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Funk, I. pp. 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Thus in their diversity all bear witness to the wonderful unity in the Body of Christ. 4.3; cf. 39 Rev. (15) Conc. Pius XII, Litt. Encycl. Idem, Liber Sacramentorum Romanae Ecclesiae Romae, 1960, pp. 694 (1307) et Conc. Nicaenum II, anno 787: Mansi 13. 7:26. 96 Neh. He is the head of the Body which is the Church. I. Tim. She exhorts her children to purification and renewal so

obedience even unto death, opened to all men the blessed way of the liberty of the children of God. 99 Cf. Acts 20:28, 266; 64, 4; Pl. 3, 101; Pauli s.VI, 1. They conduct themselves as children of the promise, and thus strong in faith and in hope they make the most of the present.(201) and with patience await the glory that is to come.(202) Let them not, then, hide this hope in the depths of their hearts, but even in the program of their secular life let them express it by a continual aversion and by wrestling "against the world-rulers of this darkness, against the spiritual forces of wickedness.(203) Just as the sacraments of the New Law, by which the life and the apostolate of the faithful are nourished, prefigure a new heaven and a new earth,(204) so too the laity go forth as powerful proclaimers of a faith in things to be hoped for,(205) when they courageously join to their profession of faith a life springing from faith. Since this is so, the religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goods already possessed here below. Consequently, may every opportunity be given them so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church. 669. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer. Besides these already named, there are also laymen, chosen of God and called by the bishop. These earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of the woman, Mother of the Redeemer, into a gradually clearer light. 46 (47) 2: PG 58, 78, de fermento in massa. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved. 133 Cf. Acts 1:8. Finally it clearly shows all men both the unsurpassed breadth of the strength of Christ the King and the infinite power of the Holy Spirit marvelously working in the Church. (19) Cfr. Una Ecclesia per totum mundum in multa membra divisa .. 41. 378-379; Denz. It was prepared in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant. (1*) In the present era of time the Church was constituted and, by the outpouring of the Spirit, was made manifest. 227 1 Jn. 4:16. Mystici Corporis, 19 Jun. 177-178; Denz. (4) Paulus VI, 1. 3:18, 6:22, 120 ss. Indeed through Baptism a person dies to sin and is consecrated to God. Godefridus a S. V. Pl. 68, 924 BC, 264 Phil. textus examinis in initio consecrationis episcopalis, et Oratio in fine vissae euseudem consecrationis, post Te Deum. 1828 (3061). I. O. Massacnus, Rom. 11:13-26. But the Lord wishes to spread His kingdom also by means of the laity, namely, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace (4*). Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth (2*). Since this is so, the spiritual life of these people should then be devoted to the welfare of the whole Church. Origenes, In Is. Hom. Immortale Dei, 1 nov. It is the love of God and the love of one's neighbor which points out the true disciple of Christ. Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity (1*) and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it. 5. The reason for this was and is that perfect continuity for the love of God is an incentive to charity, and is certainly a particular source of spiritual fecundity in the world. Leo XIII, Litt. 30 1 Cor. 3 114 1 Cor. Many of them rejoice in the episcopate, celebrate the Holy Eucharist and cultivate devotion toward the Virgin Mother of God.(16*) They also share with us in prayer and other spiritual benefits. 1944: AAS 36 (1944) p. - Conc. 83 Cf. Heb. De mandato et missione canonica, cfr. By the ministry of the word they communicate God's power to those who believe unto salvation(168) and through the sacraments, the regular and fruitful distribution of which they regulate by their authority.(56*) They sanctify the faithful. Cyprianus, Epistol. 4, 6 s. For the same reason, the words "Ordo" or "Corpus" are used throughout with reference to the College of bishops. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. (63) Cfr. Bellarmino): Mansi 51, I, 579 C, necnon Schemi reformatum I Const. 52 Rom. They should preserve the bond of priestly communion, and they should abound in every spiritual good and thus present to all men a living witness to God.(7*) All this they should do in emulation of those priests who often, down through the course of the centuries, left an outstanding example of the holiness of humble and hidden service. 1836 (3070) no. They also know that they were not ordained by Christ to take upon themselves alone the entire salvific mission of the Church toward the world. Wherefore she is our mother in the order of grace. 1953: AAS 45 (1953) pp. In nat. Gregorius M. Mor. 3, ad 1. 283 Gal. 230 Cf. 1 Jn. 3:16; Jn. 15:13. 278 Cf. Rev. Provida Mater, 1. 53 1 Cor. (51) Oratio mozarabica: PL 96 79 B (52) Cfr. Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. 33. Andreas Cret., Hom. 231 Cf 1 Cor. 234 2 Cor. The rest of the things which the sacred Council sets forth, inasmuch as they are the teaching of the Church's supreme magisterium, ought to be accepted and embraced by each and every one of Christ's faithful according to the mind of the sacred Council. 54. Let it always be done in truth, in courage and in prudence, with reverence and charity toward those who by reason of their sacred office represent the person of Christ. Sacramentarium Leonianum, ed. Since the kingdom of Christ is not of this world(120) the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. 1. PG 98 (6), 340-348; Serm. Having set forth the functions of the hierarchy, the Sacred Council gladly turns its attention. In connection with the prophetic function is that state of life which is sanctified by a special sacrament obviously of great importance, namely, married and family life. By so doing they will imbue culture and human activity with genuine moral values; they will better prepare the field of the world for the seed of the Word of God; and at the same time they will open wider the doors of the Church by which the message of peace may enter the world. 145. 27-30; Episcopo tribuitur primatus sacerdotii. 400, 72. A. Likewise we can say that in some real way they are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power. 137 (17) Cfr. 2:19. In like manner the Episcopal bodies of today are in a position to render a more direct and fruitful assistance, so that this collegiate feeling may be put into practical application. M., Philad., Praef., ed. She conceived, brought forth and nourished Christ. 171 s. 44, 2. ed. 13:10. 300; Christus dicitur. Although the religious state of life is not an intermediate state between the clerical and lay states. May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. 121-122; Tribuas eis, Domine, cethedram episcopalem ad regendam Ecclesiam tuam et plebem universam. . 8 Cf. 1 Cor. 27 s. Augustinus Retract. 548. She herself is a virgin, who keeps the faith given to her by her Spouse whole and entire. 713. Sous la maternelle protection, 9 dec. 258 Cf. Mt. 25:26. 2:11-12, 23, sacr. 938 (1739-40), 4:15; 1 Pt. 1:23. At a lower level of the hierarchy are deacons, upon whom hands are imposed "not unto the priesthood, but unto a ministry of service."(74*) For strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate of the liturgy, of the word, and of charity to the people of God. 5:1-4. 172 Cf. Heb. Pallius VI, Homelia in Bas, Vaticana, 20 oct. Dei gen. 165 Cf. 2 Tim. 6:15. I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people. Eneyel. They should openly reveal to them their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ. 281 Rev. Let them heed the admonition of the Apostle to those who live in this world; let them not come to terms with this world; for this world, as we see it, is passing away.(235)(16*) 43. Botte, pp. Innocentius I, 1. Cf. Modus 84. Act. 6, 2-6; 11, 30; 13, 1, 14, 23; 20, 17; 1 Thess. 3 Denz. Iustinus, Apol., 1, 65 G 6, 428; S. Chalcedonense, lb. 4:11-16. For from the tradition, which is expressed especially in liturgical rites and in the practice of both the Church of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred,(20*) that all bishops in an eminent and visible way sustain the roles of Christ Himself as Teacher, Shepherd and High Priest, and that they act in His person.(22*) Therefore it pertains to the bishops to admit newly elected members into the Episcopal body by means of the sacrament of Orders. dorm. 1924: AAS 16 (1924) pp. Sagnard, Sources Chr., p. 398, 355, 9:11-28. And this also is important, that by governing well their own church as a portion of the universal Church, they themselves are effectively contributing to the welfare of the whole Mystical Body, which is also the body of the churches.(34*) The task of proclaiming the Gospel everywhere on earth pertains to the body of pastors, to all of whom in common Christ gave His command, thereby imposing upon them a common duty, as Pope Celestine in his time recommended to the Fathers of the Council of Ephesus.(35*) From this it follows that the individual bishops, insofar as their own discharge of their duty permits, are obliged to enter into a community of work among themselves and with the successor of Peter, upon whom was imposed in a special way the great duty of spreading the Christian name.(36*) With all their energy, therefore, they must supply to the missions both workers for the harvest and also spiritual and material aid, both directly and on their own account. 19, 1: PL 76, 1154 B. Plus IX itt. Smyrn 8, 1: ed. Nicaenum II. Act. The profession of the evangelical counsels, then, appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation. They are warned by the Apostle to live "as becomes saints"(219) and to put on "as God's chosen ones, holy and beloved a heart of mercy, kindness, humility, meekness, patience"(.220) and to possess the fruit of the Spirit in holiness.(221) Since truly we all offend in many things (222) we all need God's mercies continually and we all must daily pray: "Forgive us our debts"(223)(3*) Thus it is evident to everyone, that all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity:(4*) by this holiness as such a more human manner of living is promoted in this earthly society. Bonaventura, Opus. Comple in sacerdotibus tuis mysterium tuum nam... (14*) For there are many who honor Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a sincere zeal. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact. 56 Cf. 1 Cor. Idem, dispensers of Christ's mysteries and servants of the Church,(9*) should keep themselves free from every vice and before men as personifications of goodness and friends of God.(225) Clerics, who are called by the Lord and are set aside as His portion in order to prepare themselves for the various ministerial offices under the watchful eye of spiritual shepherds, are bound to bring their hearts and minds into accord with this special election (which is theirs), 8, 1: 14, 22-23; 20, 17, et passim. I. Const. Ambrosius, De Vidu s, 4, 23: PL 16, 241 s. Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes. 6:12. Castf Connuubi, 3 ed. It is for this reason that the Church preserves and fosters the special character of her various religious institutes. VIII, cap. Can. 290-292 et 372 ss. There are some who, in their freedom as sons of God, renounce their own wills and take upon themselves the state of poverty. 34 1 Cor. (47) Conc. 202 (600-601) . Let them, as fathers in Christ, take care of the faithful whom they have begotten by baptism and their teaching.(186) Becoming from the heart a pattern to the flock.(187) let them so lead and serve their local community that it may worthily be called by that name, by which the one and entire people of God is signed, namely, the Church of God.(188) Let them remember that by their daily life and interests they are showing the face of a truly sacerdotal and pastoral ministry to the faithful and the infidel, to Catholics and non-Catholics, and that to all they bear witness to the truth and life, and as good shepherds go after those also,(189) who though baptized in the Catholic Church have fallen away from the use of the sacraments, or even from the faith. The lay apostolate, however, is a participation in the salvific mission of the Church itself, and in order that the episcopate itself might be one and undivided, He placed Blessed Peter over the other apostles, and instituted in him a permanent and visible source and Christ's Vicar and Pastor of the universal Church. Origenes, In Matth. 693 (1304). The Church does not hesitate to profess this subordinate role of Mary. 23: PL 4, 583, Hartel, III A, p. Plus XII, Nuntius Radioph., 13 maii 1946: AAS 38 (1946) p. 79 Lk. 4:18, 733: .. 103. In the first place among these ministers are deacons who, in as much as they are made present in the Church. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.(16*) This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.(17*) For no creature could ever be counted as equal with the Incarnate Word and Redeemer. (25) Cfr. Iustinus, Dial. Church ecclesia has the duty, under the inspiration of the Holy Spirit, of interpreting these evangelical counsels, of regulating their practice and finally to build on them stable forms of living. 959 (1766). They should embue their offspring, lovingly welcomed as God's gift, with Christian doctrine and the evangelical virtues. (73) Cfr. 1888: ASS 21 (1888) p. II de Ecclesia Christi, cum I commentario Kleutegen: Mansi 53, 313 AB. They live in the world, that is, in each and in all of the secular professions and occupations, de fide cath.: Denz. The Son whom she brought forth is He whom God placed as the first-born among many brethren,(299) namely the faithful, in whose birth and education she cooperates with a maternal love. 159 Mt. 18:18, 28:16-20. (33) Cfr. They continually stir up the fervor of charity. (22) Cfr. V. Seeking after the glory of Christ, the Church becomes more like her exalted Type, and continually progresses in faith, hope and charity, seeking and doing the will of God in all things. Officio sanctissimo, 22 dec. (25) Tertullianus, de Ictonio, 13: PL 2, 972 B, CSFL 20, p. 65, 1: PG 59, 361, 238 Cf Eph. In this singular way she cooperated by her obedience, faith, hope and burning charity in the work of the Saviour in giving back supernatural life to souls. 189; In lo. Tr. 61, 2: PL 35, 1800, et alibi saepe. 1:28-29, 5:24, 292,In. 39 s. Marc. Id., Ltn. Indeed, the very ancient practice whereby bishops duly established in all parts of the world were in communion with one another and with the Bishop of Rome in a bond of unity, charity and peace,(23*) and also the councils assembled together,(24*) in which more profound issues were settled in common, (25*) the episcopate of the many having been prudently considered,(26*) both of these factors are already an indication of the collegiate character and aspect of the Episcopal order, and the ecumenical councils held in the course of centuries are also manifest proof of that same character. This very diversity of graces, ministries and works gathers the children of God into one, because "all these things are the work of one and the same Spirit"(195) Therefore, from divine choice the laity have Christ for their brothers who though He is the Lord of all, came not to be served but to serve.(196) They also have for their brothers those in the sacred ministry who by teaching, by sanctifying and by ruling with the authority of Christ feed the family of God so that the new commandment of charity may be fulfilled by all. 9 Cf. Jn. 17:4. 187S: Denz. 22, cap. Keeping in mind what they are doing and imitating what they are handling,(8*) these priests, in their apostolic labors, rather than being ensnared by perils and hardships, should rather rise to greater holiness through these perils and hardships. 4: Mansi 53, 310, 4. enz. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved. III, 3, 1: PG 7, 848 A; Harvey 2, 8; Sagnard, p. Whatever good or truth is found among them is looked upon by the Church as a preparation for the Gospel.(20*) She knows that it is given by Him who enlightens all men so that they may finally have life. Celebrating the Eucharistic sacrifice therefore, we are most closely united to the Church in heaven in communion with and venerating the memory first of all of the glorious ever-Virgin Mary, of Blessed Joseph and the blessed apostles and martyrs and of all the saints.(19*) 51. He is the image of the invisible God and in Him all things came into being. Chapter V (1) Missale Romanum, Gloria in excelsis, 38 Eph. 55 Rom. Ignatius M. Ichn. 188, a. Sanctorum: Denz. 321. For, as St. Irenaeus says, she "being obedient, became the cause of salvation for herself and for the whole human race."(6*) Hence not a few of the early Fathers gladly assert in their preaching, "The knot of Eve's disobedience was untied by Mary's obedience, what the Virgin Eve bound through her unbelief, the Virgin Mary loosened by her faith."(7*) Comparing Mary with Eve, they call her "the Mother of the living,"(8*) and still more often they say: "death through Eve, life through Mary"(9*) 57, 26 (48) Oratio consecrationis episcopalis in ritu byzantino; Euchologion to mesa, Romae, 1873, p. 11. Hilarius Piet., In Mt 23, 6: PL 9, 1047. Episcopus Christi typum gerit, Eiusque munere fungitur. However, in order that he may be capable of deriving more abundant fruit from this baptismal grace, he intends, by the profession of the evangelical counsels in the Church, to free himself from those obstacles, which might draw him away from the fervor of charity and the perfection of divine worship. 5 et 6, 177 Heb. The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and everyone of His disciples of every condition. Leo M., Serm. Plus XII Alloc. The phrase "with the consent of its head" is used to avoid the idea of dependence on some kind of outsider; the term "consent" suggests rather communion between the head and the members, and implies the need for an act which belongs properly to the competence of the head. Nous sommes heureux, 11 apr.1958: AAS 50 (1958) p. 275 Cf. 2 Cor. 56, 8. 183 Cf. 1 Tim. 6:17. In the human nature united to Himself the Son of God, by overcoming death through His own death and resurrection, redeemed man and re-molded him into a new creation.(50) By communicating His Spirit, Christ made His brothers, called together from all nations, mystically the components of His own Body. 650; Bayard, p.154. 74 Jn. 21:17. Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart"(79) "to seek and to save what was lost".(80) Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. L'importance de la presse catholique, 17 febr. For all the salvific influence of the Blessed Virgin on men originates, not from some inner principle, but from the divine pleasure. 3, a. 10, 1949, pp 37-43. Tertull., Praescr. 1875, et alloc. This can be realized through prayer or active works of the apostolate. (15) De spirituali paupertate et obediencia testimonia praeicipus S.Scripturae et Patrum afferuntur in Relatione pp. (10) Cfr. c. Later, (27) Cfr. 497. He is not saved, however, who, though part of the body of the Church, does not persevere in charity. 1963: AAS 56 (1964) p. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God,(151) to whom has been assigned the bearing of witness to the Gospel of God.(152) and the ministraton of the Spirit and of justice in glory.(153) For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them,(154) and they passed on this spiritual gift to their helpers by the imposition of hands,(155) and it has been transmitted down to us in Episcopal consecration.(18*) And the Sacred Council teaches that by Episcopal consecration the fullness of the sacrament of Orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry.(19*) But Episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. Rev. Encycl. (18) Cfr. 2*-8. CSEL (Hartel), III B p. 1068 C. This perfect duty of pastoral charity (5*) is exercised in every form of episcopal care and service, prayer, sacrifice and preaching. 728 B. (34) Cfr. 11, 340. Each and all of these items which are set forth in this dogmatic Constitution have met with the approval of the Council Fathers. 1821 (3050 s.), 7: 7: PG 57, 8 1 s. Therefore, let the laity devotedly strive to acquire a more profound grasp of revealed truth, and let them insistently beg of God the gift of wisdom. On account of this sharing in their priesthood and mission, let priests sincerely look upon the bishop as their father and reverently obey him. 100-101, n. Vaticanum Const. 5:9-10 102 Cf. 1 Pl.2-4-10. 1963: AAS 55 (1963) p. 19-10. That discernment in matters of faith is aroused and sustained by the Spirit of truth. I. Mansi 52, 1 109 C. 3:16; 6:19. 1888: AAS 21 (1888) p. By the sacred anointing of the sick and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them;(106) she exhorts them, moreover, to contribute to the welfare of the whole people of God by associating themselves freely with the passion and death of Christ.(107) Those of the faithful who are consecrated by Holy Orders are appointed to feed the Church in Christ's name with the word and the grace of God. 2288 (3808).S. Bonaventura, In 4m Sent., d. Thomas, Summa Theol. 221 Cf. Gal. Au milieu des consolations, 23 dec. Annus sacer, 8 dec. 2300 (3850). 1:24. 15:16; Acts 20:24. By their very office of praying and offering sacrifice for their own people and the entire people of God, they should rise to greater holiness. 1782 (3001). 31:31-34. Primasius, Comm. 22. That the Son was sent by the Father,(131) so He too sent the Apostles, saying: "Go, therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. They further offer their members the support of fraternal association in the militia of Christ and of liberty strengthened by obedience. (11) Leo XIII, Epist. 239 Cf. Jn. 12:32. 100 s. manifestatum. They are justified in the Lord Jesus, because in the baptism of faith they truly become sons of God and sharers in the divine nature. (7) Cfr. 3, 2: col. 115 Cf. 1 Thess 5:12, 19-21. 3:4. 983 (1820); Sess. As living stones we here on earth are built into it.(40) John contemplates this holy city coming down from heaven at the renewal of the world as a bride made ready and adorned for her husband.(41) The Church, further, "that Jerusalem which is above" is also called "our mother".(42) It is described as the spotless spouse of the spotless Lamb,(43) whom Christ "loved and for whom He delivered Himself up that He might sanctify her"(44) whom He unites to Himself by an unbreakable covenant, and whom He unceasingly "nourishes and cherishes"(45) and whom, once purified, He willed to be cleansed and joined to Himself, subject to Him in love and fidelity.(46) and whom, finally, He filled with heavenly gifts for all eternity, in order that we may know the love of God and of Christ for us, a love which surpasses all knowledge.(47) The Church, while on earth it journeys in a foreign land away from the Lord,(48) is like in exile. In explicit terms He Himself affirmed the necessity of faith and baptism(124) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. He remains indeed in the bosom of the Church, but, as it were, only in a "bodily" manner and not "in his heart."(12*) All the Church's children should remember that their exalted status is to be attributed not to their own merits but to the special grace of Christ. tantum. 488 ss.; Bardy, 11, p. 88 Cf. 1 Pt. 1:23. In this way, that person is ordained to the honor and service of God under a new and special title. Ignatius M., ad ephes. 4:1-4, 1:14-15. Apost. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. Indeed Christ, the Son of God, who with the Father and the Spirit is praised as "uniquely holy," (1*) loved the Church as His bride, delivering Himself up for her. Since, like Paul the Apostle, he is debtor to all men, let him be ready to preach the Gospel to all,(174) and to urge his faithful to apostolic and missionary activity. Relatio Zinelli: Mand 1 2, 1114 D. Hymnus Urbs Ierusalem beata in Breviario monastico, et Coelest urbs Ierusalem in Breviario Romano. Trident., sess. 6:17) Cfr. S Augustinus, Serm. (65) Cfr. Mystici Corporis AAS 35 (1943) p. 1. Oec. 1653 1654 (2823-2825); responsoner S.S.C.S. Offici, 24 apr. Piously meditating on her and contemplating her in the light of the Word made man, the Church with reverence enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse. 1950: AAS 43(1951) p. Lateranense anni 649, Can. 1145. 3:14; Rom. (58) Benedictus XIV, Br. Romana Ecclesia, 5 oct. Christ is the Light of nations. 266 Cf. Mt. 25:31. Indeed, in order that love, as good seed may grow and bring forth fruit in the soul, each one of the faithful must willingly hear the Word of God and accept His Will, and must complete what God has begun by their own actions with the help of God's grace. De perf. Thomas, In Col. 3:1-4. 1826 (3059) (3) Cfr. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself. 552 s. ,1:15-16. 2:9. On the contrary it fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. 1 n. 184, a. 90 1 Pt. 2:9-10. The faithful of Christ bind themselves to the three aforesaid counsels either by vows, or by other sacred bonds, which are like vows in their purpose. Bishops thus, by praying and laboring for the people, make outpourings in many ways and in great abundance from the fullness of Christ's holiness. In the word, in the works, and in the presence of Christ, this kingdom was clearly open to the view of men. Mediati Dei: AAS 39 (1947) pp. As the assumed nature inseparably united to Him, serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies it, in the building up of the body.(73) (11*) This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, (12*) which our Saviour, after His Resurrection, commissioned Peter to shepherd,(74) and him and the other apostles to extend and direct with authority,(75) which He erected for all ages as "the pillar and mainstay of the truth".(76) This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him,(13*) although many elements of sanctification and of truth are found outside of its visible structure. 297 Cf Rev. This inauguration and this growth are both symbolized by the blood and water which flowed from the open side of a crucified Jesus,(5) and are foretold in the words of the Lord referring to His death on the Cross: "And I, if I be lifted up from the earth, will draw all things to myself".(6) As often as the sacrifice of the cross in which Christ our Passover was sacrificed, is celebrated on the altar, the work of our redemption is carried on, and, in the sacrament of the eucharistic bread, the unity of all believers who form one body in Christ (8) is both expressed and brought about. 137 Mk. 3:13-19; Mt. 10:1-42. 46 Cf. Eph. Vaticanum II, Const. 215 1 Thess. III (ed. Gregorius Naz., Apol. 2 et 3: PG 96, 721-761, speciatim col. Plus XII, Litt. 303 Col 1:19, 2. col. 63: PL 144, 861 AB, 282, 3 Rom. To these were soon added also those who had more closely imitated Christ's virginity and poverty(8*) and finally others whom the outstanding practice of the Christian virtues (9*) with the state in life and condition proper to each of us, will be able to arrive at perfect union with Christ, that is, perfect holiness. 6:9. All men are called to belong to the new people of God. 6 Jn. 12:32, 211: 1:14. Deiparae, III, col. 18. (42) Cfr. 3:4 248 Cf. 1 Jn. 3:2 249 2 Cor. in dorm. 12:26. 1950: AAS 42 (1950) 4 Denz. 84 Cf. 1 Cor. The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. 62 Cf. Gal. 14. 1350 2. 222 Cf. Jas. If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved but they will be the more severely judged.(13*) Catechisms which, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. Iovin. ad Flav.: PL 54, 759. In dorm. (8) S. 16, 21: PG 13, 1443 C, Tertullianus Adv. 1:1. Hebr. Epist. Then, by its own power the seed sprouts and grows until harvest time.(21) The Miracles of Jesus also confirm that the Kingdom has already arrived on earth: "If I cast out devils by the finger of God, then the kingdom of God has come upon you".(22) Before all things, however, the Kingdom is clearly visible in the very Person of Christ, the Son of God and the Son of Man, who came "to serve and to give His life as a ransom for many"(23) When Jesus, who had suffered the death of the cross for mankind, had risen, He appeared as the one constituted as Lord, Christ and eternal Priest,(24) and He poured out on His disciples the Spirit promised by the Father.(25) From this source the Church, equipped with the gifts of its Founder and faithfully guarding His precepts of charity, humility and self-sacrifice, receives the mission to proclaim and to spread among all peoples the Kingdom of Christ and of God to be, on earth, the initial budding forth of that Kingdom. Miserisntissimus, 8 mail 1928: AAS 20 (1928) p. 6, 1: cd. Pastor aeternus: Denz. 130 Mk. 16:16. 286 Cf. Lk. 1:28. Ambrosiasior In 1 Tim. 104. 32. 12:11. Plus XII, Cons. Trid., Sess. He it is who brings together the whole Church and each and every one of those who believe, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers.(119) It follows that though there are many nations there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature. 85 Cf. Acts 10:35. 241.

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