concerned in respect to it.
 - (e) Whichever course of action is obligatory, a reasonable effort should be made to mitigate bad side effects.
- c. A bishop should exercise power to dispense from the general law of the Church only within limits.
 - (1) He should do so only for the spiritual benefit those dispensed and without spiritual harm to others.
 - (2) He should never claim to dispense in a matter reserved to the Church's supreme authority.
- d. A bishop should recognize rights conferred by law on patriarchs or other hierarchical authorities (see CD 11).
- e. A bishop should obey just and applicable public laws, and sometimes should conform even to unjust ones.
 - (1) Doing so is both a general obligation and in the Church's interest.
 - (2) A bishop generally should resist unjust interference by public authorities in his own and other Catholics' religious activities (see CD 19).
 - (3) A bishop should point out that his own and other Catholics' activities in accord with their faith serve the genuine common good: the faithful are taught to respect legitimate authority and obey just laws, to work for the true good of neighbors and promote justice, etc.
- 3. A bishop should be an example to his flock by his manner of living (see LG 26).
 - a. He should make it clear that he is living for heaven, not for some set of this-worldly goals: "give an example of sanctity in charity, humility, and simplicity of life" (CD 15).
 - b. He should abstain from all wrongdoing.
 - c. He should change his conduct for the better and strive for perfection.
- 4. A bishop should govern by advising, exhorting, and exercising sacred power.
 - a. He should explain to all those subject to his authority how he will make decisions.
 - (1) When a decision is to be made, he will explain what the topic is, and, as well as he can, what the issue(s) seem to be.

- (2) If he already has made a tentative decision, he will say so and make it clear that he wishes only to make sure that he has not overlooked something.
 - (3) He will consult and listen.
 - (a) Doing so involves gathering information, ideas, and reasons for pursuing each course of action.
 - (b) He will consider each alternative's pros and cons, not the number of those supporting it.
 - (c) Those asked for advice ought to try not to adopt a definite position on what is to be done.
 - (4) The bishop will make the decision.
 - (a) Letting others vote would be divisive and often would be unfair.
 - (b) The bishop ultimately has the responsibility to act *in persona Christi*, as father and pastor.
- b. A bishop should legislate for and pass judgment on his people.
- c. A bishop should regulate everything that concerns the good order of divine worship (dealt with above).
- d. A bishop should regulate everything that concerns the good order of the apostolate.
 - (1) He should encourage all kinds of apostolates and coordinate them, so that participants will collaborate closely and the unity of the diocese will be clearly manifested.
 - (2) To make clerical (and religious) apostolates more effective in serving their essential purposes, he should adapt (or encourage the adaptation of) their accidental features to current conditions and use (or encourage the use of) research to improve their effectiveness.
- e. A bishop should fulfill his responsibility of visitation.
 - (1) He should tell those to be visited what to expect and instruct them about how to cooperate.
 - (2) Of course, he should meet the canonical requirements for visitation, and he should meet them carefully, not minimally.
 - (3) When evidence indicates a need for visitation, his duty of visitation may well extend beyond what he is canonically required to do to whatever he has a canonical *right* to do.
 - (4) Episcopal visitation ought not to be *pro forma*, and ought not to be mingled with socializing or other pastoral activities.
 - (5) He should take care that delegated visitors are instructed properly and he should examine their reports.
 - (6) A bishop should act on whatever requires or calls for action, and see to it that his directives are carried out.
5. Bishops should teach and encourage the faithful to fulfill their duties with respect to the apostolate.
 - a. A bishop should see to it that the faithful make their appropriate contributions to the Church's religious activities.
 - (1) He should encourage all acceptable forms of spirituality and devotion.

- (2) He should encourage all acceptable initiatives to spread the faith, defend it, and catechize the faithful.
 - b. A bishop should urge the faithful to share in and contribute to various forms of lay apostolate.
 - (1) He should encourage organized forms that have some sort of clerical involvement and recognition, such as Catholic action, parish St. Vincent de Paul societies, etc.
 - (a) He should encourage efforts to work for social, civic, and occupational/professional goods.
 - (b) He should encourage efforts to serve the poor and those with special needs.
 - (2) A bishop should encourage the apostolate proper to each Catholic: to fulfill faithfully his/her entire personal vocation as a witness to faith.
6. Bishops should gather and allocate diocesan resources solely with a view to promoting the salvation of souls.
- a. A bishop should deal with the problem of keeping open parishes and establishing new ones.
 - (1) A bishop legally may act on these matters on his own authority (see CD 32).
 - (2) However, he morally ought to consult; he should try to get people to understand the problem and cooperate in solving it, rather than secretly work out a plan on his own and impose it on the faithful, perhaps without even preparing them to accept it.
 - (3) This consultation might be conducted by bringing together representatives of parishes likely to be closed and of those needing resources, and asking them how best to serve all.
 - (a) This process in some cases will bring to light possible solutions previously overlooked.
 - (b) In other cases, this process will at least help those affected to understand and accept unwelcome change.
 - b. A bishop should arrange for the sharing of resources among parishes, including the sharing by poorer parishes in the abundance of wealthy ones.
- D. The diocesan bishop's responsibilities as pastor of the cathedral parish
- 1. The bishop should function as a true pastor of his cathedral parish.
 - a. He cannot fulfill his responsibility as the pastor of his diocese without serving as a real pastor of his own parish.
 - b. The faithful ought to be invited and encouraged to come to the cathedral, at least occasionally, on Sundays and holydays of obligation.
 - (1) All the faithful in the diocese should regard the cathedral as their own parish, and should be welcomed and served there.
 - (2) A bishop could designate a Sunday on which each parish would be encouraged to come to the cathedral. The parish presbyter would concelebrate with the bishop, and the main Mass (if more than one) of the parish would be suppressed that day.

2. The bishop should regularly celebrate the Eucharist and other liturgies in his cathedral.
 - a. Celebrating the Eucharist is the central, church-forming and upbuilding act; nothing the bishop does can be more important.
 - b. These liturgies should be a model in all respects.
 3. The bishop should preach regularly in his own cathedral.
 - a. *Regularly* means on all Sundays and holydays of obligation, unless impeded by a serious reason.
 - b. Given the centrality of this responsibility, he should devote to it the time and effort necessary to fulfill it properly.
 - c. His homilies should be made available in some form, so that all the faithful in his diocese will be able to take advantage of them, and other clerics will have the bishop's preaching as a model for their own.
 4. While reasonably taking advantage of substantial assistance from a vicar (and assistants, if necessary) for the cathedral parish, the bishop should take an interest in all aspects of its administration and pastoral activity.
 - a. He should oversee these matters more closely than he need do for other parishes.
 - b. He should carefully pick personnel for the cathedral parish.
 - c. He should, when possible, take a direct part in all aspects of pastoral care—catechizing, hearing confessions, visiting the sick, and so on.
- E. Diocesan bishops' responsibilities with respect to their clerical helpers
1. A bishop should foster vocations, especially missionary vocations, to the presbyterate, the diaconate, and consecrated life (see CD 15).
 2. A bishop should oversee the formation of clerics for service in his diocese.
 - a. He should establish a personal relationship with each prospective deacon and presbyter, and become sufficiently acquainted with him to have a real basis for judging whether he ought to go forward (*RFIDP*, 19).
 - b. The bishop should guide prospective clerics to commit themselves rightly to the work of formation and, if they complete the program, to the order they receive.
 - c. He should see to it that the special requirements for clerical formation are met by any seminary or other formation program he uses.
 - (1) The program must cultivate personality and character traits conducive to a cleric's conscientiously fulfilling his office of making Jesus' acts present and available (*RFIDP*, 66-70).
 - (2) The program must nurture spirituality specifically suited to ordained ministry.
 - (a) It should cultivate attachment especially to Jesus doing his saving work on earth—Jesus living his public life—with energy, singlemindedness, and willingness to fail rather than compromise.
 - (b) It should promote a sound Christian response to suffering: confidence in God's trustworthiness despite his permitting evil, and a perspective of eternity on this-worldly evils. This Christian response helps a cleric to avoid professional detachment and allow himself to share in the sufferings of those he serves, while carrying on his ministry energetically and with confident hope, not only that the tears of those he serves will be wiped away but that they will truly be benefited day by day.

- (c) It should promote love of the Church as a human society in this world and the sacrament of the heavenly communion, inasmuch as this penultimate common good is the specific object of clerical service. (Being officials of the earthly Church, clerics should relate to it somewhat as public officials should to political society. Perhaps this is at least part of what the documents mean by "ecclesial sense.")
- (d) It should instill the servant attitude Jesus enjoins to overcome temptations to ambition: readiness to give up anything so as to provide needed service.
- (3) It should provide sound doctrinal and pastoral formation.
 - (a) These two aspects of formation should not be compartmentalized.
 - (b) The program should emphasize what students will most need to know to exercise their order well. No intellectual formation should be undertaken except for a pastoral benefit (at least developing the man so he will be more effective in making Jesus' acts available).
 - (c) No pastoral technique and exercise should be undertaken that does not embody a theological understanding of what is to be done and why—an understanding of relevant "rules" of pastoral action as Christian *moral* norms or as *reasonable* ecclesial norms for clerical activity.
 - (d) From the outset and regularly, the program should present students with cases that could occur in pastoral practice and that will require knowledge they do not yet have, so that they will realize they are still too ignorant to be ordained.
 - (e) Examinations should focus on what students most need to know. Standards should be high, and those who fail to meet them should not be permitted to retake any examination before sufficient time has passed for them to master the material.
 - (f) The program should provide tutors (possibly fellow members of the program) for slow students and those with learning disabilities.
 - (g) Assignments should help students learn to do what they will need to be able to do—e.g., write decent paragraphs and prepare decent homilies, rather than do long research papers summarizing various opinions.
- d. If a bishop has his own seminary, he should see to it that it forms seminarians properly, conforming to all authoritative norms and encouraging only faithful and fruitful exercises of the order to be received.
 - (1) All seminary personnel responsible for formation should have certain qualities:
 - (2) The rector should have these qualities:
 - (3) The spiritual director should have these qualities:
 - (4) The academic dean should have these qualities:
 - (5) The dean of students should have these qualities:
 - (6) The director of apostolate should have these qualities:
 - (7) Teachers should have these qualities:
 - (a) They should be exemplary Catholics, according to their personal vocation. If they are clerics, they should be exemplary clerics.

- (b) They need ability and dedication to teach candidates with little academic interest and/or ability who otherwise are good prospects.
- e. If a bishop does not have his own seminary or allows some of his seminarians to go to other seminaries, he should choose carefully any seminary to which he sends candidates.
 - (1) He should not send any seminarian to any seminary that does not meet the standards indicated above.
 - (2) He should not be moved to compromise those standards by extrinsic considerations: the student's desires, fellow bishops' persuasion, historical bonds with a seminary, the idea that sending someone to a seminary will help its rector to fulfill promises gradually to reform it.
 - (3) If no available seminary meets the standards, a bishop should undertake to train his seminarians himself, taking advantage of whatever suitable help he can find in tutoring them.
- 3. A bishop should take reasonable account of married clerics' special responsibilities both in providing for their formation and in shaping their cooperation with himself and other clerics.
 - a. Neither the commitment to marriage nor the clerical commitment can rightly be subordinated to the other; the two must be coordinated in an integral life of living faith.
 - b. No married man should be ordained unless the marriage is stable and the couple are committed to their marital-familial responsibilities as part of God's vocation for them and are faithfully fulfilling them (*RFIDP*, 37)—e.g., not using contraception (on sterilization, see *CIC*, c. 1041, 5).
 - c. No married man should be ordained unless his wife consents (see *RFIDP*, 37, though a stronger requirement is needed).
 - (1) Reluctant consent is not adequate. What is needed is that the candidate's wife commit herself to serving insofar as she can, compatibly with her existing responsibilities, as the ordained minister's helper in his service—i.e., to do what she can to make available the acts her husband makes present when he acts *in persona Christi*.
 - (2) A cleric's wife should participate in his formation. Ideally, the process should be a formation of the couple together (see *RFIDP*, 56; also mentions the candidate's children).
 - d. Having committed themselves to diaconal service, a couple should cooperate in fulfilling the commitment (see *DMVDP*, 61).
 - (1) They should pray together and communicate sufficiently to integrate with the diaconal ministry whatever other responsibilities they have.
 - (2) They should live their entire marriage and family life in a way that helps make available Jesus' acts which the deacon makes present.
 - e. A bishop should make sure that widows and children of deacons who have died receive appropriate help.

4. A bishop should prudently judge whether each candidate is to be ordained.
 - a. Only those are to be ordained who meet all the canonical conditions (see *CIC*, c. 1029, cf. c. 1051, 1).
 - b. A bishop should promptly dismiss anyone he is sure beyond a reasonable doubt should not be ordained, and never ordain anyone unless sure beyond a reasonable doubt he should be ordained.
 - c. He should carry out the required scrutinies, and also seek advice from those, including lay people, who know the candidate.
 - d. He should ordain only those who love the Church, are eager to serve, and are willing to live an evangelical life.
 - e. He should ordain only those who have the personality and character traits needed to make Jesus' acts available (see *RFIDP*, 32).
5. A bishop should provide suitably for the permanent formation of his clerics.
 - a. He should provide a sound program of ongoing study of the disciplines—e.g., Scripture study, moral theology, canon law, liturgical studies—needed for ministry in order to equip clerics to deal with new challenges and authentic developments, such as new Church documents.
 - b. He should provide and strongly encourage participation in sound programs of continuing spiritual formation.
 - c. He should provide pastoral formation after ordination to help clerics perfect their abilities to fulfill well difficult ministries, such as hearing confessions.
 - d. He should provide instruction about situations, such as changing social conditions and emerging ideologies, that clerics should take into account so as to meet effectively needs of the faithful.
 - e. He should provide instruction on pastoral methods and encourage clerics to share their pastoral experiences.
6. A bishop should seek needed help, exercise care in making appointments, and work closely with his auxiliaries and appointees.
 - a. He should ask for auxiliaries or a coadjutor as needed.
 - b. The bishop and his auxiliary/coadjutor should strive to be of one mind so that their diocese has a single episcopal principle.
 - (1) Auxiliaries should show respect and reverence to the diocesan bishop who, in turn, should show them esteem and fraternal affection.
 - (2) The diocesan bishop should consult with his auxiliaries on matters of importance unless there is a good reason not to.
 - (3) A diocesan bishop and his coadjutor should function as a team, dividing responsibilities by mutual agreement—though, if necessary, the diocesan bishop retains the authority to make decisions.
 - (4) The diocesan bishop and his coadjutor should consult each other on all matters of major importance.
 - c. In choosing people for his diocesan curia and councils, and in organizing and managing the work of these people, the bishop's sole concern should be to increase as much as he can the effectiveness of his own service both as administrator and pastor.

- (1) A bishop should carefully choose such personnel.
 - (a) In selecting them, he should meet all relevant canonical requirements.
 - (b) In choosing them, he should consider the gifts (including the moral character and holiness) of possible appointees and the requirements of each position, matching them as well as possible.
 - (c) He should not choose anyone for an irrelevant reason—e.g., to placate various clerical factions, to promote personal friends, or to obtain some payment (simony), perhaps of a subtle sort.
 - (d) He should not combine positions in ways that overload the few most competent (and easiest to work with) when assigning different people to different jobs is likely to be more effective.
 - (e) He should not keep people in positions when replacing them is likely to be more effective.
- (2) While avoiding micromanaging, a bishop ought to oversee subordinates' activities closely enough to be able to evaluate the quality of their work, to be alert to intervene when problems are not being handled properly, and to listen to complaints alleging their mistakes or wrongdoing.
- (3) A bishop should never omit required consultations, and should carry them out in the way specified—e.g., in a meeting rather than individually, when that is specified—and generally should be open to, and even seek, advice from all his helpers.
- (4) For the canonically required college of consultors, a bishop should assemble a body who will have the ingenuity and wisdom to give sound and thoughtful advice, and the selflessness and courage to give unwelcome advice.
- (5) For the canonically required council of presbyters, a bishop should assemble a truly representative body, and he should see to it that this body provides effective help in the deliberation necessary for making diocesan policy, solving pastoral problems, and making major decisions.
- (6) A bishop should see to it that the canonically required pastoral council functions as an effective help in deliberation about pastoral matters.
 - (a) He should include people with relevant special competence and people whose involvement in the work of the diocese will be affected by decisions to be made.
 - (b) He might well include the whole council of presbyters in the pastoral council, and normally consult the council of presbyters separately immediately after consulting the entire pastoral council.
- (7) A bishop should not abdicate his own decision-making responsibility by taking votes on everything or delegating authority too freely; he should not allow himself to be paralyzed by the lack of consensus.
- (8) Those holding positions on a diocesan curia and/or councils, and especially vicars general and episcopal vicars, ought not to act against their bishop's mind and will, and should confer regularly with him and one another in order to maintain consistent, harmonious action.

- d. A bishop should choose and replace pastors of parishes with the good of souls as his sole criterion.
 - (1) He should consider all qualities necessary for the care of souls: knowledge and soundness of teaching, piety, zeal for the apostolate, and personability—i.e., the set of human qualities required for good relationships.
 - (2) He should not use age as a criterion in appointing pastors; nor should he use other irrelevant criteria, such as someone's right to gratitude for past faithfulness or the demands of some minority for pastors of their sort.
 - (3) He should not automatically move pastors after a fixed term.
 - (a) Regularly moving pastors is questionable. It undermines at the parish level the image of Jesus-the-spouse-of-his-church and the role of the pastor as the spiritual father of his parish family. It also impedes mutual affection from developing as it should and frustrates it when it does develop.
 - (b) Arguments based on the good of the faithful can be given for rotating pastors, but if a term is adopted, exceptions also should be made for the good of the faithful.
 - (4) When a pastor finds that he cannot (or cannot continue to) fulfill his responsibilities adequately, he ought to resign his pastoral office; if he does not resign and the bishop is aware of the pastor's failing, he should ask the pastor to resign (which need not mean asking him to retire).
- 7. A bishop should shape the cooperation of his presbyters and deacons with himself and one another.
 - a. The basis of the cooperation should be unity in pastoral charity—sharing the salvific will of Jesus.
 - (1) A bishop and his clergy share one mission: acting *in persona Christi* and making those acts available for the people of this diocese (religious presbyters in a diocese share in this more or less, depending on what their superiors have assigned them to do).
 - (2) All presbyters and deacons of the diocese should think of themselves as assisting the bishop in his responsibility for the whole diocese, though generally they will do so mainly by caring for their assigned part of it.
 - b. The end of the cooperation should be to provide Jesus' people with the service he wants them to have and, in doing so, to working out the clergy's own salvation by providing the service they have committed themselves to give.
 - (1) The spiritual welfare of those served requires clerics to sacrifice themselves by subordinating their other desires and preferences to their serving Jesus and his people.
 - (2) The needs of those to be served should be matched with presbyters' and deacons' gifts, and other factors—too far from mother, cannot get along with that pastor, etc.—should be disregarded.
 - c. A bishop should oversee the clerical activities of his clerical helpers.
 - (1) He should see to it that they teach and preach as they should.
 - (a) He should pay attention to what they are teaching and preaching.

- (b) He should require that anything to be published on faith or morals be submitted for censorship, and that any presentation to be given in public or through the media be approved in advance.
- (2) He should see to it that clerics provide the sacraments as they should.
- (3) He should see to it that clerics provide or arrange for spiritual guidance—especially but not only with respect to personal vocation—to everyone entrusted to them and use and take care of ecclesiastical goods in accord with canon law and other relevant norms.
- d. A bishop should give and withdraw each of a cleric's faculties as genuine service to the faithful requires.
 - (1) He should not automatically give faculties to every newly ordained and visiting cleric but give them only on evidence of their competence and intention to use any faculty they receive properly.
 - (2) When it is evident that a cleric cannot, or does not intend to, use a faculty properly, the impediment should be dealt with promptly; if that is not possible, the faculty should be withdrawn.
 - (3) When a bishop withholds and withdraws faculties, he should explain the basis for doing so.
 - (a) It is not a penalty imposed on individuals, but is a necessary protection of the faithful and a duty of the bishop.
 - (b) A bishop may not authorize anyone else to do what he judges he may not do himself.
 - (c) Not everyone suited to be ordained as a deacon or presbyter is adequately prepared to preach homilies; to avoid embarrassing anyone, no one should get the faculty to preach until he passes a later test adequate to demonstrate his ability to preach. (Some never will pass the test.)
 - (4) When faculties are withheld or withdrawn, bishops should make a special effort to help the individual remedy the defect so that the faculty can be given or restored—both for his own fulfillment in exercising his order and, more importantly, for the benefits to the faithful to be hoped for from his exercising it properly.
- e. A bishop should treat the presbyters and deacons, his helpers, as sons and friends (see LG 28, CD 16).
 - (1) He should show them affection and cultivate fraternal familiarity.
 - (2) He should keep lines of communication open by being accessible and ready to listen, and should engage in dialogue with his presbyters and deacons, both individually and collectively. He should do so regularly, not merely occasionally.
 - (3) He should not give feminist religious or other persons or groups greater access than he gives his clergy.
 - (4) He should not use vicars, committees, and staff members to shield himself from his clergy's problems that call for the exercise of his authority.

- f. Presbyters and deacons should regard their bishop as a true father and obey him with respect.
 - (1) In their ministry, they should conform their obedience in listening and in radical availability to the obedience of Jesus—the servant-pastor par excellence (see *DMVDP*, 8).
 - (2) Their obedience by no means precludes their contributing to the bishop's deliberation by offering reasons for or against a certain possible action. This applies to assignments, though a cleric's ambition is no reason for his receiving the position he prefers.
 - (3) Their obedience should not be legalistic: "I will do what I must to avoid being disciplined"; "I will obey if given a canonical precept"; "The bishop will never know"; or "By the time the bishop finds out what I am doing, the parishioners will not accept doing things his way."
 - (4) When a bishop insists that clerics obey and they cannot in good conscience do so, they should say that they cannot obey and explain why—e.g., "I cannot use marriage preparation materials that offer contraception as a legitimate option for birth regulation."
 - (5) When clerics can obey in good conscience, they should accept the bishop's wish, even if it seems unreasonable, as Jesus' command—e.g., if the bishop forbids Latin Masses, they will never say a Latin Mass.
- g. Presbyters and deacons should help one another spiritually and temporally (see LG 28).
 - (1) They share in orders and a common mission, and are bonded together as brothers by their common relationship to their bishop.
 - (2) They should help one another with fraternal charity in both pastoral and personal matters.
 - (3) Pastors and their curates and deacons should have a fraternal relationship (see CD 30.3).
 - (a) Mutual respect and charity should prevail.
 - (b) They should work harmoniously for the good of the parish.
 - (c) They should assist one another with practical help, advice, and example.
 - (4) Presbyters (perhaps including seminarians) should meet, share experiences, and help one another.
 - (5) Deacons (perhaps including those preparing to be deacons) should meet, share experiences, and help one another; the bishop should foster a spirit of communion among them while avoiding "corporatism," which led to the decline of the permanent diaconate (see *DMVDP*, 6).
 - (6) Neither presbyters nor deacons should form or join associations similar to unions or pressure groups.
 - (a) They are not employees of their bishop or of the communities they serve, nor are they independent contractors free to negotiate terms of service.
 - (b) Associating in unions or pressure groups would be at odds with the obedience due to bishops and with the clerical commitment to serve the faithful at large.

- (7) Especially if caring for the same people, presbyters and celibate deacons should live in common.
 - (a) Their common life gives the faithful an example of charity and unity.
 - (b) The poverty involved in it helps make Jesus' acts available.
 - (c) Living together also facilitates shared pastoral work.
- h. Clerics should help meet their diocese's needs with the worldly goods they acquire through their ecclesiastical functions.
- 8. A bishop should take good care of his clerical assistants both as Christians and as human beings.
 - a. He should be solicitous for the spiritual welfare of his clerics.
 - (1) He should provide extended retreats for their spiritual renewal.
 - (2) He should be compassionate and helpful to those who are in danger or who have failed in some way.
 - b. He should provide for his clergy's material needs (note the special situation of part-time deacons: see *DMVDP*, 15-20).
 - (1) He should provide for a proper living according to canonical norms.
 - (2) He should provide for emergency needs and health care, if they are not otherwise supplied.
 - (3) He should make suitable provision for presbyters who become incapacitated or too debilitated by age to continue serving.
 - c. He should care for the deacons of his diocese with solicitude, and give special care to those with personal and/or family problems (see *DMVDP*, 3).
 - d. He should do what he can to look after presbyters living in the diocese who are neither incardinated in it nor contributing significantly to its work.
 - (1) The bishop is responsible for the universal work of the Church.
 - (2) Such presbyters often are doing some work for other parts of the Church or preparing to do such work.
 - (3) Even if they are not, they are a potential (or past) asset or liability to the Church that calls for the bishop's solicitude.
 - e. A bishop should deal prudently with special problems.
 - (1) He should deal appropriately with celibate clerics engaged in (or alleged to be engaged in) sexual activity, including sexual abuse of minors.
 - (2) He should deal appropriately with similar illicit sexual activities of married clerics, and also with instances of adultery, contraception, sterilization, abortion, and divorce involving them.
 - (3) He should deal appropriately with alcoholism and drug abuse among clerics.
 - (4) He should deal appropriately with clerics' serious psychological problems, including depression and so-called burn out.
- F. The responsibilities of a diocesan bishop and his clergy, on the one hand, and religious communities active in the diocese, on the other, to cooperate with one another
 - 1. Bishops and religious superiors, bishops' conferences and major superiors should consult one another and coordinate the apostolates religious will undertake.

2. Members of institutes of consecrated life ought to work zealously and diligently, in line with their charism, for building up of the whole Church and for the good of the particular churches (see CD 33).
 - a. Consecrated persons promote these objectives primarily by prayer, penance, and the example of holy lives.
 - (1) Those in active life also should apply themselves more zealously to external works of the apostolate in conformity with their charism.
 - (2) No matter how urgent the needs, contemplatives should not be called on to assist in works of pastoral ministry (see *CIC*, c. 674).
 - b. All religious belong in a special sense to the diocesan family.
 - (1) They ought to help the hierarchy and usually do help.
 - (2) With increasing needs, they must work harder to meet them (see CD 34) and must avoid involvement in activities inconsistent with their own charisms.
 - c. When diocesan needs are urgent, the bishop may call on all noncontemplative religious, not only presbyters, to help in pastoral ministry.
 - (1) Bishops must take into account the character of the institute and obtain the superior's consent.
 - (2) Superiors should provide the requested assistance insofar as they can (see *Ecclesiae sanctae*, 36).
3. Bishops should direct religious in the care of souls, the public exercise of divine worship, and other works of the apostolate (see *CIC*, cc. 678, §1; 681, §1).
 - a. Each community's proper charism must be respected, lest it lose its own character and become impotent to enrich the diocesan program with its special gift (see *FLC*, 60): "... the particular church cannot dispose, according to its own pleasure and according to its needs, of a religious community or of any of its members."
 - b. Bishops and superiors are to proceed by consultation (see *CIC*, c. 678, §3).
 - c. Institutes should cooperate with one another, religious clerics with the diocesan clergy; all should work together under the direction of the bishop (see *CIC*, c. 680; CD 35.5).
 - d. Bishops are to insist that religious be faithful—as in any case they should be—to the discipline of their institute and obey their superiors in the exercise of apostolic works toward people outside their communities (see *CIC*, c. 678, §2).
4. Religious hold diocesan offices by agreement between superiors and bishops (see *CIC*, c. 682).
5. Bishops should respect the autonomy of religious institutes with regard to their internal affairs (see *CIC*, c. 586, cf. c. 578).
6. Just as bishops should oversee other associations of the faithful, they should oversee those that religious direct and control (see *Ecclesiae sanctae*, 35).
 - a. This is true even if the association has been erected by the Holy See.
 - b. Of course, such associations also are subject to the bishop in those matters in which even religious institutes themselves are: external works of the apostolate and the promotion of divine worship.
 - c. Neither the religious institute nor the association itself enjoys autonomy with respect to the association's internal affairs.

7. Bishops should fairly provide for or contribute to the sustenance and care of elderly religious (and others) who have served the diocese and lack resources to care for themselves.
- G. Diocesan bishops' responsibilities to cooperate with one another for the common good of their diverse dioceses
1. Bishops should fulfill their responsibilities as members of their ecclesiastical province.
 - a. The archbishop should exercise oversight of suffragans.
 - b. All the bishops should fulfill their common responsibilities.
 2. Bishops should cooperate in and maintain control over their episcopal conference.
 - a. Similar bodies in the past did well by determining a common program for teaching the truths of the faith and regulating ecclesiastical discipline (see CD 36).
 - b. Bishops should work together to devise forms of apostolate and apostolic methods suitably adapted to the circumstances of the time (see CD 38.1).
 - c. Bishops should make and enforce the rule that no board, committee, other agency, or staff member of the conference undertakes or works on anything unless clearly authorized to do so by a substantial majority of the conference as a whole.
 - d. Bishops should work against initiatives and structures that involve the conference in inappropriate activities.
 - (1) They should prevent projects outside the proper competence of bishops.
 - (2) They should work against establishing or continuing offices that do not effectively serve either genuine pastoral needs of their particular churches or their common responsibilities with respect to missionary activity and the universal Church.
 - (3) They should work to ensure that *only* the substantial majority (say 2/3) of the bishops can bring about any act whatsoever of the conference as such.
 - e. Prelates of the oriental churches, in trying to improve morals and promote religion, should take into account the common ecclesial good of the whole region in which there are Churches of various rites, and should consult representatives of the other rites.
 3. Bishops should cooperate with other bishops in dealing with matters of common apostolic concern.
 - a. Bishops should consider establishing stable structures for cooperation among their dioceses in certain apostolates, perhaps even having a bishop appointed to head them (see CD 42).
 - b. Bishops confronted with specific pastoral problems not shared by most other bishops in the same region or nation should work together ad hoc or more permanently in dealing with those problems—ministry to a specific group of immigrants, presbyterless parishes, ministry to favellas or urban ghettos, etc.
 4. Bishops should release some presbyters for service in the military vicariate (see CD 43).
 5. Bishops should collaborate with other bishops and the pope in promoting the mission *ad gentes* and in helping dioceses in special need (see LG 23, CD 6).
 - a. They should contribute both spiritually and materially to this cause.
 - b. They should try to motivate the faithful to support and promote evangelization and apostolate.

- c. They should encourage seminarians to be concerned for the whole Church, so that they will be ready to serve where needed with the bishop's approval.
 - d. They should see to it that suitable presbyters and deacons, and religious and lay auxiliaries are trained for the missions and for regions greatly lacking clergy.
 - e. They should share presbyters and deacons with mission territories and churches in great need—arrange insofar as possible that some of their clerics go to these missions or dioceses to exercise the ministry, permanently or for a term.
 - (1) A bishop should not refuse a cleric permission for such service unless he greatly needs him in the diocese, and should judge such *needs* reasonably.
 - (2) Bishops should see to it that anyone who undertakes such service is adequately prepared for it.
 - (3) A bishop who releases a cleric for service in another diocese should ensure that his rights and duties are determined by a written agreement with the other bishop, and, if the transfer is for a limited time, should keep the cleric incardinated (see *CIC*, c. 271).
6. Bishops should provide fraternal assistance to other churches (see CD 6-7).
- a. In using ecclesiastical resources, bishops should take into account the needs of other individual churches.
 - b. They should help when other dioceses or regions are struck by disaster.
 - c. They should extend brotherly care to persecuted bishops and to others impeded from exercising their ministry.

Chapter VII: Responsibilities common to bishops and other diocesan clerics

- A. The responsibility of pastors (bishops of dioceses and pastors of parishes, and clerics who assist in their pastoral work) to know well those they serve
 - 1. Pastors should take an interest not only in each person's ultimate salvation but in his or her growth in holiness.
 - a. Either by personally providing necessary assistance, including but not only instruction regarding discernment or by training others to provide that assistance, pastors should help each person to find and accept his/her personal vocation.
 - b. They should support each person in fulfilling his/her personal vocation.
 - 2. Pastors should visit people—in their homes, schools, and so on—whenever necessary to provide pastoral services and more often if possible.
 - 3. Pastors should pay special attention to certain people when appropriate.
 - a. They should give special attention to people with special needs and to those who help personally with an apostolate of the parish.
 - b. They should not give special attention to people whose high social status is irrelevant or to their favorites.
- B. Pastors' responsibilities with respect to evangelization and catechesis
 - 1. Though closely related and often inseparable, evangelization and catechesis can be distinguished: evangelization conveys the gospel message that a nonbeliever must be prepared to embrace if he/she is to be validly baptized; catechesis conveys all that Jesus wants his disciples to know.
 - 2. Clerics are especially responsible for evangelization and catechesis.
 - a. Since Jesus is the only teacher, there can be no evangelization or catechesis unless those who can act *in persona Christi* are its principal agents.
 - b. The ordained should make all decisions about ecclesial programs of evangelization and catechesis.
 - c. The ordained should initiate the actual work and regularly participate in it, not merely take an occasional, minor part in it.
 - d. The ordained, according to their office, should provide the model for evangelization and catechesis, and should direct and supervise the work they do not personally do.
 - 3. All clerics should follow certain norms in evangelizing and catechizing.
 - a. Those engaging in evangelization and catechesis should draw the content they try to communicate from the deposit of faith (from revealed propositions, practices, and ecclesial structures) and in trying to facilitate that communication and promote its fruitfulness they should say and do only what is in perfect harmony with that same deposit of faith.
 - b. The goal of evangelizing-catechizing should be to help all non-Catholics see that they should be Catholics and to help all Catholics to be saints.
 - c. So, evangelizing-catechizing should be directed toward all—nonbelievers, non-Christian believers, separated Christians, fallen away Catholics, and practicing Catholics. ("Furthermore, the care of souls should always be inspired

- by a missionary spirit, so that it extends with due prudence to all those who live in the parish.” [CD 30])
- d. Evangelizing-catechizing separated Christians is to be carried on by appropriate ecumenical efforts; inappropriate ecumenical initiatives are to be avoided.
 - e. Catechizing Catholics should focus on personal vocation.
 - (1) Catechists should teach the Catholic doctrine of grace.
 - (a) God never asks the impossible, only the very difficult, which may seem impossible. So, God will make possible whatever he wants one to do, and one should not assume that he is not asking one to do something merely because it *seems* impossible.
 - (b) All salvific realities, including one’s merits, are God’s gifts; grace has provided what one already has and will bring about what one is to do by one’s free choices.
 - (2) Catechists should guide and encourage all Catholics to discern and commit themselves to their personal vocations.
 - (3) They should inculcate the fulfillment of common responsibilities in accord with personal vocation.
 - (a) They should emphasize common religious responsibilities—e.g., personal prayer and devout participation in the liturgy.
 - (b) They should include in catechesis the social teaching of the Church, and encourage people to apply it in their social and economic lives.
 - (c) They should not overstep the competence of a catechist by trying to make people’s prudential judgments for them.
 - (4) They should guide and encourage people to fulfill their personal vocations insofar as faith illumines specific responsibilities.
 - (a) They should inculcate faithful fulfillment of the duties of marriage and family life, and help people solve problems in carrying out those duties.
 - (b) They should catechize about work responsibilities and should not limit such instruction to certain groups, such as physicians, but extend it to all—to students, merchants, factory workers, and so on.
4. Pastors should set up and carefully oversee the Confraternity of Christian Doctrine (CCD) in every parish.
- a. They should provide for the catechesis of all school children who are not in Catholic schools.
 - b. They should help parents begin the catechesis of preschool children.
 - c. They should enlist and train adolescents and young adults to help catechize all grade school children with respect to their personal vocation and individual life of devotion.
 - d. They should enlist and train mature and happily married couples to catechize and advise younger and troubled couples.
 - e. They should enlist and train people to contact regularly every nonregistered home in the parish.

5. Clerics should carefully oversee the participation of the nonordained in the work of evangelization and catechesis.
 - a. Only the ordained can act *in persona Christi*; though they cannot personally do all the work, they must fully control the content of evangelization and catechesis and oversee those who do it.
 - b. Ideally, every parish ought to have a properly trained and competent deacon to direct catechesis and evangelization.
 - c. A nonordained director of religious education should be used as an adviser, resource person, administrator of means, and (at most) assistant in training *with regard to methods*; pastoral responsibility for content and oversight should not be delegated to such a person.
- C. Priests' (i.e., bishops' and presbyters') responsibilities with respect to the Eucharist
 1. Priests should make the Eucharist the center and fulfillment of everything else in their dioceses and parishes (see CD 30.2).
 - a. Priests should encourage devout and frequent participation in the Eucharist.
 - b. Priests should work for and encourage attentive, intelligent, active participation.
 2. Priests should prepare proximately to celebrate Mass.
 - a. They should keep in mind what they are doing and do everything possible to convey the importance and centrality of the Eucharist.
 - b. They should try not to be rushed beforehand.
 - c. They should keep the eucharistic fast and even expand it.
 - d. They should not celebrate while in mortal sin.
 3. Priests should see to it that a suitable place and all the things needed are available for fittingly celebrating Mass.
 - a. They should understand architectural requirements and take into account the convenience and reasonable comfort of the faithful in matters such as lighting and heating/cooling.
 - b. They should make sure that required vestments are available.
 - c. They should never use matter unless certain it is valid—if in doubt, they should not proceed.
 4. Priests should try to ensure that Mass is available to the faithful.
 - a. They should schedule Masses for the convenience of the faithful rather than for their own.
 - b. They should publicize the Mass schedule and adhere to it, including being on time.
 - c. They should encourage the handicapped, the sick, and children to come or be brought; they should encourage parishioners to bring those who need help and to free those whose family responsibilities impede their coming.
 5. Priests should plan all aspects of the liturgy and carefully select, train, and closely regulate the contributions of nonordained ministers: musicians, cantors and/or a choir, lectors, eucharistic ministers, servers, and ushers.
 - a. They should choose among legitimate options according to *pastoral need* rightly understood—what they judge likely to maximize spiritual benefits.

- b. They should obtain the services of a competent organist and follow all official norms regarding music; they should allow only hymns that are doctrinally sound and musically fitting.
 - c. They should use extraordinary eucharistic ministers only if doing so is really necessary and they are adequately instructed.
6. Every priest should coordinate the celebration of the Eucharist with other clerics—e.g., the pastor with priests presiding in his parish, the chief celebrant with concelebrants, presbyters with deacons.
- a. Carefully following all liturgical norms eliminates most coordination problems.
 - b. In genuinely optional matters in which there is a disagreement, the superiors are the pastor in his parish and the chief celebrant vis á vis concelebrants.
 - c. Nobody should be expected to do anything contrary to his judgment of what is right and fitting.
7. Priests should celebrate the Eucharist carefully and reverently.
- a. They should observe all liturgical regulations with care.
 - b. If they consider a commentary necessary, they should read (or preferably have a lector read) it *before* Mass begins, and they should make any essential announcements *after* Mass (before the recessional).
 - c. They should avoid merging Mass into secular life by *always* omitting conventional greetings (Good morning, folks! Have a nice day! Say it again, with enthusiasm!), friendly side remarks, and so on except very incidentally during the homily or before the blessing at the end of Mass.
 - d. They should follow the rubrics (see Peter Elliott).
 - e. They should proceed prayerfully, not by pretending, but by becoming prayerful.
 - (1) They should focus on the mystery and direct attention toward Jesus rather than distract it to themselves—i.e., adopt the stance of John the Baptist.
 - (2) They should do their best to *concentrate* on the meaning of what they are saying as they say it.
 - (3) They should keep in mind and carry out their own responsibility *as members of the faithful* to offer Mass—i.e., at least in spirit adopt the stance of facing toward God rather than toward the people.
 - f. Priests should manage Communion properly.
 - (1) Priests should respect the faithful's options to receive standing or kneeling, on the tongue or in the hand.
 - (2) When people not eligible or not properly disposed to receive Communion are likely to do so, priests should make an appropriate announcement to try to forestall such abuses.
 - (3) If those surely ineligible to receive Communion nevertheless attempt to do so, priests should give them a blessing, not the Lord's body and blood.
8. Priests should catechize the faithful about their role in the Mass.
- a. To a great extent, general catechesis should fulfill this responsibility.
 - b. But people need to be instructed about reverence—showing up on time, not chatting, wearing proper clothes (often this can be done by a written hand out, something in the bulletin, and discrete reminders by properly trained ushers).

- c. Priests should encourage proper responses, kneeling and standing, singing hymns.
 - d. Priests should instruct the faithful regarding the proper dispositions and way of receiving Communion, and should try to encourage appropriate behavior.
 9. Priests should fulfill their responsibilities with regard to stipends, and with regard to obligatory and contracted Mass intentions.
 - a. They should abide by canonical requirements that exclude pooling—i.e., saying one Mass for many contracted intentions.
 - b. They should never sell Masses or even seem to do so; in many situations, they should agree to say a Mass without *requesting* a stipend.
 - c. They should bear in mind and pray for the accepted intention.
 - d. They should make careful and easily legible records of intentions accepted to ensure their fulfillment.
 10. Priests should promote weekday participation in the Mass.
 11. Priests should properly conduct or regulate the distribution of Communion outside Mass, and arrange for and oversee Communion for shut-ins
 12. If Sunday celebrations in the absence of a priest are unavoidable, priests should train ministers to conduct them and regulate them.
 13. Priests should conduct and/or encourage some person(s) properly to conduct the liturgy of the hours in each parish church.
- D. Clerics' responsibilities with respect to preaching
1. Clerics should preach to the faithful so that each of them can grow in faith, hope, and charity and so that the parish can give the witness in charity that the Lord commanded.
 - a. Liturgical preaching should not be replaced by catechesis unrelated to the liturgy being celebrated and the scriptural readings pertaining to it.
 - b. Liturgical preaching should not be replaced by announcements, fund raising appeals, and so forth.
 - c. Since preaching is an integral part of the liturgy, it should not be omitted to save time or mitigate participants' discomfort.
 2. Only the ordained may preach homilies, and all liturgical preaching by clerics is *in persona Christi*.
 - a. In homilies, clerics should say *in persona Christi* what Jesus wants to say to the people likely to be present.
 - (1) The main point will be a truth pertaining to faith—a truth certainly present, at least implicitly, in Scripture and tradition.
 - (2) This point will be selected for the sake of its prospective benefits in promoting repentance, fidelity, and growth in holiness.
 - b. Homilists also should say what they can in the time available to help hearers understand the main point, accept it, and benefit by doing so.
 - (1) If Scripture and/or tradition include elements likely to be helpful, homilists should call attention to them.
 - (2) Taking care to avoid offending or misleading, homilists should use examples, analogies, and other rhetorical devices to help hearers appropriate the main point.
 - (3) If the main point calls for action, homilists should, if possible, suggest one or several concrete ways of initiating it.

3. Clerics should prepare themselves for liturgical preaching.
 - a. As has been explained in III, they should shape their lives by appropriate prayer and live according to the counsels.
 - b. Clerics should try to know well and cultivate genuine affection for the people they serve, so that they will be acquainted with their flock's spiritual needs and be able to motivate the faithful to take full advantage of the means the Church offers to meet those needs.
 - c. Clerics need prayer, fasting, silence, and ascetical striving; if these are omitted, the cleric has little to say and lacks relevant knowledge of the people whom he should serve.
4. Clerics should carefully prepare their sermons.
 - a. They should not use published homilies, outlines, or other aids to avoid or lessen the work of personal preparation but should use such resources, if at all, with care as one tool among others in their work of preparing to say what is uniquely appropriate to these people on this occasion.
 - b. They should take into account the liturgical day and the kind of celebration (Sunday, weekday, holyday, wedding, baptism, funeral, Mass of Holy Spirit, children's Mass, liturgy of the hours, etc.).
 - c. They should study the proper parts and readings well ahead of time' after each Sunday's liturgies, they usually should study these as soon as possible for the next Sunday.
 - d. They should study Scripture, making good use of commentators.
 - (1) They should read and study Scripture prayerfully, trying to hear what the Holy Spirit is saying.
 - (2) They should begin by reflecting on Scripture and should use commentaries only as tools.
 - (a) They should not *believe* what commentators say even if they are Catholic, and/or generally sound, and/or highly respected among their peers.
 - (b) Other things being equal, they should prefer commentators who manifest their faith in the reality of miracles.
 - (c) They should compare commentators who differ sharply with each other, because doing so helps one think through difficult passages for oneself.
 - (d) They should value commentators' help in seeing truths they can verify for themselves, but would not otherwise notice.
 - (e) Having used commentaries, they should put them aside and go back to the scriptural text.
 - (3) They should never make their homily a report on their Scripture study; they should never mention commentators or any of the points commentators make that they cannot verify for themselves.
 - e. A homilist is not adequately prepared until he knows not only what Jesus wants conveyed but how to put the point and how to promote its appropriation.
 - (1) Homilists should consider the spiritual needs of those likely to hear the homily. The needs of people vary greatly: they may need instruction, guidance, reproof, encouragement, warning . . .

- (2) Homilists usually will find in the scriptural passages the (or, at least, a) main point which Jesus wishes to convey to the expected hearers. Homilists may find help, and perhaps the main point, in a nonscriptural liturgical text—e.g., in one of the proper prayers of the day.
 - (3) They should consider how to help the people understand the main point and appropriate it fruitfully.
- f. Clerics might well seek the help of faithful in carrying out the reflection required to prepare good homilies.
- 5. Clerics should satisfy several norms in delivering their homilies.
 - a. In delivering homilies, clerics should strive to combine good organization and sound content with the vitality of spontaneous speech and personal conviction.
 - (1) To achieve this combination, most clerics should speak from notes that list in order each thing to be said without formulating fully any but the main point.
 - (2) Those who compose a complete text should write with the simplicity of spontaneous speech and read with its pace and inflections.
 - (3) Homilists must always manifest their personal faith in the truths they utter.
 - b. Homilists should attend to the technical aspects of public speaking; especially in novel situations, they should practice speaking and should test their homilies with critics able and willing to suggest improvements in delivery.
 - c. They should refrain from saying anything unnecessary.
 - (1) Everything they say should be relevant to the main point.
 - (2) They should say nothing to draw attention to themselves or for the sake of any other sort of self-gratification.
 - d. They should preach standing at the place where the gospel is read, not seated or walking about in a casual manner.
 - e. Generally, discussion is not appropriate during a homily. However, when preaching to a small group of people, all of whom are capable of participating, a homilist might propose the main point and invite dialogue to promote its appropriation and application.
- E. Responsibilities of clerics in baptizing, preparing those to be baptized, and receiving into the Catholic Church those baptized in churches and ecclesial communities not fully in communion with her.
 - 1. Clerics should observe several norms with respect to infant baptism.
 - a. They should catechize the faithful about baptizing infants (and others when appropriate) who are in danger of death.
 - b. They should prepare parents for their baby's baptism.
 - (1) They should encourage preparations before babies are born for baptism soon after birth.
 - (2) They should encourage parents to choose a Christian name.
 - (3) They should find out whether there is a realistic hope that a child will be brought up in the faith.
 - (a) They should conform to provisions of particular law, if any.
 - (b) If such hope is absent, they should encourage changes to provide it.
 - (c) If such hope remains absent, they should not baptize the baby.

- (4) They should instruct the parents, encourage them to select suitable sponsors, and instruct the sponsors.
 - c. They should take care to avoid unreasonably impeding or delaying baptisms.
 - (1) They should schedule baptisms frequently and conveniently.
 - (2) They should make it clear that no stipend is necessary.
 - (3) They should avoid embarrassing unwed parents.
 - d. They should record baptisms as canon law requires.
 - 2. Clerics should conduct the RCIA and admit no abuses in the program.
 - a. They should not bargain with potential converts by setting aside unacceptable doctrines or moral requirements.
 - b. Bearing in mind that those being initiated are vulnerable to false and confusing instruction, they should train and oversee all who participate in the program.
 - c. They should provide appropriate postbaptismal catechesis.
 - 3. In preparing separated Christians to enter the Catholic Church, clerics should avoid treating them as if they were pagans and should welcome them to the sacraments as soon as they are properly prepared.
 - a. They should not require those already baptized to undergo RCIA.
 - b. They should never baptize anyone, even conditionally, known to be already validly baptized.
 - c. They should not delay admission until the Easter vigil.
 - d. They should provide appropriate catechesis, perhaps with the help of parishioners, after the person's reception into the Church.
 - e. They should help the person to be admitted to prepare to for the sacrament of penance and to make a sound judgment regarding the need to receive it.
- F. Responsibilities of clerics with respect to the sacrament of confirmation
- 1. Clerics should see to it that those to be confirmed are prepared properly.
 - a. Clerics should instruct and encourage parents to do their proper part in preparing for confirmation their children who have the use of reason.
 - b. Requiring candidates to do community service is not appropriate; doing so suggests that confirmation empowers Christians for special activities rather than for apostolate in Christian life as a whole, not least in carrying out the ordinary responsibilities of one's personal vocation.
 - c. Clerics should try to help candidates hear and respond to the call for holiness.
 - (1) They should see to it that candidates are instructed about personal vocation and guided in discerning.
 - (2) They should try to elicit each candidate's commitment to an evangelical life.
 - d. They should see to it that an appropriate sponsor is selected and prepared.
 - 2. Clerics should encourage people to be confirmed when appropriate.
 - a. They should encourage the faithful to prepare for and receive confirmation when doing so appropriate.
 - b. They generally should encourage those who are not yet confirmed as marriage approaches to be confirmed; but they should not encourage people obdurately living in sin to receive confirmation or any other sacrament of the living.

- c. Bishops and presbyters should confirm everyone in danger of death who is not confirmed, even babies, and should, if possible, prepare for the sacrament with appropriate catechesis.
 - d. They should confirm adult catechumens immediately after baptizing them and baptized but unconfirmed persons received into the Church when receiving them.
 - 3. Like all liturgy, confirmation and any Mass during which it is administered should be celebrated reverently.
 - a. Confirmation is a sacred rite whether in or out of Mass, not merely a social event to mark a stage in natural life.
 - b. A party or reception may be appropriate *after* the liturgy has been completed.
- G. Responsibilities of clerics with respect to the sacrament of penance, personal spiritual direction, and help in rightly forming conscience
 - 1. Clerics should encourage the faithful to use the sacrament of penance.
 - a. Bishops and pastors of parishes should see to it that the sacrament of penance is available under conditions that facilitate receiving it.
 - (1) They should provide confessionals that protect the seal of confession, allow penitents to maintain anonymity, and minimize occasions for real or falsely alleged misbehavior by confessors.
 - (2) They should make the sacrament easily available.
 - (a) They should not permit or make policies excluding confessions on Christmas eve or during Holy Week.
 - (b) They should schedule convenient times for confessions and offer to hear them on request whenever possible.
 - (3) They should learn to hear confessions in the languages of those likely to seek their service or should prepare to refer penitents to a priest who will be able to hear their confession.
 - b. They should encourage grave sinners to use the sacrament by preaching about heaven, hell, and God's mercy.
 - c. They should catechize about the helpfulness of the sacrament in overcoming venial sin and dealing with temptations, and in providing an occasion to discuss problems of conscience and matters on which spiritual advice is needed.
 - d. They should use the second form judiciously to encourage regular reception of the sacrament.
 - e. They should advertise the availability of the sacrament of penance—for example, by means of billboards outside churches and come-home-for-Christmas and -Easter campaigns.
 - 2. Clerics should prepare intellectually to administer the sacrament of penance and to provide spiritual direction and moral guidance.
 - a. They should carefully study and regularly review sound moral theology.
 - b. They should know relevant canon law—not only the canons concerning the sacrament, but those a confessor must follow in reconciling penitents and any the faithful might violate.
 - c. They should study moral psychology so that they will be able to help people avoid sin and fulfill their purpose of amendment.

- d. They should be prepared to explain indulgences and they should encourage penitents to obtain them.
- 3. Clerics should *listen* to penitents and to others who seek spiritual direction and/or moral guidance.
 - a. *Listening* means attending closely with the intent to understand fully so as to provide real help.
 - b. Listening well manifests pastoral care and elicits the confidence of penitents and people needing help.
 - c. Clerics sometimes fail to listen well.
 - (1) While a cleric rightly insists that penitents and people seeking spiritual help focus on relevant matters, he should seek the relevance of whatever is said rather than assume anything to be irrelevant.
 - (2) One can block communication not only by a verbal interruption but by facial expressions and gestures that manifest impatience.
 - (3) Questions asked without anticipating the answer often encourage fuller communication and are part of listening well.
 - d. Clerics should presume sincerity and resist categorizing people. They should respond to each person's uniqueness and avoid stock responses.
 - (1) Failing in these matters blocks communication of the problem, and so prevents responding helpfully.
 - (2) When people seem insincere, try to think of reasons why that is so, presuming they are sincere.
 - (3) When people seem to present a mere instance of a familiar type, try to find and pay attention to respects in which they deviate from the type.
 - e. In responding to anyone, clerics should not ignore anything but take into account all that the person has said.
 - (1) *Take into account* need not mean agree with; it may mean set aside, question or restate in order to clarify, or partly or wholly disagree with.
 - (2) Faced with resistance, one should never merely repeat what one has said. Rather, one should treat the resistance as communication that calls for an appropriate response.
- 4. In administering the sacrament of penance, confessors should observe several norms.
 - a. They should try never to communicate anything Jesus would not, and always to communicate what he would.
 - (1) They should be interested mainly in each penitent's salvation and growth in holiness, and should manifest that interest.
 - (2) They should convey relevant truths in a balanced, straightforward, confident, and gentle fashion.
 - (3) They should avoid expressing feelings Jesus would not express and freely express those he would.
 - b. When possible, they should take the time to establish an appropriate context, including reading or inviting the penitent to read a brief passage from Scripture.
 - c. If a penitent seems inexperienced or confused, they should explain what he/she needs to do.

- d. If necessary, the confessor should help the penitent make an integral confession.
 - (1) This may require asking for information, if it is not volunteered: how long since the last confession, whether the penitent is married, and so on.
 - (2) If a confessor has reason to think penitents have not said enough to confess all their mortal sins in kind and number, he should ask for the information needed to fulfill this requirement for validity.
 - e. If what a penitent says indicates that one or more previous confession(s) was/were invalid, the confessor should help the penitent determine how far back his/her examination of conscience must go, and help carry it out, or provide guidance about doing so and arrange to hear the confession as soon as convenient.
 - f. Unless morally certain from the confession itself that a penitent has a firm purpose of amendment, the confessor should try to elicit a sincere promise to amend.
 - (1) That excludes gradualism that amounts to saying: You may continue for now choosing to do this act that you realize is grave matter, but cut down the frequency of doing it or try, at least, to do something so that you eventually will be in a position to stop doing it.
 - (2) If lack of purpose of amendment seems to be due to the penitent's conviction that he/she *cannot* avoid the sin, the confessor should explain the Catholic doctrine of grace.
 - (3) If lack of purpose of amendment seems to be due to overattachment to the "good" for whose sake the sin is committed, recall the fundamental message of the Gospel: by comparison with that good, heaven is unimaginably better and hell unimaginably worse.
 - g. If restitution ought to be made, instruct the penitent.
 - h. Work out an appropriate penance with the penitent, or, if he/she prefers, assign a modest penance and encourage him/her to undertake additional, suitable penance.
 - i. Never give absolution unless the conditions for giving it are fulfilled.
5. Confessors should safeguard the seal of confession.
- a. Insofar as possible, clerics should arrange conditions for hearing confessions so as to protect penitents' privacy; when hearing confessions, confessors should do what they can to prevent others from overhearing anything said by either party.
 - b. They should never violate the seal and should avoid saying anything they are not morally obliged to say that might lead others to infer, even unreasonably, that they are violating the seal.
 - c. They should take care to forestall temptations to violate the seal.
 - d. Except in private and confidential conversations, they should not use examples drawn from their confessional experience.
 - e. They should admonish anyone who acts contrary to any of the preceding norms and should report to the bishop anyone they have reason to think has violated the seal deliberately.

6. When asked for moral guidance, clerics should help the questioner find and attend to relevant truths, and encourage him/her to judge conscientiously in accord with those truths.
 - a. They should teach that moral norms are truths, not rules.
 - b. They should make it clear to those seeking moral guidance that they must identify the relevant truths and judge in accord with them.
 - c. They should help the inquirer to attend to all relevant facts and moral norms.
 - d. They should not attempt to relieve people of their responsibility to make their own judgments as to what they ought to do.
 - e. They should review others' moral reflection, question what is questionable, and point out mistakes.
 7. Clerics should observe several norms with respect to spiritual direction.
 - a. When people ask questions in or out of confession or seem to need and be open to spiritual advice, clerics should provide or offer help.
 - b. When a penitent seems in serious need of spiritual help that the confessor thinks he could better give outside confession, he should invite the penitent to meet for that purpose, while making it clear that doing so is not required by the sacrament.
 - c. In deciding whether to give someone regular spiritual direction, a cleric should consider his existing pastoral duty toward the person and the importance of his/her holiness for the Church.
 - d. If a cleric undertakes to provide someone with regular spiritual direction (understood in the narrow sense), that cleric should use some accepted approach and should avoid reducing spiritual direction to psychological counseling.
 - e. If giving spiritual direction and the sacrament of penance during the same session, the cleric should make clear the sacrament's beginning and end.
- H. Responsibilities of clerics with respect to marriage preparation, the celebration of weddings, and marriage counseling
1. Clerics should prepare intellectually for this ministry.
 - a. They should be familiar with relevant canon law.
 - b. They should study the sociology of marriage and the psychology of the marital relationship from works consonant with Catholic faith.
 - c. In dealing with problems common to many individuals or couples, they should have and follow a definite plan. If possible, such plans should be worked out at the diocesan level and applied consistently by clerics in the diocese.
 2. In preparing a couple to marry, clerics should try to ascertain that every condition for marrying validly and holily is met.
 3. The cleric should make sure he may and should accept responsibility for this couple's preparation and wedding.
 - a. He should comply with all relevant and legitimate diocesan policies and rules, but should not consider doing so as sufficient to meet his responsibilities.
 - b. He should carefully complete the prenuptial inquiry to make certain that this couple can marry validly and licitly.

- c. He should catechize the couple as well as he can or see to it that they are well catechized by someone truly competent.
 - (1) He should try to ensure that the couple understands what marriage and its responsibilities are—exactly what they will be consenting to and undertaking, in particular that they are committing themselves to an indissoluble union.
 - (2) He should explain to the couple that they should marry if and only if God is *calling* them to do so, and should guide and encourage them to discern sincerely and carefully whether that condition is met.
 - (3) If the wedding will occur within a liturgy, he should integrate the planning of that liturgy into premarital catechesis, e.g., by using the readings offered in the Lectionary as material for study and reflection.
- d. He should complete the paper work in timely fashion.
- e. He should try to ensure that no couple will be in mortal sin when they marry.
- f. If a Catholic party has not yet been confirmed, he should try to induce him/her to prepare properly—including making a good confession if necessary—and be confirmed before the wedding.
- 4. Clerics who reasonably doubt that a prospective attempted marriage will be valid should not witness it; clerics reasonably certain that a prospective marriage will be valid should not delay it without a just cause.
 - a. Acting *in persona Christi*, they should carefully judge these matters.
 - b. They should do their best to help couples whose plan to marry is questionable.
- 3. Clerics should see to it that weddings are conducted reverently.
 - a. They should determine the appropriate liturgy (if any) and organize it according to relevant norms.
 - b. They should exclude the adulteration of the liturgy by secular elements and should strive to forestall all irreverence and abuses.
 - c. They should address their homily not only to the couple, but to other participants in the liturgy and to guests who may not be participants in the liturgy.
- 4. Clerics should practice detachment with regard to their involvement in weddings.
 - a. They should make it clear that poor couples need not pay for the service of witnessing their wedding.
 - b. They should follow a consistent policy with regard to participation in the social events associated with weddings at which they officiate on the basis of their pastoral assignment (rather than on the basis of some personal connection).
- 5. Clerics should observe several norms in counseling couples and individuals about marital troubles, separation, civil divorce, and annulment.
- 6. In their pastoral ministry to divorced and civilly remarried couples, clerics should observe several norms.
- I. Responsibilities of clerics with respect to the pastoral care of the sick and dying, the sacrament of anointing, wakes, and funerals
 - 1. In their pastoral care of the sick, clerics should observe several norms.
 - a. Only properly trained individuals should participate in providing such care.
 - b. Clerics should be prepared to respond to common questions, such as: *Why must I (he, she) suffer this (so much)?*

- c. Clerics should strive to obtain timely information about people who may be in danger of death or dying and to learn exactly what pastoral services they need.
 - d. The presbyter should be available for penance and anointing when these sacraments are appropriate.
 - e. In the rite of Communion outside Mass, prayers with and for the sick, and so on, clerics should not hurry and should carefully avoid all irreverence.
- 2. In pastoral care of those in danger of death or dying, clerics should do several things.
 - a. They should make sure that the person realizes his/her situation—both his/her present peril and his/her prospects after death.
 - b. They should encourage each dying person to accept responsibility for his/her own preparation for death and judgment.
 - c. The presbyter should visit (or, at least, communicate directly) with each Catholic in such a condition and offer confession, anointing, and Viaticum.
 - d. Clerics should try to elicit the cooperation of each dying person, his/her family, and others personally concerned in praying and other preparation for death.
- 3. In arranging and conducting wakes and funerals, clerics should observe several norms.
 - a. Complying with reasonable preferences of the bereaved, clerics should organize the liturgy according to relevant norms, exclude its adulteration by secular elements, and strive to forestall all irreverence and abuses.
 - b. They should do what they can to protect the bereaved against funeral directors' exploitation and should never participate in it.
 - c. They should use the words the Church provides, and say nothing more unless sure beyond reasonable doubt it will help. They should listen attentively, and prudently judge how to respond, and whether to respond at once or to delay doing so.
 - d. A homily and/or other remarks by a cleric should not be a eulogy; in preparing and delivering it, the homilist should never assume that the person who died is already in heaven or certainly soon will be.
 - e. The focus of a funeral liturgy should be on praying for God's mercy and help for the deceased and the bereaved, and on hope for an eventual reunion in heaven.
 - f. If possible, the same presbyter should minister to a dying person and serve at his/her wake, funeral, and burial.
 - g. Clerics generally do well not to attend social gatherings related to wakes and funerals, but to visit and console the next of kin a week or two after the funeral.
- J. Pastoral responsibilities of clerics with respect to the liturgy of the hours, sacramentals, and blessings
 - 1. Clerics should promote participation by the faithful in the liturgy of the hours.
 - a. Clerics should faithfully do it.
 - b. They should catechize about it, emphasizing two points:
 - (1) Doing it is a service to the Church..
 - (2) It also is a fruitful way Catholic communities, including families, to pray.
 - c. They should promote the liturgy of the hours:
 - (1) For various groups at their meetings.
 - (2) As morning or evening prayer in connection with daily Mass.

- (3) As evening prayer with benediction on Sundays and other special days.
 - (4) As regular prayer and/or occasional meditative reading for the lay faithful.
- 2. Clerics should catechize the faithful about the sacramentals they can use and encourage them to do so.
- 3. Clerics should catechize the faithful about blessings, generously administer them, and encourage the faithful to use those that can be administered by the laity.
- K. Pastoral responsibilities of clerics with respect to nonliturgical individual and group prayer, bible studies, devotional exercises, parish missions, confraternities, and so on.
 - 1. Clerics should provide a good example in these matters.
 - 2. Clerics should make it clear that the faithful have the right and duty to discern and undertake a set of religious practices appropriate for themselves.
 - 3. Clerics should catechize the faithful about these matters.
 - a. They should clarify the right relationship of these sorts of religious activity to the Eucharist.
 - b. They should encourage Scripture studies and the forms of prayer and devotional exercises especially valued by the Catholic tradition,
 - c. They should commend to the faithful in their pastoral care *every* sort of religious activity approved by the Church.
 - d. They should do what they reasonably can to facilitate every such activity in which any of the faithful take an interest.
 - 4. If the faithful wish to gather for any legitimate form of prayer or devotional exercise, clerics should encourage them to use a church or chapel of it is free, and gather in the presence of the Blessed Sacrament reserved.
- L. Responsibilities of clerics to elicit and direct the laity's cooperation in carrying out the clerical apostolate
 - 1. Bishops and parish presbyters, with appropriate consultation with one another and the lay faithful, should first consider what the Church can do toward bringing everyone in their diocese or parish into the Catholic Church, and toward helping and encouraging all Catholics to live evangelical lives.
 - a. In doing this, the clergy should assume that the laity can help and should be expected to help them fulfill their clerical responsibilities: "And if the parish priest cannot make contact with certain groups of people he should call to his aid others, including laymen, to assist him in matters relating to the apostolate" (CD 30; the preceding sentence concerns evangelizing everyone within the parish's boundaries).
 - b. They should identify and define all the ways in which the lay faithful can help.
 - 2. Bishops and parish presbyters should catechize their dioceses or parishes about their pastoral plan: Every lay person will be called upon to help carry out the clergy's responsibilities.
 - 3. Rather than asking for volunteers, they should identify people with suitable gifts and call them into service.
 - 4. They should personally train those who respond, or train people to train them.

5. Clerics should monitor the behavior of anyone assigned to a ministry and oversee his/her performance.
 - a. People who publicly reject the Church's teaching or whose style of life is not consistent with reasonable objective standards should be removed from ministry.
 - b. Those whose performance is poor should, if possible, be helped and encouraged to do better, but, if they do not improve, should be removed from ministry.
 6. Rather than abdicating their authority, clerics should maintain the subordination of lay people who assist in the clerical apostolate.
 - a. Clerics should make decisions about the content and methods of apostolic programs—e.g., in a parish-wide effort at evangelization, whether to distribute reading matter and which matter to distribute.
 - b. Clerics should provide clerical services when they can do so and have no serious reason to accept lay assistance—e.g., no lay person should distribute Holy Communion when a cleric is present or readily available.
- M. Responsibilities of parish presbyters and their clerical assistants to encourage, regulate, and support their parishioners' mutual help in living their Christian lives and doing charitable works toward nonparishioners.
1. Pastors and their assistants should encourage parishioners to consider how their cooperation in fulfilling their nonreligious responsibilities might be supported by parish resources that are not being fully used.
 - a. Sometimes parish resources—e.g., its employees, the parish hall, its parking lot—are not fully used.
 - b. Making unused parish resources available for parishioners who wish to use them in cooperatively fulfilling their nonreligious responsibilities can bring about several benefits.
 - (1) Parishioners will be encouraged to cooperate in fulfilling those responsibilities.
 - (2) This mutual cooperation will help build up parish communion.
 - (3) The parish will become a better sign of the heavenly communion, providing witness analogous to that of religious living in fraternal community.
 - (4) The parish will be more likely to retain its members and attract new ones.
 2. Clerics should determine how the parish's unused resources are to be made available to groups of parishioners.
 3. Clerics should regulate parishioners' use of parish resources in order to safeguard the parish's common good and to forestall or resolve conflicts among parishioners.
- N. Responsibilities of clerics in managing their diocese's or parish's temporal goods
1. Bishops and presbyters should personally fulfill certain responsibilities.
 - a. They should consult the laity while deliberating about temporal goods, not inform the laity about decisions only when seeking their cooperation.
 - b. They should make major decisions regarding expenditures and the alienation of property, not invite the laity to participate in making the decisions.
 - c. They should oversee the management of temporal goods to ensure that it is honest and competent.

2. Bishops and presbyters should delegate most of their responsibilities with respect to temporal goods to deacons or lay people.
 - a. Bishops should try to recruit young men to build up a body of permanent, celibate, full-time, lifelong deacons to serve principally in handling these matters.
 - b. A proper attempt to do this will not detract from sound vocations to the presbyterate, since the two ministries require diverse gifts (which should be identified and put to appropriate use) as well as some similar gifts.
 - c. Entrusting such matters to lay *employees*, if deacons are not available, should not be viewed as giving up clerical control, since the lay employees will be answerable to the clerics who employ them; moreover, it is at least as reasonable as, for example, employing lay people to assist in catechesis.
3. Those managing a diocese's/parish's temporal goods should judge what things are needed to serve the diocese's/parish's purposes well but modestly.
4. They should collect, conserve, and allocate the resources required to meet these needs.
 - a. They should accept only donations that can be used to serve appropriate purposes.
 - b. Having accepted a donation for a specified purpose, they should never use what was donated for some other purpose, unless changed conditions make doing so necessary and an open (not secret) process has determined that doing so has become the best way to fulfill the donor's original intention.
 - c. They should not retain property not needed (or likely to be needed) to meet some authentic need. For example, they should not retain real property or works of art that are unlikely ever to serve any authentic ecclesial purpose.
5. Those managing a diocese's/parish's temporal goods should handle all matters as openly as possible.
 - a. Openness requires a rather detailed accounting together with the availability of underlying records to contributors who wish to examine them.
 - b. Such openness will support clerical honesty in caring for and using resources as well as lay dutifulness in supporting the Church.

Chapter VIII: Responsibilities of the supreme authority of the Church, i.e., of the pope and of the episcopal college

- A. The Church's supreme authority should be concerned with four sorts of matters.
1. The primary concern of the Church's supreme authority should be the ministry of unity. This ministry includes several things.
 - a. Trying to prevent and overcome disagreement among bishops on essential matters of doctrine—i.e., teachings that call for the assent of faith or an absolutely unconditional assent based on faith.
 - b. Trying to forestall and overcome a schism led by a bishop or group of bishops.
 - c. Trying to prevent and overcome the acceptance of practices that might well—or even surely will—invalidate the Eucharist and the other sacraments.
 - d. Trying to promote reconciliation with groups of Christians whose leadership does not include validly ordained bishops.
 2. The Church's supreme authority also should be concerned with the evangelization of nonbelievers living outside well-established particular churches. This ministry includes several things.
 - a. Instigating and coordinating missionary activities.
 - b. Promoting cooperation among missionaries.
 - c. Giving particular churches unready to function on their own special helps until they can do so.
 3. The Church's supreme authority also should provide certain services to the particular churches. This ministry includes several things.
 - a. Legislating a general plan of action to be followed by both the bishop and the other members of each particular church in their church's affairs.
 - (1) The elements of each particular church's plan of action that should be found in all particular churches' plans are best set forth in a body of law prescribed by the Church's supreme authority.
 - (2) Such a plan will provide help and support for good and able bishops who follow it carefully.
 - (3) Currently, part of the needed plan can be found in canon law, and part of it can be found in official norms not included in canon law.
 - b. Providing fitting liturgical texts and regulations, and approving translations and/or adaptations of those documents.
 - c. Preparing guidelines and materials to be used in the particular churches, either as texts or as models, for evangelization and catechesis, Catholic education, and so on.
 - d. Promoting and regulating cooperation among bishops—e.g., encouraging and regulating various sorts of conferences of bishops.
 4. The Church's supreme authority also should deal with other specific matters that it is either uniquely or better able to handle.
 - a. Electing the pope and appointing, transferring, disciplining, and dismissing other bishops—ordinaries, coadjutors, auxiliaries—and apostolic administrators.
 - b. Establishing and making changes in dioceses, military ordinariates, and prelatures.
 - c. Determining the validity of episcopal orders.

- d. Canonizing saints.
 - e. Approving and overseeing Catholic organizations, such as certain religious institutes, that transcend diocesan boundaries.
 - f. Establishing, changing, and regulating the Church's supreme tribunals.
 - g. Dispensing from norms from which particular bishops cannot dispense.
 - h. Exercising the Pauline privilege and dissolving nonconsummated marriages.
 - i. Granting indulgences.
- B. Responsibilities of the Church's supreme authority with respect to the ministry of unity
- 1. Since remaining in communion with one another was and is obligatory, the apostles must have had and their successors must still have the charism necessary to maintain their communion and regain it when it is lost.
 - a. Each bishop should bear in mind precisely *what* kind of unity is to be served by this ministry.
 - (1) It is oneness with and in Jesus.
 - (a) It is the communion instituted by the new covenant.
 - (b) Since everything pertaining to the gift received from Jesus is essential to the communion of the new covenant, the relevant unity is oneness in accepting, holding, and handing on that integral gift.
 - (2) It is not any other sort of real interpersonal unity, however genuine and valuable that might be, much less any sort of merely apparent unity.
 - (a) It includes a bishop's unity with his own diocese only insofar as that unity is part of the communion of the new covenant.
 - (b) It is not the unity that a bishop may try to maintain between his particular church, on the one hand, and the pope and the college of bishops, on the other, by mediating between the two groups as if they were partners in a difficult relationship.
 - (c) It is not an imperfect and partly only apparent unity of the bishops with one another and the pope, a unity with respect to most things but, with respect to some essentials, a merely apparent unity maintained by ignoring and concealing differences.
 - b. In many cases, bishops and groups of bishops can safeguard and effectively work to restore unity among themselves and with others, without any involvement of the supreme authority. In such cases, they should make sure that their faith and morals are integral so that they can celebrate the Eucharist together as the realization and experience of the same covenantal commitment of faith.
 - c. The supreme authority of the Church should be alert for cases in which disunity is likely to become or already is too great or too widespread for resolution without its intervention, and should be ready to act promptly.
 - 2. Various conditions call for the supreme authority to provide this service.
 - a. The pope and other bishops should be ready to exercise this charism whenever doing so is appropriate.
 - b. The conditions can be distinguished by subject matter:
 - (1) Disagreeing about whether specific propositions in matters of faith or morals are to be held definitively.

- (2) Refusing to accept the legitimacy of a claimed exercise of the Church's supreme authority (which refusal may but need not involve denying any proposition asserted by the authority).
 - (3) Adopting practices inconsistent with what Jesus prescribed in instituting the sacraments, thus rendering them invalid.
 - c. The conditions can be distinguished by two types of disunity:
 - (1) Sometimes opponents regard two things that are incompatible as essential, and agree that their disunity concerns essentials.
 - (2) Sometimes one side regards something as essential that the other regards as nonessential.
 - d. The conditions can be distinguished by the manner and extent of the involvement of members of the collegium.
 - (1) Some bishops straightforwardly oppose others (and the pope) or clearly imply their opposition by what they say and do.
 - (2) Some bishops speak and act—e.g., by choosing to send men to certain seminaries and appointing certain people to head sensitive programs—as if they considered nonessential what other bishops (and the pope) regard as essential.
 - (3) Sometimes bishops, even very many, tolerate (or at least do nothing about) dissent by theologians, abuses of sacraments by clerics, bad teaching by catechists, and so forth. By their omissions, such bishops fail to keep their churches in unity with the pope and the bishops in solidarity with him.
- 3. In exercising its ministry of unity with respect to a conflict within the collegium over essentials, the supreme authority should pursue certain purposes.
 - a. The supreme authority should try to get all the bishops, including those who think the conflict is over nonessentials, to recognize and acknowledge that something essential is at stake.
 - b. The supreme authority should try to get all the bishops to see that the issue, insofar as it bears on essentials, is not one that can be settled by choice or discernment between open options but rather one in which the truth of the matter must be clarified and acknowledged.
 - c. The supreme authority should try to convince all the bishops that, assuming their sincere faith and good will, a cooperative effort to restore perfect unity cannot fail. Several considerations support that conviction.
 - (1) Jesus is head of the Church, and will not be absent: he promised to remain; he sent the Spirit; and he asked the Father, who always hears him, to keep his apostles united.
 - (2) Everything essential is part of Jesus' gift, which was received by the apostles, handed on to their successors, and is still present in the Church's faith, life, and practice. So, the bishops have readily available everything they need to make a sound judgment on any issue involving a claim about essentials.
 - (3) Objection: In the past, disunities involving claims about essentials have arisen and led to still-unhealed divisions. Reply: While only God can judge, it may well be that some of these situations resulted from sinful defects of

faith and/or other sorts of ill will. The Church's supreme authority has no divine guarantee that it will fulfill all of its responsibilities—infallibility is not impeccability—and it may well have failed to fulfill some of them in the cases in which disunities led to lasting divisions.

- d. The supreme authority should try to get all the bishops to acknowledge that the situation of disunity about essentials should not be tolerated.
 - (1) Tolerating disunity can seem acceptable for several reasons.
 - (a) Repugnance at the daunting prospect of confronting and trying to resolve a conflict over essentials might seem to justify delaying action not for a certain time but indefinitely.
 - (b) Some will think the disunity does not really concern essentials.
 - (c) Any effort to resolve a conflict over essentials will make the bishops' disunity evident, which some will think likely to damage the Church's image and credibility with both her members and others.
 - (d) Efforts to deal with disunity might seem likely to lessen the fruitfulness of the unity that remains by reducing the cooperation that continues within an existing *modus vivendi*.
 - (e) Tolerating some disunity about essentials might seem necessary to maintain the unity that remains, to prevent the hardening of positions, and to allow time for people to soften their views so that the rift will heal spontaneously.
 - (f) Generally, working to overcome a conflict over essentials requires the opposing parties to assume each other's good will and join in a common effort that does not prejudice the outcome. If one party considers nonessential and denies something which the other considers essential, such cooperation will suggest to some that nothing essential is at stake. To those convinced that something essential is at stake, that suggestion may seem a disastrous concession.
 - (g) Some bishops will be convinced that any attempt to resolve the conflict would not only fail but generate a worse situation: sharpened conflict, which then would have to be either tolerated or ended by making the disunity formal. Tolerating sharpened conflict would be less acceptable than tolerating existing conflict; making the disunity formal would involve excommunicating some, perhaps many, bishops, with consequent injury to many innocent faithful.
 - (h) Even if the permanent toleration of disunity about essentials is admitted to be unacceptable, temporarily tolerating it might seem necessary to gain time to resolve the conflict with minimal bad side effects—for example, by appointing better bishops, working to intensify solidarity between the faithful and the supreme authority, catechizing through media that bypass opponents—who can be considered a nuisance best ignored.

- (2) The preceding reasons for tolerating disunity about a matter that is essential are not cogent.
- (a) Repugnance is only an emotional motive, not a reason, for refraining from taking action. If one ought to take action yet does not, solely on account of repugnance, one commits a sin of omission.
 - (b) Those who think the disunity concerns only nonessentials might suppose it should be tolerated. But those who think something essential is at stake cannot reasonably tolerate disunity. And even those who think nothing essential is at stake ought to realize that, since some think essentials are at stake, the conflict does indirectly concern essentials and must be resolved.
 - (c) While trying to resolve a conflict over essentials will make the bishops' disunity evident and damage the Church's image and credibility with some people, the pope and other bishops can mitigate those bad side effects by honestly confronting and charitably dealing with their disunity. Moreover, pretending there is no serious disunity damages the Church's image and credibility even more seriously with people who are aware of both the disunity and the dissimulation about it.
 - (d) While some sorts of efforts to deal with disunity may lessen the fruitfulness of the residual unity, an honest and charitable effort by the pope and other bishops to overcome their disunity need not have that bad effect. Moreover, if they succeed in restoring unity with respect to essentials, their cooperation, unimpeded by serious disunity, will be far more fruitful.
 - (e) Tolerating some disunity about essentials would be the only way of preserving the unity that remains if the only alternative to toleration were separation—e.g., the two sides' anathematizing each other. But there is another alternative: an honest and charitable effort to heal the rift. Moreover, it is entirely gratuitous to assume that, if disunity is tolerated, people will soften their views and the rift will heal spontaneously. On the contrary, when disunity concerns essentials, delay allows disunity to become more widespread, entrenched, and even institutionalized—informally, at least, and to some extent even formally.
 - (f) Undertaking to restore unity with respect to all essentials while assuming mutual good will and using a process that does not prejudice the outcome will suggest to some that nothing essential is at stake. However, that mistake, which clear and honest explanations of the undertaking can prevent many people from making, is not a cogent reason for tolerating disunity over essentials within the Catholic Church. If it were, it would argue as well against ecumenism, to which the Church nevertheless is firmly committed.

- (g) The conviction that any attempt to resolve a conflict over essentials is bound to fail and generate an even worse situation results from feeble theological hope—lack of confidence in the Holy Spirit to sustain the Church precisely by means of the efforts of those whom the Lord ordained to teach and govern in his person, *assuming they faithfully do their best*. Perhaps underlying that weakness in hope are defects in both charity and faith: in charity, judging opponents to be insincere and entrenched by ill will in their positions; in faith, not believing that the Lord will keep his promise to remain with the apostles and their successors, and to prevent evil from prevailing over his Church.
 - (h) Temporarily tolerating disunity involving essentials to gain time to resolve the conflict by indirect methods is mistaken for two reasons. First, while disunity is tolerated, some persons whom the Church should be serving are being spiritually injured; no prospect of resolving the conflict by indirect methods can justify allowing their souls to be imperiled by disunity temporarily tolerated to gain time. Second, it is not reasonable to expect to restore unity by indirect methods. As already explained, delay allows disunity to become more widespread, entrenched, and institutionalized. Moreover, indirect strategies for restoring unity are not very effective. Some appointed with the expectation that they will be better bishops seem to have been liars, and others change as they try to hold together their divided churches. Though efforts to deepen the faithful's solidarity with the supreme authority may succeed with some of the faithful, opponents may succeed in weakening the solidarity of others. Also, efforts to deepen solidarity may succeed at the emotional level but fail to intensify the more important solidarity of mind and will, so that some of the faithful will have strong emotional ties with the supreme authority while rejecting certain of its very firm and clear teachings. Opponents whose opinions are conveyed in many periodicals and parishes are not effectively bypassed. Moreover, they cause too much injury to faith and morals to be dismissed as a nuisance that can be ignored.
- (3) Disunity among bishops about matters at least some consider essential should be dealt with promptly for the following reasons.
- (a) All bishops presumably intend to act *in persona Christi* in teaching, and in doing other things shaped by their disparate views. But at least some must be failing so to act. Jesus cannot will that inconsistent acts be done in his person; he cannot contradict himself. It must be contrary to his will that those he has ordained contradict one another when attempting to act in his person. So, the disunity cannot be what Jesus wills for his Church. Since the bishops' duty is to maintain and restore the communion which Jesus himself wills, they may not tolerate the disagreement, and they fail in their duty if they do not promptly undertake to resolve it.

- (b) Mutual toleration expected to preserve or bring about a *modus vivendi* acceptable to all will not in fact accomplish even that purpose. With respect to any matter that even one party considers essential, the Church simply is not individualistic enough to allow bishops to keep the peace while tolerating the conflict. Those who believe that something essential is at stake sometimes will be bound in conscience to insist that others in the Church cooperate with it. Those who hold that the dispute concerns nonessentials sometimes will feel compelled to resist the implementation of positions they consider mistaken.
 - (c) Consider the disunity in apostolic times on the matter of forbidden foods. Peter agreed that the new covenant did not require gentile converts to follow the old law's precepts on this matter. Not recognizing that the conflict had to be settled, he acted as if it were over nonessentials. In Antioch, he himself shared in the gentile converts' meals. But when Judaizing Christians arrived, he joined them in eating only kosher meals. Paul confronted him, not for holding an erroneous position—they agreed on the substance of the issue—but for tolerating the position of those who believed that gentile converts had to be held to the old law's precepts forbidding certain foods. Since the issue could not be left open, the Council of Jerusalem did what was necessary for the Church's unity: it settled the issue.
- e. The supreme authority should act to preserve intact what has been received, maintain or regain unity with respect to everything essential that is at stake, and increase the vitality that is impaired by disunity.
 - (1) The pope and the other bishops trying to resolve a conflict should examine the faith of the Church—which always is available in the faith of the whole body of bishops in communion with the pope—in order to determine whether the conflict really does concern something essential, and, if so, should identify the relevant truth of faith and formulate that truth adequately.
 - (2) The outcome sought must be genuine, not merely an agreement worked out and accepted, perhaps reluctantly, by all parties. For example, a common declaration contrived to admit of disparate interpretations should not be considered adequate.
 - (3) The goal should be genuine and integral unity in *eodem sensu eademque sententia*, which alone can ground genuine, wholehearted, and enthusiastic cooperation in pastoral service and evangelization.
- 4. The supreme authority should adopt appropriate procedures to pursue those purposes.
 - a. The process should be as conciliatory as possible. Many norms for ecumenical dialogue also should be followed in carrying on an effort to resolve a conflict within the Catholic Church.
 - (1) The process should presuppose all parties' sincere faith and good will. This presupposition does not imply that all parties have perfect faith and good will, but that they have enough to make the effort worthwhile. This is a working hypothesis, not a judgment (which the Lord forbids), and need not reflect one's disinterested opinion about what is more likely the case.

- (2) The process should involve the parties to the conflict as much as feasible.
 - (3) The process should ensure that all participants focus on essentials rather than become distracted by differences about nonessentials. Such distractions would arouse reasonable concerns that a resolution would result in the imposition of unnecessary burdens, and those concerns would impede reaching the unity of understanding and judgment needed to settle the conflict.
 - (4) The process itself should exclude all pretense—e.g., of being more collegial than it really is or of really involving interested parties who will not be significantly involved.
- b. The process should avoid anticipating its outcome insofar as doing so would discourage parties from participating with a cooperative attitude.
- (1) When sincere believers of good will differ on essentials, both views are likely to be right in important respects, and neither view is likely to be adequate and well-formulated in every respect. (The *De auxiliis* controversy could be used as an example to suggest that, if Protestants had been present and if their views on grace and free choice had been understood accurately, both Catholic theological positions might have been found wanting, and the truth on the disputed matter might have become clear to all Catholics and even, perhaps, to many, if not all, Protestants.)
 - (2) Though nothing essential can be changed, what anyone thinks is essential, prior to its being definitively settled, can change. (The faith of the Church is perfect; each individual's faith, even the pope's, may be mixed with confusions and errors and/or lacking in some essential elements.)
 - (3) Each party, assuming the other(s) to be sincere and of good will, must assume that they hold their view because they *think* they see the truth, and will yield if they see it not to be the truth.
 - (4) Each party, if sincere, should assume he might have missed something and be willing to see it and prepared to accept the truth and admit his mistake or prior inadequacy, if that becomes clear.
- c. The process should satisfy the norm: "The Roman Pontiff and the bishops, by reason of their office and the seriousness of the matter, [should] apply themselves with zeal to the work of inquiring by suitable means into this revelation and of giving apt expression to its contents [note]" (LG 25).
- (1) In order to understand the opposing positions, the pope and bishops should listen to their most able theological proponents.
 - (2) Since the pope and bishops are trying to find out precisely what is revealed, they should demand explanations and reasons rooted in the witnesses of faith.
 - (3) The pope and bishops should work toward an unambiguous expression of the truth they find, not settle for an ambiguous formula.
- d. The process almost always should involve collegial collaboration, which should be structured in view of the character of the conflict to be resolved.
- (1) The pope should retain control of the process.

- (a) Since the pope bears special responsibility for promoting unity, he should not allow collegial participation in decisions about procedural questions, which, in the nature of the case, do not pertain to faith.
- (b) Although the pope will do well not to allow others to share in decisions about procedural questions, consultation with respect to them is likely to be useful.
- (2) Generally, collegial collaboration in the process will be helpful.
 - (a) The pope should fulfill Jesus' instruction: After you are converted, *confirm* your brothers. Confirming others in truth seems to require, not merely requiring them to accept it, but bringing them to grasp it. And those who participate in an effort to find the truth are more likely to grasp it.
 - (b) The solidarity of all the bishops in bearing their distinct witness to a truth collegially determined and articulated will provide the faithful who had held inadequate or mistaken views with a more powerful motive to accept that truth than they would have if the pope proceeds without collegial collaboration.
- (3) Still, in some cases, the pope can, and perhaps must, fulfill his ministry of unity without collegial collaboration.
 - (a) When only a few bishops take (or seem to take) a position the pope considers mistaken on a matter he considers essential, his working with those bishops may be adequate to clarify what is essential so that all will grasp the truth of the matter and the conflict (or seeming conflict) will be resolved. In such cases, even if the pope chooses to employ other bishops as his agents or assistants, the process will not involve collegial collaboration.
 - (b) Proceeding in this way may well be best when the conflict could be only apparent or when there is a prospect of restoring unity easily and quickly.
 - (c) Proceeding in this way also may be best when a schismatic group would be likely to feel threatened by a collegial process.
- (4) Whenever there is real and widespread conflict on something that at least some bishops regard as a matter of faith and morals, the process should involve collegial collaboration.
 - (a) Of course, no outcome will be an act *in persona Christi* expressing the faith of the Church that does not *at that moment* express the pope's personal faith as well.
 - (b) Still, when conflict is real and widespread, the pope alone is not likely to succeed in getting both sides to see the truth of the matter. Acting alone, the pope would appear to those who disagreed with him to be isolated. Moreover, he would not have the benefit of the diverse gifts the collegium could bring to bear on the problem.
 - (c) Of course, the pope always can make a definitive judgment without consulting the other bishops and excommunicate any bishop who does not accept his definition. But proceeding in that way is not likely to help those of a different mind see what the pope sees. His vision is far more likely to be accepted by all if they participate in defining the truth.

- (d) Moreover, if all share in articulating the truth, it is more likely to be articulated adequately and unambiguously—i.e., in a way that expresses all of its elements and forestalls misunderstandings.
- (5) When collegial collaboration is appropriate and the pope proceeds without it, there are likely to be bad consequences.
 - (a) Of course, some bishops, seeing the truth, will agree with the pope and teach and hand on that truth, using the pope's articulation of it, even if the formulation is not as adequate and unambiguous as it might have been.
 - (b) Other bishops will accept the pope's judgment with faith, since he is the successor of Peter. Despite their good will, such bishops, not grasping well the truth the pope sees and not fully understanding his formulation of it, are likely to find it difficult to teach that truth effectively and may even be tempted wrongly to tolerate dissent from it.
 - (c) Some bishops will neither see the point the pope sees nor accept it, and will either pretend that they do or, unwilling to dissimulate, will leave. Thus, the worse of those not drawn along with their brothers will remain in their bosom, while the better of them will be lost.
- C. Responsibilities of the Church's supreme authority with respect to the evangelization of nonbelievers, service to existing particular churches, and specific matters that the supreme authority can alone or better deal with.
 - 1. The primacy of the pope bears on these matters as it does on all responsibilities of the Church's supreme authority.
 - a. The pope must exercise his primacy appropriately, and it should be respected.
 - b. Sometimes, the responsibilities of the Church's supreme authority can best be fulfilled by the pope with little or no collegial involvement.
 - c. Sometimes, considerable collegial involvement will be appropriate and effective.
 - d. When collegial involvement is appropriate, the pope should provide for it and determine its forms and limits.
 - e. Superficial and wasteful collegial involvement should be avoided.
 - (1) If bishops are asked to contribute to the exercise of supreme authority, their involvement must be real, not token.
 - (2) Collegial involvement in the exercise of supreme authority should be organized to ensure that the time and effort the bishops expend is used efficiently.
 - 2. How the supreme authority carries out its responsibilities in these matters is important, especially because it is likely to serve as a model for diocesan bishops' pastoring their dioceses and parish presbyters' their parishes.
 - 3. These responsibilities can be compared with those of the ministry of unity.
 - a. These matters do not bear on *essentials* in the sense that they do not directly concern maintaining the integrity of the gift received so that it will be available to people always and everywhere until the end of time.
 - b. But many of these matters do concern *essential* responsibilities of the Church—e.g., the mission *ad gentes*, which is a central element of her apostolate.
 - c. Other of these matters concern cooperation that is necessary for or helpful to the life of the particular churches.

4. These responsibilities should be fulfilled in such a way that those to be served will perceive in the work of the Church's supreme authority a Christlike determination to serve well.
 - a. The supreme authority should be well informed about the needs of those to be served.
 - (1) Those to be served should be so treated that they perceive the supreme authority's desire to learn from them how best to serve them.
 - (2) The supreme authority should be receptive to the faithful's communications and should publicize how the faithful can communicate with it.
 - (3) The supreme authority should systematically gather needed information and take it seriously.
 - b. The supreme authority should avoid unnecessary delays.
 - (1) The matters are important, and delays often leave urgent needs unmet.
 - (2) Procedures must be devised to minimize delays.
 - c. What the supreme authority directs, recommends, or offers should be genuinely helpful, workable, and realistic.
 - d. The supreme authority's communications with those served should be truthful, candid, and unambiguous
5. The supreme authority's handling of these matters should take into account the interests and motivations of bishops responsible for particular churches.
 - a. Often, the bishops of particular churches will be interested in the handling of these matters because it will adversely affect or benefit their churches.
 - b. Most of these matters call for well-informed and energetic cooperation by many or all bishops, and handling these matters in a way that corresponds to bishops' interests in them—which is likely to be a more rather than a less collegial way—is likely to elicit their required cooperation.
 - c. Even when the matter is one in which the bishops have no diocesan self-interest—for example, the mission *ad gentes*—they are more likely to keep in mind and respond to their interest as members of the collegium if the matter is handled as collegially as feasible.
 - d. Actions necessary for disciplining bishops will, if collegial, be more likely to elicit the cooperation of other bishops and motivate those being disciplined.
 - (1) Bishops sometimes either need help because they are not competent or need to be disciplined (or even removed) because they are unwilling to fulfill their responsibilities.
 - (2) If dealt with by the pope acting alone, a bishop is likely to appear and feel like a boy being taken to the woodshed, and the Petrine office is likely to appear as an enforcer of rules against a reluctant episcopacy, rather than as the principle of its cooperation for the communion's good. Such an image distorts the *persona* of the Church.
 - (3) A bishop being disciplined should be treated as an adult required by his colleagues in a common undertaking and service to fulfill his proper share of their common responsibilities.

- (4) If bishops being disciplined were treated in that way, the need for discipline would decline., because most bishops, viewing their responsibilities less legalistically, would fulfill them more conscientiously.
- (5) By sharing the onerous burden of disciplining bishops, the pope would lighten it considerably.
- (6) A more collegial process of disciplining bishops should provide for initial efforts to solve problems at a regional level.
 - (a) Clerics, religious, and laity who have a serious problem with their bishop and have tried to resolve it with him should be able to seek the help of other bishops nearby. Those bishops should be charged with mediating—but not with arbitrating decisively—cases they judge serious enough to warrant their intervention.
 - b No definite procedure need be established for handling cases; the bishops of each region could fulfill their responsibility in these matters in whatever way they considered suitable.
- D. A proposed collegial procedure for the Church's supreme authority to follow in dealing with injury to communion arising from a real and widespread conflict in which some bishops oppose what others consider essential
 - 1. In such a situation, the pope and other members of the collegium would candidly acknowledge the conflict and its seriousness.
 - a. Other members of the collegium would communicate to the pope all factual information they have about the conflict.
 - b. Both the pope and other bishops would refrain from making statements suggesting that the conflict is less serious than they actually perceive it to be.
 - (1) They would refrain from making such statements for honesty's sake.
 - (2) They would refrain from doing so to avoid suggesting that the conflict concerns only nonessentials—a suggestion likely to lead some of the faithful to accept gravely erroneous positions.
 - c. In communicating with other members of the collegium, the pope would be candid about the seriousness of the situation.
 - d. Whenever the pope realizes that a state of disunity about essentials exists, that it requires action by the supreme authority, and that he cannot by himself deal with it effectively, he would communicate about it with the other members of the collegium.
 - (1) He would share with the other bishops his judgment of the situation.
 - (2) He would try to show them why the situation cannot be tolerated and why collegial action is needed to resolve it.
 - (3) He would make it clear that resolving the substantive issue will require, not *choosing* between morally open alternatives and promulgating a decision, but *seeing* and articulating together what, if anything, the Church's faith (or absolutely certain judgment) is in the matter.
 - (4) He would indicate, without precisely delimiting, which elements of disunity he thinks can and should be resolved first.
 - (5) He would express and foster confidence that a collegial effort will be effective.

2. The pope would initiate and set up a collegial process and, in doing so, would seek and take advantage of advice from other members of the collegium.
 - a. He would make it clear that he is consulting about procedure, not sharing his decision-making authority about it.
 - b. He would develop a process that involves all members of the collegium without actually assembling them all.
 - (1) The whole collegium cannot function as a single working party; it must work through smaller bodies.
 - (2) Assembling all the bishops would be costly both in money and in the time bishops would be away from their dioceses.
 - (3) Modern means of communication make it possible for bishops who are not assembled to participate in a genuinely collegial process.
 - c. The pope would announce the process to be followed while making it clear that he will, if he judges it necessary, change it as it unfolds.
 - (1) He would indicate more clearly what issues—or, preferably, what single issue—will be dealt with.
 - (a) He would do this in order to prevent the collegium from unduly broadening the subject matter or even missing it altogether.
 - (b) He would take care not to anticipate the outcome.
 - (c) He would exclude from the collegial process arguments that it is inopportune to try to resolve the issue(s), but would accept petitions on the question of opportuneness.
 - (2) He would divide the bishops of the world into groups—of, perhaps, seventy—with about equal numbers of members who, so far as possible, live near one another and share a common language.
 - (3) In fulfilling their responsibilities in this collegial process, the bishops would function as equals, regardless of differences in status in respect to other responsibilities. The members of each regional group would meet, pray, decide whether to allow theological advisers to be present at their sessions, organize their work, devote several sessions to discussing the issue(s), and elect one of their number to a collegial working body.
 - (4) This elected collegial working body would be presided over by the pope or his representative, and each of that body's acts would include the pope's action or would be effective only if accepted by him.
 - (5) The collegial working body would meet and engage in exploratory discussions. It would more precisely determine what issue(s) need to be addressed and select teams of scholars competent to make the cases for the opposing views. It would listen to presentations by the teams of scholars and to each group's questioning of and responses to the other (as in the *de auxiliis* controversy). The collegial body would question the scholars until satisfied.
 - (6) The collegial body and the scholars would work together to draft a statement of the *status quaestionis* that the collegial body could accept as expressing its members' common understanding of the issue(s) to be settled and of the cases for the opposing views as to how they might be settled.

- (7) Members of the collegial body would return home and meet with the regional groups that had elected them. The bishops in those groups would have studied the *status quaestionis* and would be prepared to discuss it. After doing so, each group would either confirm its previously elected representative or replace him. Anyone newly elected to the collegial working body would study the entire transcript of its previous sessions.
- (8) The collegial body would gather in conclave, where they would pray, reflect, and informally converse with one another as they proceeded as follows.
- (9) Each of its members would report in writing on the discussions of his own regional group and read the other members' reports.
- (10) Interpreting the witnesses of faith to the best of his ability, each member would use as his sole criterion of judgment the whole set of those witnesses: Scripture, together with tradition—that is, defined doctrine, constant and universal teachings to be held definitively, given liturgical practices (e.g., what is valid matter for the Eucharist), and the Church's Christ-given constitution (e.g., the right of the laity to sound preaching). Using this criterion, he would try to identify whatever in each of the opposing positions is required by, compatible with, and incompatible with faith.
- (11) Having understood and attended to the cases for both sides and having reached his tentative judgment, each member of the collegial body would put that judgment and the reasons for it in writing as precisely as he could.
- (12) The members would study one another's reasoning and tentative judgments, and, taking into account whatever they found cogent in them, would modify their own reasoning and judgments as they found necessary.
- (13) The collegial body would consider the amended versions of its members' tentative judgments in order to identify points of agreement and difference. If the body found that significant disunity still exists, it would elect a small committee representing each view of how to resolve the issue and instruct these committees to try to develop and articulate in writing proposals that might serve as a basis for the collegial body's amendment and voting. The body would review and discuss its committees' proposals, find one of them acceptable, or again elect committees to try again.
- (14) Eventually, the collegial body would find that a common judgment is emerging. It would then elect one small committee, representative of the whole body, to articulate that judgment in writing. The body would then consider and amend this tentative articulation of the common judgment and send it to all the bishops of the world for comment. All the members of the collegial body would have access to any comments received.
- (15) Having considered the comments received, each member of the collegial body would propose any amendments to the tentative articulation of the common judgment that he considered opportune. These would be processed equitably and a common text would be agreed upon. That text would be circulated for approval to all bishops of the world, who, if they wished, would propose amendments.

- (16) The collegial body would consider any amendments proposed by the bishops of the world and would prepare the final articulation of the common judgment for its declaration by the pope and all the bishops of the world as the collegium's definitive and irreformable judgment.
- E. A permanent, representative synod could be established to collaborate with the pope in exercising the Church's supreme authority in matters other than the ministry of unity.
1. A continuously operating synod of bishops, presided over by the pope (or his representative) and never acting independently from him, would carry out many, and perhaps almost all, the responsibilities of the Church's supreme authority other than the ministry of unity.
 - a. Vatican II, CD 5, called for a synod of bishops that would act in the name of the universal episcopate and share in responsibility for the universal Church, and, in CD 10, called for a reform of the curia that would give the offices and central agencies of the Church a genuinely universal character.
 - b. Paul VI responded to both of these proposals, but neither what he did nor what his successors have done has brought about a significant participation of the universal episcopate in the exercise of the Church's supreme authority.
 - c. The present proposal goes beyond what Vatican II proposed, and its implementation would bring about significant participation of the universal episcopate in the exercise of the Church's supreme authority.
 - (1) The present proposal combines both of the Council's proposals.
 - (2) It also suggests a substantial development with respect to the normal and exceptional exercise of the Church's supreme authority: rather than the pope normally exercising the supreme authority noncollegially and the collegium (including the pope and never apart from him) exercising it only exceptionally, the collegium (including the pope and never apart from him) would exercise it normally and the pope exercise it noncollegially only exceptionally.
 - (3) Thus, normally the exercise of both governing authority and the ordinary magisterium for the universal Church would be collegial. Papal acts of teaching and governing the universal Church without collegial collaboration would be exceptional.
 - d. The present proposal does not extend to the exercise of the Church's supreme authority in respect to the ministry of unity.
 - (1) The ministry of unity pertains especially to the Petrine office.
 - (2) In carrying out this ministry, the pope can appropriately involve the collegium by using, whenever he considers it opportune, a procedure of the sort sketched out above, with suitable adaptations in each instance for the specific problem to be resolved.
 - (3) The virtually perfect unity of the universal episcopate with respect to all essential matters is a condition without which no pope could prudently increase substantially the participation of the universal episcopate in the exercise of the Church's supreme authority.

2. The pope would determine the structure of the permanent synod and establish it.
 - a. While reserving decision making about the body's constitution and rules of procedure to himself, he would obtain advice from the universal episcopate, perhaps by using the existing synod, to help him develop a detailed plan for the permanent synod.
 - b. He would divide the bishops of the world into, perhaps, one hundred regional groups, each of which would elect one member to the permanent synod.
 - c. He would prescribe that only those who have served pastorally as bishops for, perhaps, ten years be eligible for election.
 - d. He would prescribe that bishops elected to this body serve a single term of, perhaps, ten years.
3. In matters that the pope foresees he will decide on his own, he would authorize the permanent synod only to propose options and give reasons for its proposals, not vote on them.
 - a. The pope would reserve to himself matters he considers appropriate:
 - (1) The permanent synod's constitution and operating rules.
 - (2) The organization and functioning of one or more supreme tribunals, empowered to consider appeals from all judicial and administrative decisions except those of the pope himself and to render judgments which, having been approved by the pope, would be final.
 - b. Since the pope will study these matters and decide about them, the permanent synod's vote would be pointless.
 - c. Voting on its own operating rules and possible amendments to its own constitution would tend to divide the permanent synod into parties.
4. Proceeding according to operating rules prescribed by the pope, the permanent synod would fulfill certain responsibilities by acting as a whole, others by assigning them to various subbodies, and still others by assigning them to its individual members.
 - a. The permanent synod would act as a whole in two ways:
 - (1) By meeting, deliberating about, and voting on specified types of important questions requiring decision by the Church's supreme authority.
 - (2) By circulating to all its members for their action specified types of matters primarily dealt with by its subordinate offices but requiring approval by the Church's supreme authority.
 - b. The permanent synod would organize and divide its work by establishing offices more or less analogous to those of the present Roman dicasteries, naming a suitable number of its own members as the members of each office, and charging them with common responsibility for all of its actions.
 - c. The permanent synod would regularly consult with the bishops around the world and be readily accessible to them.
 - (1) It would apprise all the bishops of the matters it deliberates about as a body, invite their advice, and ensure that it is suitably taken into account before making the decision.

- (2) Without functioning as delegates of the regional groups that elected them, the permanent synod's individual members would maintain contact with the members of those groups.
 - (a) This contact would enable the permanent synod continuously to receive information and suggestions from the bishops around the world.
 - (b) It also would serve as a medium of communication with respect to the business of the particular churches, thus facilitating cooperation between the bishops around the world and the offices of the permanent synod.
- 5. Though the permanent synod ordinarily would exercise the Church's supreme authority, papal primacy would be preserved.
 - a. The pope and each member of the permanent synod would know each other personally and strive to understand each other well.
 - b. The permanent synod's offices and its members' relationship with the regional groups would largely replace the present Roman curia and the work of the apostolic nuncios or delegates.
 - c. The pope would still use his own advisers and assistants.
 - (1) He would use their help in functioning as the Church's supreme authority in matters he reserves to himself.
 - (2) He also would use the help of his own advisers and assistants in fulfilling his role as head of the permanent synod.
 - d. The pope, being as fully informed as he wishes about all the proceedings of the permanent synod and its offices, would exercise his primacy in whatever ways he considered necessary.
 - (1) He would intervene to stop or redirect any project or process that he foresees will lead to something he will be unable in conscience to accept. His doing so would prevent the members of the permanent synod and their staff from firmly committing themselves to efforts that will both waste their time and energy, and lead to their frustration.
 - (2) He would follow closely the deliberations of the permanent synod whenever it is preparing to act as a whole and indicate to its leaders prior to its final vote on a matter any revisions that he judged essential before he could in conscience approve the permanent synod's act.
 - (3) On matters, such as the appointment of a bishop, that regularly recur and that the pope would ordinarily leave to the permanent synod and its offices, those offices would make specific recommendations, indicating alternatives if there is significant disagreement. The pope's advisers would study the matter, and if they find (or the pope otherwise finds) a reason to take action with respect to it, he would do so, but otherwise would allow the recommendation to be carried out.
 - e. The pope would refrain from insisting that the permanent synod or any of its offices collaborate in doing anything inconsistent with the better judgment of the proportion of the relevant body required for its action by its rules of procedure.

- F. Responsibilities of diocesan bishops in cooperating with the Holy See (and/or the permanent synod, if it is established)
1. The diocesan bishops should practice appropriate virtues in this relationship.
 - a. They should not only be perfectly honest but candid: i.e., they should entirely avoid deception and concealment.
 - b. They should maintain confidentiality whenever it is reasonably expected and make it clear when expected confidentiality seems to them unreasonable.
 2. They should prepare and provide requested information in a timely fashion.
 3. They should respond with due effort and care when consulted.
 4. They should call attention spontaneously to specific problems that may require consideration and possible action by the Church's supreme authority.
 5. They should spontaneously offer the supreme authority suggestions when doing so seems likely to prove helpful.
 6. When they believe there is sufficient reason for doing so, they should confidentially but candidly communicate to the Church's supreme authority their criticisms of its statements and actions that seem to them mistaken or imprudent.
 7. They should conscientiously provide their evaluations of presbyters who they think might be named as bishops.
- G. Miscellaneous suggestions for the pope and for the Church's supreme authority, whether or not the latter is exercised collegially
1. The pope would do well to concentrate his time and energy on certain responsibilities.
 - a. He could strive to be an excellent bishop of Rome.
 - (1) He is pope only in virtue of being successor of Peter as bishop of Rome.
 - (2) His way of fulfilling his responsibilities as bishop of Rome tends to be a model for all other diocesan bishops and thus is one of the more important ways for him to serve the universal Church.
 - b. The pope, as supreme pontiff, would do well to focus primarily on maintaining and/or restoring the bishops' unity on essentials.
 - (1) This service to authentic communion is the central duty of the Petrine office and is absolutely irreplaceable.
 - (2) It is the necessary condition for the proper functioning of the whole body of bishops with respect to everything else.
 - c. While the pope is the father and teacher of all the faithful with immediate jurisdiction over all, he would do well not to try singlehandedly to pastor and teach the whole Church as if it were one large diocese.
 - (1) Of course, the pope can deal freely and directly with any of the particular churches and any of the faithful whenever he judges it opportune to do so.
 - (2) But, like everyone else, a pope can only do so much without doing much of what he does rather poorly. Acting regularly and directly as teacher and shepherd of the Church universal inevitably impedes a pope from fulfilling his responsibilities as bishop of Rome and from vigorously carrying out the central and indispensable Petrine ministry of unity.
 - (a) Objection: The pope quite effectively carries out the ministry of unity precisely by taking the universal Church as his diocese.

- (b) Reply: No doubt, that undertaking can contribute in certain ways to the unity of the universal Church. However, those benefits do not show that the extensive time and energy required to produce them could not be better used otherwise: to provide an indispensable service only the pope can provide, namely, conducting a process involving collegial collaboration suitable for overcoming real and widespread conflict among bishops with respect to matters at least some of them consider essential.
 - (c) Objection: By constantly exercising the universal magisterium, the pope addresses the whole range of issues that call for up-to-date magisterial treatment.
 - (d) Reply: While a whole range of issues do call for up-to-date magisterial treatment, the pope cannot meet this need singlehandedly. Attempting to do so impedes the pope from meeting other responsibilities, makes it difficult for the bishops and the faithful to identify and study his most important communications, and even detracts from the precision that should characterize magisterial teaching.
- (3) The extent and intensity of papal pastoral activity and teaching impede other bishops from fulfilling their role as pastors and teachers.
- (a) Bishops who agree with the pope tend to become passive, rather than to be motivated by his action to take many harmonious initiatives and by his teaching to speak with many harmonious voices. Rather than act creatively, they follow the papal lead; rather than teach with originality, they endorse papal teaching.
 - (b) As a result, the richness and power of the bishops' collective witness are diminished, legitimate theological pluralism within the magisterium is stifled, and sound doctrinal development is impeded. (Had the popes of the patristic era exercised the magisterium as have the popes of the past two centuries, those counted as Fathers of the Church could not have accomplished what they did.)
- (4) The extent and intensity of papal (and also of episcopal) teaching and activity with respect to temporal affairs tend to impede the laity from fulfilling their proper apostolate. The most faithful tend to follow the papal lead, with the result that they set aside or overlook other possibilities, which might well be sounder and more appropriate in diverse situations. The less faithful tend to ignore their apostolic responsibilities with respect to temporal affairs and to engage in such affairs without reference to their faith.
- d. Popes might well discontinue altogether or do less often certain sorts of things popes have been doing.
- (1) Popes might eliminate the residue of activities their predecessors undertook as temporal lords.
 - (a) The activities of Vatican City as an independent state might well be unpublicized and limited to essentials.

- (b) The Secretariat of State might well withdraw from international affairs, and the Holy See might well stop participating in international organizations.
- (c) Popes might well intervene only rarely if ever in political affairs, and avoid assuming the role of the laity in respect to political and other temporal matters.
- (d) Popes might well treat high public officials as Jesus would: as people who, like everyone else, are to be evangelized and/or catechized, and given appropriate pastoral care.
- (2) Popes might well give fewer audiences.
 - (a) They appropriately give audiences to individuals and groups when they judge that doing so might contribute to fulfilling their ministry of unity and responsibilities as a diocesan bishop.
 - (b) Despite possible benefits, the popes might well avoid other audiences unless they judge that granting them probably will contribute *significantly* to fulfilling some other specific responsibility.
- 2. The Church's supreme authority—the pope acting unilaterally and/or with the permanent synod, if it is established—would do well to attend to certain matters.
 - a. The Church's supreme authority would do well to institute certain reforms in respect to dioceses, bishops, cardinals, and domestic prelates.
 - (1) The transferring of bishops from one diocese to another and the retirement of bishops at age seventy-five might well be eliminated.
 - (a) The sacramentality of the bishop's spousal relationship with his Church would be maintained, and bishops no longer would be motivated by the prospect of advancement.
 - (b) Someone might argue: If diocesan bishops should not be transferred or compelled to retire, neither should they be separated from their dioceses by being appointed or elected to share in the exercise of the Church's supreme authority. Reply: A diocesan bishop's appointment or election to share in the exercise of the Church's supreme authority does not obscure the sacramentality of the bishop's spousal relationship with his Church.
 - (c) A coadjutor with the right of succession could be appointed to assist a diocesan bishop no longer able alone to carry out his ministry.
 - (d) A bishop entirely unable to carry out his ministry might retire.
 - (2) Large dioceses might well be divided so that no diocese would be very large.
 - (a) The bishops of even the largest dioceses could know well the clerics, religious, and lay employees serving their faithful.
 - (b) The creation of auxiliary bishops could be avoided.
 - (3) Both the dignity of bishops and the role of cardinals could be clarified by eliminating all of the cardinals' prerogatives and distinguishing marks that are not essential to carrying out their specific responsibilities.
 - (4) The specific character of the episcopate and the presbyterate could be clarified by no longer designating certain presbyters as monsignors.

- b. Before completing work on a magisterial document—at least one dealing with a major issue or breaking new ground—the Church’s supreme authority would do well to allow all the bishops of the world a reasonable opportunity to examine and comment on a well-developed draft of the document.
- (1) The supreme authority (which either is or includes the pope) always can act alone, of course, and reasonably does so when action is urgent or when a doctrinal statement does nothing more than repeat points of doctrine previously taught without either developing them or providing significant new theological argument and explanation.
 - (2) Being a member of the collegium, each bishop shares responsibility for the universal Church and might well participate in formulating teachings proposed to the universal Church.
 - (a) Diocesan bishops head particular churches whose members will owe at least religious assent to these teachings.
 - (b) If the bishops are allowed a reasonable opportunity to examine draft documents and if they are confident that their comments will be considered carefully and used appropriately, many will offer suggestions that will significantly improve the precision of documents.
 - (c) The magisterium of the Church’s supreme authority is likely to be more effective if and when it is more strongly supported by diocesan bishops, and it is likely to be more strongly supported by diocesan bishops if and when they more genuinely participate in it.
 - (3) The process for obtaining and using the bishops’ comments might well include several features.
 - (a) The invitation to comment could make clear precisely what the bishops are being asked to do. They sometimes might be asked to consult widely—even to consult the faithful at large—and to report the results. Sometimes they might be asked to state their own considered judgment or opinion, based on their personal knowledge and faith rather than on the advice of theologians or other experts whom they might consult.
 - (b) The invitation to comment could indicate how developed and nearly final the draft is.
 - (c) If comments led to profound changes in the draft of an important document, the revised version might well be submitted again for additional comments.
 - (4) Objection: For genuine collegiality, all bishops should not only be consulted but should vote—although, of course, their vote would be determinative only if the pope approved. Reply: I distinguish between two sorts of situations. If the bishops agree on all the central propositions to be asserted in the document and if those assertions call only for religious assent, a strictly collegial act is unnecessary, and consultation generally will suffice. If the bishops do not agree on some of the central propositions to be asserted in the document or if those assertions call for the assent of faith or an absolutely unconditional assent based on faith, a strictly collegial act seems appropriate.

- (5) Objection: Consulting the bishops of the world on doctrinal matters will manifest their division. Reply: The existence of doctrinal disunity in the collegium is bad inasmuch as both positions cannot be sound, and is very bad when it bears on something that at least some believe essential. However, the manifestation of disunity is not bad in itself, and is good insofar as it prevents dissimulation and motivates the pope and other bishops to strive to restore collegial solidarity with the mind of Jesus. Also, if division becomes manifest on matters that all bishops agree not to be essential, the supreme authority need not proceed with a proposed doctrinal statement, and, if it does so, can frankly indicate that different views exist and encourage further study. If division becomes manifest on matters at least some consider essential, the supreme authority needs to work to restore unity.
- (6) Objection: Constant consultation would be very time consuming and costly. Reply: If the supreme authority issued fewer and briefer magisterial documents than recent popes have issued, consultation would neither be constant nor very time consuming. And any consultation could be conducted by inexpensive and speedy electronic means.
- c. In exercising doctrinal oversight in respect to theology, the Church's supreme authority would do well to focus primarily on theological works rather than on theologians' intentions and beliefs.
- d. In regulating the formation of prospective presbyters, the Church's supreme authority would do well to reform seminary academic programs.
- (1) Seminaries should establish and maintain the conditions necessary for a sound academic program.
- (a) Spiritual formation should be tightly integrated with the academic program both by building on its catechetical and theological foundation and by guiding and encouraging seminarians to strive for holiness in their *present* life—the life of laymen and students who think they are or may be called to presbyteral ordination, and who are preparing either for that or for whatever God in fact has planned for them.
- (b) Seminarians' conversations with academic instructors might well be protected by confidentiality just as are their conversations with spiritual directors, and for similar reasons.
- (c) Ordination to the diaconate might well be conditioned on the completion of the entire seminary program followed by a period—say, a year—of living in a rectory with a good pastor and working under his direction.
- (2) The objective of seminary academic programs could be specified precisely: to ensure that prospective presbyters gain sufficient competence both to provide sound though limited service from the beginning of their ministry and to acquire by their own efforts throughout their lives the additional knowledge and skills they will need to carry out every presbyteral service and to do so with ever-growing effectiveness.

- (3) All instruction might well be by the tutorial method.
 - (a) This method encourages students to understand the subject matter and acquire skills rather than merely memorize.
 - (b) This method permits instructors to adapt assignments to students' gifts and limitations.
- (4) Admission to the seminary, advancement, and completion of the program might well be determined by the student's demonstrated capabilities rather than by his completion of a certain number of courses and/or years of study.
 - (a) Students differ greatly in ability and diligence, and some otherwise promising seminarians are deficient in ability or academic diligence or both. Strict academic standards should be established and maintained in practice. If the standards were defined in terms of demonstrated competence, it would be unnecessary either to dismiss or ordain anyone for pastoral ministry who lacks sufficient competence for it.
 - (b) Admission to the pretheology program could be conditioned on evidence of adequate reading comprehension, skill in composition, and ability to use basic research tools.
 - (c) Admission to the theology program could be conditioned on evidence of the knowledge and skills specified in the pretheology program, and certification of the completion of the theology program could be conditioned on evidence of the knowledge and skills specified in it.
- (5) The pretheology program might well consist in instruction by competent catechists and philosophers who are faithful Catholics.
 - (a) Competent and thorough catechesis could form seminarians in Catholic faith, liturgical practice, moral life, and spirituality.
 - (b) The specific purpose of philosophical instruction could limit it to what seminarians need: neither history of philosophy nor an introduction to philosophizing, but the knowledge and skills needed for theological study and ordained ministry.
 - (c) Four philosophical subjects could be dealt with: practical logic (how to analyze and criticize arguments expressed in ordinary language), a clarification of philosophical concepts used to articulate Catholic doctrine (person and nature, substance and accident, matter and form, and so on), the philosophical elements of apologetics (arguments for the existence of God and free choice, and responses to counterarguments), and an exposition of the various ideologies of contemporary secularism.
- (6) The specific purpose of instruction in sacred Scripture and theology might well be served by a more limited and more integrated course of studies.
- e. The supreme authority would do well to develop the permanent diaconate and encourage its development in the particular churches so that, with the oversight of bishops and presbyters, deacons would administer temporal goods pertaining to the universal Church, each diocese, and each parish.
 - (1) Acting *in persona Christi*, permanent deacons could gather, care for, and distribute temporal goods.

- (2) Bishops and presbyters could devote themselves to the ministry of the word and of the sacraments.
 - (3) In preaching to and catechizing the wealthy, bishops and presbyters would be less tempted to soften the gospel's message.
 - (4) Bishops and presbyters would have fewer temptations to appropriate the Church's resources and abuse them in personal self-indulgence.
 - (5) Church resources could be fully and accurately accounted for, and the accounts could be available for inspection by the faithful, who thus would have a sound basis for judging their responsibility to contribute for the support of the Church.
- f. The supreme authority would do well to enforce more strictly the requirement of celibacy for married clerics whose wives die.
- (1) Some obtain a dispensation *after* they have identified a woman whom they wish to marry. Such men generally have violated celibacy by becoming involved in a romantic relationship, which is no more acceptable than any other cleric's involvement in a romantic relationship.
 - (2) Currently, married clerics whose wives die are rather easily dispensed from the celibacy requirement. A cleric wishing to remarry hardly is as committed to celibacy as he should be unless his wife died at an unusually early age, leaving him alone to fulfill exigent responsibilities that he had reasonably expected to fulfill with her help.
 - (3) Exigent familial responsibilities other than caring for young children can be met with diocesan help, as such responsibilities often are met by clerics who have never married. If a man's service does not warrant such help, allowing him to remarry while continuing to exercise clerical ministry devalues celibacy.
 - (4) The rule might well be: A married cleric whose wife dies will be allowed to remarry and continue exercising his ministry only if three conditions are met: he has at least one child under fourteen; shortly after his wife's death (say, within two months) he requests permission to try to find a suitable woman to marry; and he has been serving well.
- g. The Church's supreme authority would do well to revise the policy and process for beatifying and canonizing saints.
- (1) The entire process might well be focused on providing models for the many diverse forms of evangelical life.
 - (2) Particular churches could be encouraged to facilitate and support the introduction and promotion of the causes of married couples and other lay people, especially those who lived evangelical lives without the formation and guidance of any institute approved by the Church.
 - (3) To maintain a higher standard for clerics and religious, the requirements for beatifying and canonizing them—except those who suffered martyrdom—might well be tightened. The perspicuous holiness of those beatified and canonized would set a standard for clerics and religious higher than that for lay people.

- (4) A series of historically sound and readable biographies of newly canonized saints could be published in many languages. The series could be well publicized, and the biographies could be made available in three versions: for scholars, for general adult readers, and for children.
- h. The Church's supreme authority would do well to provide a comprehensive set of liturgical celebrations for families, i.e., for domestic churches.
- i. The Church's supreme authority would do well to regulate as carefully as other elements of the liturgy both the words and the music of compositions to be sung during the Mass or other liturgical celebrations, or immediately before or after any such celebration.
- j. The Church's supreme authority would do well to provide effective recourse in tribunals against bishops' administrative abuses and unreasonable decisions.
- k. The Church's supreme authority would do well to establish an agency (or empower CICLSAL) to deal more effectively with institutes of consecrated life and societies of apostolic life that fail to fulfill their approved constitutions' promises to the Church, their own members, and those they proposed to serve.
 - (1) Having received significant evidence of a serious problem, the agency could invite the institute's/society's general superior to respond to that evidence.
 - (2) If not satisfied by the general superior's response, the agency could conduct an inquiry to determine whether, how, and to what extent the institute is not conforming to relevant canon law and other Church norms, and to its own constitutions and other norms. If no significant deficiencies are found, the agency could close the case.
 - (3) If significant deficiencies are found and the agency judges that the general superior is both derelict in his/her duties and unlikely to collaborate effectively in remedying the deficiencies, the Church's supreme authority, using a process designed to safeguard the rights of all concerned, could bring about the replacement of—or could replace—the general superior.
 - (4) The agency and the institute's/society's general superior could collaborate in trying to work out a plan to remedy all significant deficiencies by a specified time. If no mutually satisfactory plan is devised, the Church's supreme authority could dissolve the institute/society; if a mutually acceptable plan is devised, the agency could oversee its execution.
 - (5) If an adequate remedy of all significant deficiencies is achieved, oversight could be ended (perhaps gradually, depending on the type of trouble being remedied). If the remedial effort is not completed successfully by the specified time, the institute/society could be dissolved or, if mutually agreed, the agency and the general superior could try again to work out a mutually acceptable plan to remedy the deficiencies by a new deadline.
 - (6) The agency could supervise any dissolution of an institute/society to ensure, insofar as possible, fairness to all interested parties, and to help its appropriately qualified and willing members to transfer to another institute/society or to diocesan service.

1. The Church's supreme authority would do well to establish and put into effect a system for accrediting and discrediting major institutions—such as hospitals or universities—that wish to call themselves “Catholic.”
 - (1) Such institutions usually are served by and serve people living outside the diocese in which they are located; they also give witness or cause scandal beyond diocesan boundaries.
 - (2) If institutions that wish to call themselves “Catholic” are not held to a uniform standard of Catholicity, competition among them in a sociocultural environment hostile to faith tends to favor those that are less Catholic.
 - (3) Standards for accreditation would need to be both sufficient to warrant calling an institution “Catholic” and clearly enough defined that institutions could supply evidence that they are meeting the standards.
 - (4) Institutions desiring to call themselves “Catholic” might well be required to prove *beyond reasonable doubt* that they meet the standards, and might well be required to supply that evidence regularly—say, every five years.