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DECREE ...
CONCERNING
the pastoral office
of
BISHOPS in the church

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SECOND VATICAN COUNCIL

DECREE CONCERNING THE PASTORAL OFFICE OF BISHOPS IN THE CHURCH

National Catholic Welfare Conference

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PAUL, BISHOP,
SERVANT OF THE SERVANTS OF
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FOR EVERLASTING MEMORY

DECREE CONCERNING
THE PASTORAL OFFICE OF
BISHOPS IN THE CHURCH

PREFACE

Christ the Lord, Son of the living God, came that He might save His people from their sins¹ and that all men might be sanctified. Just as He Himself was sent by the Father, so He also sent His Apostles.² Therefore, He sanctified them, conferring on them the Holy Spirit, so that they also might glorify the Father upon earth and save men, "to the building up of the body of Christ" (Eph. 4:12), which is the Church.

2. In this Church of Christ the Roman pontiff, as the successor of Peter, to whom Christ entrusted the feeding of His sheep and lambs, enjoys supreme, full, immediate, and universal authority over the care of souls by divine institution. Therefore, as pastor of all the faithful, he is sent to provide for the common good of the

universal Church and for the good of the individual churches. Hence, he holds a primacy of ordinary power over all the churches.

The bishops themselves, however, having been appointed by the Holy Spirit, are successors of the Apostles as pastors of souls.³ Together with the supreme pontiff and under his authority they are sent to continue throughout the ages the work of Christ, the eternal pastor.⁴ Christ gave the Apostles and their successors the command and the power to teach all nations, to hallow men in the truth, and to feed them. Bishops, therefore, have been made true and authentic teachers of the faith, pontiffs, and pastors through the Holy Spirit, who has been given to them.⁵

3. Bishops, sharing in the solicitude for all the churches, exercise this episcopal office of theirs, which they have received through episcopal consecration,⁶ in communion with and under the authority of the supreme pontiff. As far as their teaching authority and pastoral government are concerned, all are united in a college or body with respect to the universal Church of God.

They exercise this office individually in reference to the portions of the Lord's flock assigned to them, each one taking care of the particular church committed to him, or sometimes some of them jointly providing for certain common needs of various churches.

This sacred synod, therefore, attentive to the conditions of human association which have brought about a new order of things in our time,⁷ intends to determine more exactly the pastoral office of bishops and, therefore, has decreed the things that follow.

CHAPTER I

THE RELATIONSHIP OF BISHOPS TO THE UNIVERSAL CHURCH

1. The Role of the Bishops in the Universal Church.

4. By virtue of sacramental consecration and hierarchical communion with the head and members of the college, bishops are constituted as members of the episcopal body.¹ “The order of bishops is the successor to the college of the apostles in teaching and pastoral direction, or rather, in the episcopal order, the apostolic body continues without a break. Together with its head, the Roman pontiff, and never without this head it exists as the subject of supreme, plenary power over the universal Church. But this power cannot be exercised except with the agreement of the Roman pontiff.”² This power, however, “is exercised in a solemn manner in an ecumenical council.”³ Therefore, this sacred synod decrees that all bishops who are members of the episcopal college, have the right to be present at an Ecumenical Council.

“The exercise of this collegiate power in union with the pope is possible although the bishops are stationed all over the world, provided that the head of the college gives them a call to collegiate action, or, at least, gives the unified action of the dispersed bishops

such approval, or such unconstrained acceptance, that it becomes truly collegiate action.”⁴

5. Bishops chosen from various parts of the world, in ways and manners established or to be established by the Roman pontiff, render more effective assistance to the supreme pastor of the Church in a deliberative body which will be called by the proper name of *Synod of Bishops*.⁵ Since it will be acting in the name of the entire Catholic episcopate, it shall at the same time show that all the bishops in hierarchical communion partake of the solicitude for the universal Church.⁶

6. As legitimate successors of the Apostles and members of the episcopal college, bishops should realize that they are bound together and should manifest a concern for all the churches. For by divine institution and the rule of the apostolic office each one together with all the other bishops is responsible for the Church.⁷ They should especially be concerned about those parts of the world where the Word of God has not yet been proclaimed or where the faithful, particularly because of the small number of priests, are in danger of departing from the precepts of the Christian life, and even of losing the faith itself.

Let bishops, therefore, make every effort to have the faithful actively support and promote works of evangelization and the apostolate. Let them strive, moreover, to see to it that suitable sacred ministers as well as auxiliaries, both Religious and lay, be prepared for the missions and other areas suffering from a lack of clergy. They should also see to it, as much as possible, that some of their own priests go to the above-mentioned missions or dioceses to exercise the sacred ministry there either permanently or for a set period of time.

Bishops should also be mindful, in administering ecclesiastical property, of the needs not only of their own dioceses but also of the other particular churches, for they are also a part of the one Church of Christ. Finally, they should direct their attention, according to their means, to the relief of disasters by which other dioceses and regions are affected.

7. Let them especially embrace in brotherly affection those bishops who, for the sake of Christ, are plagued with slander and indigence, detained in prisons, or held back from their ministry. They should take an active brotherly interest in them so that their sufferings may be assuaged and alleviated through the prayers and good works of their confreres.

II. Bishops and the Apostolic See.

8. (a) To bishops, as successors of the Apostles, in the dioceses entrusted to them, there belongs per se all the ordinary, proper, and immediate authority which is required for the exercise of their pastoral office. But this never in any way infringes upon the power which the Roman pontiff has, by virtue of his office, of reserving cases to himself or to some other authority.

(b) The general law of the Church grants the faculty to each diocesan bishop to dispense, in a particular case, the faithful over whom they legally exercise authority as often as they judge that it contributes to their spiritual welfare, except in those cases which have been especially reserved by the supreme authority of the Church.

9. In exercising supreme, full, and immediate power in the universal Church, the Roman pontiff makes use of the departments of the Roman Curia which, therefore, perform their duties in his name and with his authority for the good of the churches and in the service of the sacred pastors.

The Fathers of this sacred Council, however, desire that these departments—which have furnished distinguished assistance to the Roman pontiff and the pastors of the Church—be reorganized and better adapted to the needs of the times, regions, and rites especially as regards their number, name, competence and special method of procedure, as well as the coordination of work among them.⁸ The Fathers also desire that, in view of the very nature of the pastoral office proper to the bishops, the office of legates of the Roman pontiff be more precisely determined.

10. Furthermore, since these departments are established for the good of the universal Church, it is desirable that their members, officials, and consultors as well as legates of the Roman pontiff be more widely taken from various regions of the Church, insofar as it is possible. In such a way the offices and central organs of the Catholic Church will exhibit a truly universal character.

It is also desired that some bishops, too—especially diocesan bishops—will be chosen as members of the departments, for they will be able to report more fully to the supreme pontiff the thinking, the desires, and the needs of all the churches.

Finally, the Fathers of the Council think it would be most advantageous if these same departments would listen more attentively to laymen who are outstanding for their virtue, knowledge, and experience. In such a way they will have an appropriate share in Church affairs.

CHAPTER II

BISHOPS AND THEIR PARTICULAR CHURCHES OR DIOCESES

I. Diocesan Bishops.

11. A diocese is a portion of the People of God which is entrusted to a bishop to be shepherded by him with the cooperation of the presbytery. Thus by adhering to its pastor and gathered together by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative.

Individual bishops who have been entrusted with the care of a particular church—under the authority of the supreme pontiff—feed their sheep in the name of the Lord as their own, ordinary, and immediate pastors, performing for them the office of teaching, sanctifying, and governing. Nevertheless, they should recognize the rights which legitimately belong to patriarchs or other hierarchical authorities.¹

Bishops should dedicate themselves to their apostolic office as witness of Christ before all men. They should not only look after those who already follow the Prince of Pastors but should also wholeheartedly devote themselves to those who have strayed in

any way from the path of truth or are ignorant of the Gospel of Christ and His saving mercy until finally all men walk "in all goodness and justice and truth" (Eph. 5:9).

12. In exercising their duty of teaching—which is conspicuous among the principal duties of bishops²—they should announce the Gospel of Christ to men, calling them to faith in the power of the Spirit or confirming them in a living faith. They should expound the whole mystery of Christ to them, namely, those truths the ignorance of which is ignorance of Christ. At the same time they should point out the divinely revealed way to give glory to God and thereby to attain to eternal happiness.³

They should show, moreover, that earthly goods and human institutions according to the plan of God the Creator are also disposed for man's salvation and therefore can contribute much to the building up of the Body of Christ.

Therefore, they should teach, according to the doctrine of the Church, the great value of these things: the human person with his freedom and bodily life, the family and its unity and stability, the procreation and education of children, civil society with its laws and professions, labor and leisure, the arts and technical inventions, poverty and affluence. Finally, they should set forth the ways by which are to be answered the most serious questions concerning the ownership, increase, and just distribution of material goods, peace and war, and brotherly relations among all countries.⁴

13. The bishops should present Christian doctrine in a manner adapted to the needs of the times, that is to say, in a manner that will respond to the difficulties and questions by which people are especially burdened and troubled. They should also guard that doctrine, teaching the faithful to defend and propagate it. In propounding this doctrine they should manifest the maternal solicitude of the Church toward all men whether they be believers or not. With a special affection they should attend upon the poor and the lower classes to whom the Lord sent them to preach the Gospel.

Since it is the mission of the Church to converse with the human society in which it lives,⁵ it is especially the duty of bishops to seek out men and both request and promote dialogue with them. These conversations on salvation ought to be noted for clarity of speech as well as humility and mildness in order that at all times truth may be joined to charity and understanding with love. Likewise they should be noted for due prudence joined with trust, which fosters friendship and thus is capable of bringing about a union of minds.⁶

They should also strive to make use of the various media at hand nowadays for proclaiming Christian doctrine, namely, first of all, preaching and catechetical instruction which always hold the first place, then the presentation of this doctrine in schools, academies, conferences, and meetings of every kind, and finally its dissemination through public statements at times of outstanding events as well as by the press and various other media of communication, which by all means ought to be used in proclaiming the Gospel of Christ.⁷

14. Bishops should take pains that catechetical instruction—which is intended to make the faith, as illumined by teaching, a vital, explicit and effective force in the lives of men—be given with sedulous care to both children and adolescents, youths and adults. In this instruction a suitable arrangement should be observed as well as a method suited to the matter that is being treated and to the character, ability, age, and circumstances of the life of the students. Finally, they should see to it that this instruction is based on sacred Scripture, tradition, the liturgy, magisterium, and life of the Church.

Moreover, they should take care that catechists be properly trained for their function so that they will be thoroughly acquainted with the doctrine of the Church and will have both a theoretical and a practical knowledge of the laws of psychology and of pedagogical methods.

Bishops should also strive to renew or at least adapt in a better way the instruction of adult catechumens.

15. In exercising their office of sanctifying, bishops should be mindful that they have been taken from among men and appointed their representatives before God in order to offer gifts and sacrifices for sins. Bishops enjoy the fullness of the Sacrament of Orders and both presbyters and deacons are dependent upon them in the exercise of their authority. For the presbyters are the prudent fellow workers of the episcopal order and are themselves consecrated as true priests of the New Testament, just as deacons are ordained for the ministry and serve the people of God in communion with the bishop and his presbytery. Therefore bishops are the principal dispensers of the mysteries of God, as well as being the governors, promoters, and guardians of the entire liturgical life in the church committed to them.⁸

They should, therefore, constantly exert themselves to have the faithful know and live the paschal mystery more deeply through the Eucharist and thus become a firmly-knit body in the unity of the charity of Christ.⁹ "Intent upon prayer and the ministry of the word" (Acts, 6:4), they should devote their labor to this end that all those committed to their care may be of one mind in prayer¹⁰ and through the reception of the sacraments may grow in grace and be faithful witnesses to the Lord.

As those who lead others to perfection, bishops should be diligent in fostering holiness among their clerics, religious, and laity according to the special vocation of each.¹¹ They should also be mindful of their obligation to give an example of holiness in charity, humility, and simplicity of life. Let them so hallow the churches entrusted to them that the feeling of the universal Church of Christ may shine forth fully in them. For that reason they should foster priestly and religious vocations as much as possible, and should take a special interest in missionary vocations.

16. In exercising their office of father and pastor, bishops should stand in the midst of their people as those who serve.¹²

Let them be good shepherds who know their sheep and whose sheep know them. Let them be true fathers who excel in the spirit of love and solicitude for all and to whose divinely conferred authority all gratefully submit themselves. Let them so gather and mold the whole family of their flock that everyone, conscious of his own duties, may live and work in the communion of love.

In order effectively to accomplish these things, bishops, “ready for every good work” (2 Tim. 2:21) and “enduring all things for the sake of the chosen ones” (3 Tim. 2:10), should arrange their life in such a way as to accommodate it to the needs of our times.

Bishops should always embrace priests with a special love since the latter to the best of their ability assume the bishops’ anxieties and carry them on day by day so zealously. They should regard the priests as sons and friends¹³ and be ready to listen to them. Through their trusting familiarity with their priests they should strive to promote the whole pastoral work of the entire diocese.

They should be solicitous for the spiritual, intellectual and material welfare of the priests so that the latter can live holy and pious lives and fulfill their ministry faithfully and fruitfully. Therefore, they should encourage institutes and hold special meetings in which priests might gather from time to time both for the performance of longer exercises and the renewal of their spiritual life and for the acquisition of deeper subjects, especially sacred Scripture and theology, the more important social questions, and the new methods of pastoral activity.

With active mercy bishops should pursue priests who are involved in any danger or who have failed in certain respects.

In order to be able to look more closely to the welfare of the faithful according to the condition of each one, bishops should strive to become duly acquainted with their needs in the social circumstances in which they live. Therefore, they ought to employ suitable methods, especially social research. They should manifest their concern for everyone, no matter what their age, condition, or

nationality, be they natives, strangers, or foreigners. In exercising this pastoral care they should preserve for their faithful the share proper to them in Church affairs; they should also respect their duty and right of actively collaborating in the building up of the Mystical Body of Christ.

They should deal lovingly with the separated brethren, urging the faithful also to conduct themselves with great kindness and charity in their regard and fostering ecumenism as it is understood by the Church.¹⁴ They should also have a place in their hearts for the non-baptized so that upon them too there may shine the charity of Christ Jesus, to whom the bishops are witnesses before all men.

17. Various forms of the apostolate should be encouraged, and in the whole diocese or in any particular areas of it the coordination and close connection of all apostolic works should be fostered under the direction of the bishop. Thus all undertakings and organizations, be they catechetical, missionary, charitable, social, familial, educational, or anything else pursuing a pastoral aim, should be directed toward harmonious action. Thus at the same time the unity of the diocese will also be made more evident.

The faithful should be earnestly urged to assume their duty of carrying on the apostolate, each according to his state in life and ability. They should be admonished to participate in and give aid to the various works of the apostolate of the laity, especially Catholic Action. Those associations should also be promoted and supported which either directly or indirectly pursue a supernatural objective, that is, either the attaining of a more perfect life, the spreading of the Gospel of Christ to all men, and the promoting of Christian doctrine or the increase of public worship, or the pursuing of social aims or the performing of works of piety and charity.

The forms of the apostolate should be properly adapted to the needs of the present day with regard not only for man's spiritual and moral circumstances but also for his social, demographic, and economic conditions. Religious and social research, through offices

of pastoral sociology, contributes much to the efficacious and fruitful attainment of that goal, and it is highly recommended.

18. Special concern should be shown for those among the faithful who, on account of their way of life, cannot sufficiently make use of the common and ordinary pastoral care of parish priests or are quite cut off from it. Among this group are the majority of migrants, exiles and refugees, seafarers, air-travelers, gypsies, and others of this kind. Suitable pastoral methods should also be promoted to sustain the spiritual life of those who go to other lands for a time for the sake of recreation.

Episcopal conferences, especially national ones, should pay special attention to the very pressing problems concerning the above-mentioned groups. Through voluntary agreement and united efforts, they should look to and promote their spiritual care by means of suitable methods and institutions. They should also bear in mind the special rules either already laid down or to be laid down by the Apostolic See¹⁵ which can be wisely adapted to the circumstances of time, place, and persons.

19. In discharging their apostolic office, which concerns the salvation of souls, bishops per se enjoy full and perfect freedom and independence from any civil authority. Hence, the exercise of their ecclesiastical office may not be hindered, directly or indirectly, nor may they be forbidden to communicate freely with the Apostolic See, or ecclesiastical authorities, or their subjects.

Assuredly, while sacred pastors devote themselves to the spiritual care of their flock, they also in fact have regard for their social and civil progress and prosperity. According to the nature of their office and as behooves bishops, they collaborate actively with public authorities for this purpose and advocate obedience to just laws and reverence for legitimately constituted authorities.

20. Since the apostolic office of bishops was instituted by Christ the Lord and pursues a spiritual and supernatural purpose, this Sacred Ecumenical Synod declares that the right of nomi-

nating and appointing bishops belongs properly, peculiarly, and per se exclusively to the competent ecclesiastical authority.

Therefore, for the purpose of duly protecting the freedom of the Church and of promoting more conveniently and efficiently the welfare of the faithful, this holy Council desires that in future no more rights or privileges of election, nomination, presentation, or designation for the office of bishop be granted to civil authorities. The civil authorities, on the other hand, whose favorable attitude toward the Church the sacred synod gratefully acknowledges and highly appreciates, are most kindly requested voluntarily to renounce the above-mentioned rights and privileges which they presently enjoy by reason of a treaty or custom, after discussing the matter with the Apostolic See.

21. Since the pastoral office of bishops is so important and weighty, diocesan bishops and others regarded in law as their equals, who have become less capable of fulfilling their duties properly because of the increasing burden of age or some other serious reason, are earnestly requested to offer their resignation from office either at their own initiative or upon the invitation of the competent authority. If the competent authority should accept the resignation, it will make provision both for the suitable support of those who have resigned and for special rights to be accorded them.

II. Diocesan Boundaries.

22. For a diocese to fulfill its purpose the nature of the Church must be clearly evident to the People of God who constitute that diocese. To this end also bishops must be able to carry out their pastoral duties effectively among their people. Finally, the welfare of the People of God must be served as perfectly as possible.

All this demands, then, a proper determination of the boundaries of dioceses and a distribution of clergy and resources that is reasonable and in keeping with the needs of the apostolate. All

these things will benefit not only the clergy and Christian people involved, but also the entire Catholic Church.

Concerning diocesan boundaries, therefore, this sacred synod decrees that, to the extent required by the good of souls, a fitting revision of diocesan boundaries be undertaken prudently and as soon as possible. This can be done by dividing, dismembering or uniting them, or by changing their boundaries, or by determining a better place for the episcopal see or, finally, especially in the case of dioceses having larger cities, by providing them with a new internal organization.

23. In revising diocesan boundaries first place must be accorded to organic unity of each diocese, with due regard to the personnel, the offices and institutions, which form, as it were, a living body. In individual cases all circumstances should be carefully studied and the general criteria which follow should be kept in mind.

1.) In determining a diocesan boundary, as far as possible consideration should be given the variety in composition of the People of God, for this can contribute greatly to a more effective exercise of the pastoral office. At the same time the natural population units of people, together with the civil jurisdictions and social institutions that compose their organic structure, should be preserved as far as possible as units. For this reason, obviously, the territory of each diocese should be continuous.

Attention should also be given, if necessary, to civil boundaries and the special characteristics of regions and peoples, such as their psychological, economic, geographic and historical backgrounds.

2.) The extent of the diocese and the number of its inhabitants should generally be such that, on the one hand, the bishop himself—even though assisted by others—can officiate at pontifical functions, make pastoral visitations, faithfully direct and coordinate all the works of the apostolate in the diocese and know well especially his priests, and also the Religious and lay people who are

engaged in diocesan projects. On the other hand, an adequate and suitable area should be provided so that bishop and clergy, mindful also of the needs of the universal Church, can usefully devote all their energies to the ministry.

3.) Finally, in order that the ministry of salvation be more effectively carried out in each diocese, it should be considered a general rule that each diocese have clergy, in number and qualifications at least sufficient, for the proper care of the People of God; also, there should be no lack of the offices, institutions and organizations which are proper to the particular Church and which experience has shown necessary for its efficient government and apostolate; finally, resources for the support of personnel and institutions should be at hand or at least prudently foreseen in prospect.

For this same purpose, where there are faithful of a different rite, the diocesan bishop should provide for their spiritual needs either through priests or parishes of that rite or through an episcopal vicar endowed with the necessary faculties. Wherever it is fitting, the last named should also have episcopal rank. Otherwise the Ordinary himself may perform the office of an Ordinary of different rites. If for certain reasons, these prescriptions are not applicable in the judgment of the Apostolic See, then a proper hierarchy for the different rites is to be established.¹⁶

Also, where similar situations exist, provision should be made for the faithful of different language groups, either through priests or parishes of the same language, or through an episcopal vicar well versed in the language—and if needs be having the episcopal dignity—or at least in some other more appropriate way.

24. In order to bring about the changes and alterations of dioceses as set forth in numbers 22-23—and leaving untouched the discipline of the Oriental Churches—it is desirable that the competent episcopal conferences examine these matters each for its respective territory. If deemed opportune, they may employ a special episcopal commission for this purpose, but always taking into account the opinions of the bishops of the provinces or regions

concerned. Finally, they are to propose their recommendations and desires to the Apostolic See.

III. Assistants in the Pastoral Office of the Diocesan Bishop

1. Coadjutor and Auxiliary Bishops

25. The pastoral office of bishops should be so constituted for the governing of dioceses that the good of the Lord's flock is always the supreme consideration. Rightly to achieve this goal, auxiliary bishops will frequently be appointed because the diocesan bishop cannot personally fulfill all his episcopal duties as the good of souls demands, either because of the vast extent of the diocese or the great number of its inhabitants, or because of the special nature of the apostolate or other reasons of a different nature. Sometimes, in fact, a particular need requires that a coadjutor bishop be appointed to assist the diocesan bishop. Coadjutor and auxiliary bishops should be granted those faculties necessary for rendering their work more effective and safeguarding the dignity proper to bishops. This, of course, should always be accomplished without detriment to the unity of the diocesan administration and the authority of the diocesan bishop.

Furthermore, coadjutor and auxiliary bishops, since they are called to share part of the burden of the diocesan bishop, so should exercise their office that they may proceed in all matters in single-minded agreement with him. In addition, they should always show respect and reverence for the diocesan bishop and he, in turn, should have a fraternal love for coadjutor and auxiliary bishops and hold them in esteem.

26. To the extent that the good of souls demands, the diocesan bishop should not hesitate to ask the competent authority for one or more auxiliaries who will be appointed for the diocese without the right of succession.

If there is no provision for it in the letter of nomination, the diocesan bishop is to appoint his auxiliary or auxiliaries as vicar generals or at least as episcopal vicars. They shall be dependent

upon his authority only and he may wish to consult them in examining questions of major importance, especially of a pastoral nature.

Unless competent authority has otherwise determined, the powers and faculties which auxiliary bishops have by law do not cease when the office of the diocesan bishop comes to an end. It is also desirable that when the See is vacant the office of ruling the diocese—unless some serious reasons persuade otherwise—should be committed to the auxiliary bishop or, when there are more than one, to one of the auxiliaries.

A coadjutor bishop, appointed with the right of succession, must always be named vicar general by the diocesan bishop. In particular cases the competent authority can grant him even more extensive faculties.

In order to provide for the greatest possible present and future good of the diocese, the diocesan bishop and his coadjutor should not fail to consult with each other on matters of great importance.

2. *The Diocesan Curia and Commissions*

27. The most important office in the diocesan curia is that of vicar general. However, as often as the proper government of the diocese requires it, one or more episcopal vicars can be named by the bishop. These automatically enjoy the same authority which the common law grants the vicar general, but only for a certain part of the diocese, or for a determined type of transaction or for the faithful of a determined rite.

Among the collaborators of the bishop in the government of the diocese are numbered those presbyters who constitute his senate, or council, such as the cathedral chapter, the board of consultors or other committees according to the circumstances or nature of various localities. These institutions, especially the cathedral chapters, should be reorganized wherever necessary in keeping with present day needs.

Priests and lay people who belong to the diocesan curia should realize that they are making a helpful contribution to the pastoral ministry of the bishop.

The diocesan curia should be so organized that it is an appropriate instrument for the bishop, not only for administering the diocese but also for carrying out the works of the apostolate.

It is greatly desired that in each diocese a pastoral commission will be established over which the diocesan bishop himself will preside and in which specially chosen clergy, Religious and lay people will participate. The duty of this commission will be to investigate and weigh pastoral undertakings and to formulate practical conclusions regarding them.

3. *The Diocesan Clergy*

28. All presbyters, both diocesan and Religious, participate in and exercise with the bishop the one priesthood of Christ and are thereby constituted prudent cooperators of the episcopal order. In the care of souls, however, the first place is held by diocesan priests who are incardinated or attached to a particular church, for they have fully dedicated themselves in the service of caring for a single portion of the Lord's flock. In consequence, they form one presbytery and one family whose father is the bishop. In order to distribute more equitably and properly the sacred ministries among his priests, the bishop should possess a necessary freedom in bestowing offices and benefices. Therefore, rights or privileges which in any way limit this freedom are to be suppressed.

The relationships between the bishop and the diocesan priests should rest most especially upon the bonds of supernatural charity so that the harmony of the will of the priests with that of their bishop will render their pastoral activity more fruitful. Wherefore, for the sake of greater service to souls, let the bishop call the priests into dialogue, especially about pastoral matters. This he should do not only on a given occasion but at regularly fixed intervals insofar as this is possible.

Furthermore all diocesan priests should be united among themselves and so should share a genuine concern for the spiritual welfare of the whole diocese. They should also be mindful that the benefits they receive by reason of their ecclesiastical office are closely bound up with their sacred work. Therefore they should contribute generously, as the bishop may direct and as their means permit, to the material needs of the diocese.

29. The closer collaborators of the bishop are those priests who are charged with a pastoral office or apostolic organization of a supra-parochial nature, whether in a certain area of the diocese or among special groups of the faithful or with respect to a specific kind of activity.

Priests assigned by the bishop to various works of the apostolate, whether in schools or in other institutions or associations, contribute an exceedingly valuable assistance. Those priests also who are engaged in supra-diocesan works are commended to the special consideration of the bishop in whose diocese they reside, for they perform outstanding works of the apostolate.

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

1.) In exercising this care of souls, pastors and their assistants should so fulfill their duty of teaching, sanctifying and governing that the faithful and the parish communities will truly realize that they are members both of the diocese and of the universal Church. For this reason, they should collaborate with other pastors and priests who exercise a pastoral office in the area (such as vicars forane and deans), as well as with those engaged in works of a supra-parochial nature. In this way the pastoral work in the diocese will be unified and made more effective.

Moreover, the care of souls should always be infused with a missionary spirit so that it reaches out as it should to everyone living within the parish boundaries. If the pastor cannot contact

certain groups of people, he should seek the assistance of others, even laymen who can assist him in the apostolate.

To render the care of souls more efficacious, community life for priests—especially those attached to the same parish—is highly recommended. This way of living, while it encourages apostolic action, also affords an example of charity and unity to the faithful.

2.) In the exercise of their teaching office it is the duty of pastors to preach God's Word to all the Christian people so that, rooted in faith, hope and charity, they will grow in Christ, and as a Christian community bear witness to that charity which the Lord commended.¹⁷ It is also the duty of pastors to bring the faithful to a full knowledge of the mystery of salvation through a catechetical instruction which is consonant with each one's age. In imparting this instruction they should seek not only the assistance of religious but also the cooperation of the laity, establishing also the Confraternity of Christian Doctrine.

In discharging their duty of sanctifying their people, pastors should see to it that the celebration of the Eucharistic Sacrifice is the center and culmination of the whole life of the Christian community. They should labor without stint that the faithful are nourished with spiritual food through the devout and frequent reception of the sacraments and through intelligent and active participation in the Liturgy. Pastors should also be mindful of how much the Sacrament of Penance contributes to developing the Christian life and, therefore, should always make themselves available to hear the confessions of the faithful. If necessary, they should invite the assistance of priests who are experienced in various languages.

In fulfilling their office as shepherd, pastors should take pains to know their own flock. Since they are the servants of all the sheep, they should encourage a full Christian life among the individual faithful and also in families, in associations especially dedicated to the apostolate, and in the whole parish community. Therefore, they should visit homes and schools to the extent that their pastoral work demands. They should pay especial attention to

adolescents and youth. They should devote themselves with a paternal love to the poor and the sick. They should have a particular concern for workingmen. Finally, they should encourage the faithful to assist in the works of the apostolate.

3.) Assistant pastors, as cooperators with the pastor, make under the authority of the pastor an indispensable and active contribution to the pastoral ministry. Therefore, there should always be fraternal association, mutual charity and reverence between the pastor and his assistants. They should assist one another with counsel, help and example, providing a united will and common zeal in the service of the parish.

31. In forming a judgment on the suitability of a priest for the administration of any parish the bishop should take into consideration not only his knowledge of doctrine but also his piety, apostolic zeal and other gifts and qualities which are necessary for the proper exercise of the care of souls.

Now the parish exists solely for the good of souls. Wherefore, the bishop should be able to provide more easily and effectively for vacant pastorates. To this end all rights whatsoever of presentation, nomination, reservation, excepting the right of Religious—and where it exists, the law of *concursum* whether general or particular—are to be suppressed.

Pastors should enjoy in their respective parishes that stability of office which the good of souls demands. The distinction between removable and irremovable pastors is to be abrogated and the procedure for transferring and removing pastors is to be re-examined and simplified. In this way the bishop, while observing natural and canonical equity, can better provide for the needs of the good of souls.

Pastors who are unable to fulfill their office properly and fruitfully because of the increasing burden of old age or some other serious reason are urgently requested to tender their resignation voluntarily or upon the invitation of the bishop. The bishop should provide suitable support for those who have resigned.

32. Finally, the same concern for souls should be the basis for determining or reconsidering the erection or suppression of parishes and any other changes of this kind which the bishop is empowered to undertake on his own authority.

4. *Religious*

33. (In all that follows with Religious are included also the members of other institutes who profess the evangelical counsels.) All Religious have the duty, each according to his proper vocation, of cooperating zealously and diligently in building up and increasing the whole Mystical Body of Christ and for the good of the particular churches.

It is their first duty to foster these objectives by prayer, works of penance and the example of their own life for which this sacred synod strongly urges them to increase their esteem and zeal. With due consideration for the character proper to each religious community, they should also enter more vigorously into the external works of the apostolate.

34. Religious priests are by consecration assumed into the responsibilities of the presbyterate so as to become themselves the prudent cooperators of the episcopal order. Today they can be of even greater help to bishops in view of the greater needs of souls. Therefore, they can be said in a real sense to belong to the clergy of the diocese inasmuch as they share in the care of souls and in carrying out works of the apostolate under the authority of the prelates.

Other members of religious communities, both men and women, also belong in a special way to the diocesan family and offer great assistance to the sacred hierarchy. With the increasing demands of the apostolate they can and should offer that assistance ever more and more.

35. In order that the works of the apostolate be carried out harmoniously in individual dioceses and that the unity of diocesan

discipline be preserved intact, these principles are established as fundamental:

1.) All Religious should always look upon the bishops, as upon successors of the Apostles, with devoted respect and reverence. Whenever they are legitimately called upon to undertake works of the apostolate, they are obliged to discharge their duties as active and obedient helpers of the bishops.¹⁸ Indeed, Religious should consider it an honor to respond promptly and faithfully to the requests and desires of the bishops and in such a way they may assume an even more ample role in the ministry of human salvation. This they should do with due respect for the character of their institute and in keeping with their constitutions which, if needs be, should be accommodated to this goal in accord with the principles of this conciliar decree.

Especially in view of the urgent need of souls and the scarcity of diocesan clergy, religious communities which are not dedicated exclusively to the contemplative life can be called upon by the bishops to assist in various pastoral ministries. They should, however, keep in mind the particular character of each community. Superiors should encourage this work to the utmost, by accepting parishes, even on a temporary basis.

2.) Religious engaged in the active apostolate, however, must always be imbued with the spirit of their religious community, and remain faithful to the observance of their rule and spirit of submissiveness due to their own superiors. Bishops should not neglect to impress this obligation upon them.

3.) The institute of exemption, by which Religious are called to the service of the supreme pontiff or other ecclesiastical authority and withdrawn from the jurisdiction of bishops, refers chiefly to the internal order of their communities so that in them all things may be properly coordinated and the growth and perfection of the Religious common life promoted.¹⁹ These communities are also exempt so that the supreme pontiff can dispose of them for the good of the universal Church²⁰ and any other

competent authority for the good of the churches under its own jurisdiction.

This exemption, however, does not exclude Religious in individual dioceses from the jurisdiction of bishops in accordance with the norm of law, insofar as the performance of their pastoral office and the right ordering of the care of souls requires.²¹

4.) All Religious, exempt and non-exempt, are subject to the authority of the local Ordinaries in those things which pertain to the public exercise of divine worship—except where differences in rites are concerned—the care of souls, the sacred preaching intended for the people, the religious and moral education of the Christian faithful, especially of the children, catechetical instruction and liturgical formation. They are subject to the local Ordinary also in what pertains to the decorum proper to the clerical state as well as in the various works which concern the exercise of the sacred apostolate. Catholic schools conducted by Religious are also subject to the authority of the local Ordinaries for purposes of general policy-making and vigilance, but the right of Religious to direct them remains intact. Religious also are bound to observe all those things which councils or conferences of bishops shall legitimately prescribe for observance by all.

5.) A well-ordered cooperation is to be encouraged between various religious communities and between them and the diocesan clergy. There should also be a very close coordination of all apostolic works and activities which especially depend upon a supernatural attitude of hearts and minds, rooted in and founded upon charity. The Apostolic See is competent to supervise this coordination for the universal Church; sacred pastors are competent in their own respective dioceses: and patriarchal synods and episcopal conferences in their own territory.

For those works of the apostolate which Religious are to undertake, bishops or episcopal conferences, religious superiors or conferences of major religious superiors should take action only after mutual consultations.

6.) In order to foster harmonious and fruitful mutual relations between bishops and Religious, at stated times and as often as it is deemed opportune, bishops and religious superiors should meet to discuss those affairs which pertain to the apostolate in their territory.

CHAPTER III

CONCERNING BISHOPS COOPERATING FOR THE COMMON GOOD OF MANY CHURCHES

1. Synods, Councils and especially Episcopal Conferences

36. From the very first centuries of the Church bishops, as rulers of individual churches, were deeply moved by the communion of fraternal charity and zeal for the universal mission entrusted to the Apostles. And so they pooled their abilities and their wills for the common good and for the welfare of the individual churches. Thus came into being synods, provincial councils and plenary councils in which bishops established for various churches the way to be followed in teaching the truths of faith and ordering ecclesiastical discipline.

This sacred Ecumenical Synod earnestly desires that the venerable institution of synods and councils flourish with fresh vigor. In such a way faith will be deepened and discipline preserved more fittingly and efficaciously in the various churches, as the needs of the times require.

37. In these days especially bishops frequently are unable to fulfill their office effectively and fruitfully unless they develop a common effort involving constant growth in harmony and close-

ness of ties with other bishops. Episcopal conferences—already established in many nations—have furnished outstanding proofs of a more fruitful apostolate. Therefore, this sacred synod considers it to be supremely fitting that everywhere bishops belonging to the same nation or region form an association which would meet at fixed times. Thus, when the insights of prudence and experience have been shared and views exchanged, there will emerge a holy union of energies in the service of the common good of the churches.

Wherefore, this sacred synod decrees the following concerning episcopal conferences:

38. 1.) An episcopal conference is, as it were, a council in which the bishops of a given nation or territory jointly exercise their pastoral office to promote the greater good which the Church offers mankind, especially through the forms and methods of the apostolate fittingly adapted to the circumstances of the age.

2.) Members of the episcopal conference are all local Ordinaries of every rite—excluding vicar generals—and coadjutors, auxiliaries and other titular bishops who perform a special work entrusted to them by the Apostolic See or the episcopal conferences. Other titular bishops, legates of the Roman pontiff, because of their exceptional office in the territory are not *de iure* members of the conference. Local Ordinaries and coadjutors hold a deliberative vote. Auxiliaries and other bishops who have a right to attend the conference will hold either a deliberative or a consultative vote, as the statutes of the conference determine.

3.) Each episcopal conference is to draft its own statutes for recognition by the Apostolic See. In these statutes, among other things, offices should be established which will aid in achieving its purpose more efficaciously, for example, a permanent board of bishops, episcopal commissions and a general secretariat.

4.) Decisions of the episcopal conference, provided they have been approved legitimately and by the votes of at least two-thirds of the prelates who have a deliberative vote in the confer-

ence, and have been recognized by the Apostolic See, are to have juridically binding force only in those cases prescribed by the common law or determined by a special mandate of the Apostolic See, given either spontaneously or in response to a petition of the conference itself.

5.) Wherever special circumstances require and with the approbation of the Apostolic See, bishops of many nations can establish a single conference.

Communications between episcopal conferences of different nations should be especially encouraged in order to promote and safeguard the common good.

6.) It is highly recommended that the prelates of the Oriental Churches, promoting the discipline of their own churches in synods and efficaciously fostering works for the good of religion, should take into account also the common good of the whole territory where many churches of different rites exist. They should exchange views at inter-ritual meetings in keeping with norms to be given by the competent authority.

II. The Boundaries of Ecclesiastical Provinces and the Erection of Ecclesiastical Regions

39. The good of souls requires fitting boundaries not only for dioceses but also for ecclesiastical provinces; indeed it sometimes counsels the establishment of new ecclesiastical regions. Thus the needs of the apostolate will be better met in keeping with social and local circumstances. Thus, too, the relationships of the bishops with each other and with their metropolitans, and with other bishops of the same nation and even between bishops and civil authorities will be rendered easier and more fruitful.

40. Therefore, in order to accomplish these aims this sacred synod decrees as follows:

1.) The boundaries of ecclesiastical provinces are to be submitted to an early review and the rights and privileges of metropolitans are to be defined by new and suitable norms.

2.) As a general rule all dioceses and other territorial divisions that are by law equivalent to dioceses should be attached to an ecclesiastical province. Therefore dioceses which are now directly subject to the Apostolic See and which are not united to any other are either to be brought together to form a new ecclesiastical province, if that be possible, or else attached to that province which is nearer or more convenient. They are to be made subject to the metropolitan jurisdiction of the archbishop, in keeping with the norms of the common law.

3.) Wherever advantageous, ecclesiastical provinces should be grouped into ecclesiastical regions for the structure of which juridical provision is to be made.

41. It is fitting that the competent episcopal conferences examine the question of boundaries of such provinces and the establishment of regions in keeping with the norms given with respect to diocesan boundaries in numbers 23-24. They are then to submit their suggestions and desires to the Apostolic See.

III. Bishops Having an Inter-Diocesan Office

42. Since pastoral needs require more and more that some pastoral undertakings be directed and carried forward as joint projects, it is fitting that certain offices be created for the service of all or many dioceses of a determined region or nation. These offices can be filled by bishops.

This sacred synod recommends that between the prelates or bishops serving in these offices and the diocesan bishops and the episcopal conferences, there exist always fraternal association and harmonious cooperation in the expression of pastoral concern.

These relationships should also be clearly defined by common law.

43. Since, because of the unique conditions of their way of life, the spiritual care of military personnel requires special consideration, there should be established in every nation, if possible, a military vicariate. Both the military vicar and the chaplains

should devote themselves unsparingly to this difficult work in complete cooperation with the diocesan bishops.¹

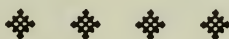
Diocesan bishops should release to the military vicar a sufficient number of priests who are qualified for this serious work. At the same time they should promote all endeavors which will improve the spiritual welfare of military personnel.²

GENERAL DIRECTIVE

44. This sacred synod prescribes that in the revision of the code of canon law suitable laws be drawn up in keeping with the principles stated in this decree. Due consideration should also be given the observations made by the commissions and the Council Fathers.

This sacred synod also prescribes that general directories be prepared treating of the care of souls for the use of both bishops and pastors. Thus they will be provided with certain methods which will help them to discharge their own pastoral office with greater ease and effectiveness.

There should be prepared also a particular directory concerning the pastoral care of special groups of the faithful as the different circumstances of individual nations or regions require. Another directory should be composed concerning the catechetical instruction of the Christian people; this directory will consider the fundamental principles of such instruction, its disposition and the composition of books on the subject. In preparing these directories, special attention should be given to the views which have been expressed both by the commissions and the Council Fathers.



The entire text and all the individual elements which have been set forth in this Decree have pleased the Fathers. And by the Apostolic power conferred on us by Christ, we, together with the Venerable Fathers, in the Holy Spirit, approve, decree and enact them; and we order that what has been thus enacted in Council be promulgated, to the glory of God.

Rome, at St. Peter's, 28 October, 1965

I, PAUL, Bishop of the Catholic Church

There follow the signatures of the Fathers.

FOOTNOTES TO PREFACE

¹Cf. Matt. 1:21.

²Cf. John 20:21.

³Cf. First Vatican Council, fourth session, part 1 of Dogmatic Constitution, *On the Church of Christ*, c. 3, Denz. 1828 (3061).

⁴Cf. First Vatican Council, fourth session, Introduction to Dogmatic Constitution, *On the Church of Christ*, Denz. 1821 (3050).

⁵Cf. Second Vatican Council, Dogmatic Constitution, *On the Church*, chap. 3, nos. 21, 24 and 25: *A.A.S.* 57 (1965) pp. 24-25, 29-31.

⁶Cf. Second Vatican Council, Dogmatic Constitution, *On the Church*, chap. 3, no. 21: *A.A.S.* 57 (1965) pp. 24-25.

⁷Cf. John XXIII's apostolic constitution, *Humanae Salutis*, Dec. 25, 1961: *A.A.S.* 54 (1962) p. 6.

FOOTNOTES TO CHAPTER ONE

¹Cf. Second Vatican Council, Dogmatic Constitution, *On the Church*, chap. 3, no. 22: *A.A.S.* 57 (1965) pp. 25-27.

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

⁵Cf. Paul VI's motu proprio, *Apostolica Sollicitudo*, Sept. 15, 1965.

⁶Cf. Second Vatican Council, Dogmatic Constitution, *On the Church*, chap. 3, no. 23: *A.A.S.* 57 (1965) pp. 27-28.

⁷Cf. Pius XII's encyclical letter, *Fidei Donum*, April 21, 1957: *A.A.S.* 49 (1957) p. 232 ff.; also cf. Benedict XV's apostolic letter, *Maximum Illud*, Nov. 30, 1919: *A.A.S.* 11 (1919) p. 440; Pius XI's encyclical letter, *Rerum Ecclesiae*, Feb. 28, 1926: *A.A.S.* 18 (1926) p. 68.

⁸Cf. Paul VI's allocution to the cardinals, prelates and various officials of the Roman curia, Sept. 21, 1963: *A.A.S.* 55 (1963) p. 793 ff.

FOOTNOTES TO CHAPTER TWO

¹Cf. Second Vatican Council, Decree, *On Eastern Catholic Churches*, Nov. 21, 1964, nos. 7-11: *A.A.S.* 57 (1965) p. 79-80.

²Cf. Council of Trent, fifth session, Decree *De Reform.*, c. 2, Mansi 33, 30; 24th session, Decree *De Reform.*, c. Mansi 33, 159 [cf. Second Vatican Council, Dogmatic Constitution, *On the Church*, chap. 3, no. 25: *A.A.S.* 57 (1965), p. 29 ff.]

³Cf. Second Vatican Council, Dogmatic Constitution, *On the Church*,

chap. 3, no. 25: *A.A.S.* 57 (1965) pp. 29-31.

⁴Cf. John XXIII's encyclical letter, *Pacem in Terris*, April 11, 1963, passim: *A.A.S.* 55 (1963) pp. 257-304.

⁵Cf. Paul VI's encyclical letter, *Ecclesiam Suam*, August 6, 1964: *A.A.S.* 56 (1964) p. 639.

⁶Cf. Paul VI's encyclical letter, *Ecclesiam Suam*, August 6, 1964: *A.A.S.* 56 (1964) pp. 644-645.

⁷Cf. Second Vatican Council, Decree, *On Communications Media*, Dec. 4, 1963: *A.A.S.* 56 (1964) pp. 145-153.

⁸Cf. Second Vatican Council, Constitution, *On the Sacred Liturgy*, Dec. 4, 1963: *A.A.S.* 56 (1964) p. 97 ff.; Paul VI's motu proprio, *Sacram Liturgiam*, Jan. 25, 1964: *A.A.S.* 56 (1964) p. 139 ff.

⁹Pius XII's encyclical letter, *Mediator Dei*, Nov. 20, 1947: *A.A.S.* 39 (1947) p. 251 ff.; Paul VI's encyclical letter, *Mysterium Fidei*, Sept. 3, 1965.

¹⁰Cf. Acts 1:14 and 2:46.

¹¹Cf. Second Vatican Council, Dogmatic Constitution, *On the Church*, chap. 6, nos. 44 and 45: *A.A.S.* 57 (1965) pp. 50-52.

¹²Cf. Luke 22: 26-27.

¹³Cf. John 15: 15.

¹⁴Cf. Second Vatican Council, Decree, *On Ecumenism*, Nov. 21, 1964: *A.A.S.* 57 (1965) pp. 90-107.

¹⁵Cf. St. Pius X's motu proprio, *Iampridem*, March 19, 1914: *A.A.S.*

6 (1914) p. 174 ff.; Pius XII's apostolic constitution, *Exsul Familia*, Aug. 1, 1952: *A.A.S.* 44 (1952) p. 652 ff.; *Leges Operis Apostolatus Maris*, compiled under the authority of Pius XII, Nov. 21, 1957: *A.A.S.* 50 (1958) p. 375 ff.

¹⁶Cf. Second Vatican Council, Decree, *On Eastern Catholic Churches*, Nov. 21, 1964, no. 4: *A.A.S.* 57 (1965) p. 77.

¹⁷Cf. John 13: 35.

¹⁸Cf. Pius XII's allocution of Dec. 8, 1950: *A.A.S.* 43 (1951) p. 28; also cf. Paul VI's allocution of May 23, 1964: *A.A.S.* 56 (1964) p. 571.

¹⁹Cf. Leo XIII's apostolic constitution, *Romanos Pontifices*, May 8, 1881: *Acta Leonis XIII*, vol. 2, 1882, p. 234.

²⁰Cf. Paul VI's allocution of May 23, 1964: *A.A.S.* 56 (1965) pp. 570-571.

²¹Cf. Pius XII's allocution of Dec. 8, 1950, 1. c.

FOOTNOTES TO CHAPTER THREE

¹Cf. Consistorial Congregation's *Instruction to Military Ordinariates*, April 23, 1951: *A.A.S.* 43 (1951) pp. 562-565; *Formula Regarding the Conferring of the Status of Military Ordinariates*, Oct. 20, 1956; *A.A.S.* 49 (1957) pp. 150-163; Decree on *Ad Limina Visits of Military Ordinariates*, Feb. 28, 1959: *A.A.S.* 51 (1959) pp. 272-274; Decree on the *Granting of Faculties for Confes-*

sions to Military Chaplains, Nov. 27, 1960: *A.A.S.* 53 (1961) pp. 49-50. Also cf. Congregation of Religious *Instruction on Religious Military Chaplains*, Feb. 2, 1955: *A.A.S.* 47 (1955) pp. 93-97.

²Cf. Consistorial Congregation's letter to the cardinals, archbishops, bishops, and other Ordinaries of Spanish-speaking nations, June 21, 1951: *A.A.S.* 43 (1951) p. 566.

INDEX

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- Apostles:
mission, 1
- Apostolate:
bishops and, 12
bishops' support of, 4
coordination and direction by
bishops, 12
diocesan harmony and unity,
23-24
duty of the faithful, 12
forms adapted to current needs,
12
pastoral promotion of, 22
priests engaged in works of, 20
Religious and diocesan coordina-
tion, 25
Religious communities assist in,
23
Religious orders, 23
- Apostolic succession:
continues without a break, 3
- Archbishops:
metropolitan jurisdiction, 30
- Assistant pastors:
contribution to pastoral ministry,
22
relations with pastors, 22
- Associations:
bishops' promotion of, 12
- Authority:
civil, 13
papal, 1
- Auxiliary bishops. *see* Bishops,
Auxiliary.
- Benefices:
bishops' freedom in bestowing,
19
- Bishops:
administering church property,
4
apostolate and, 12
apostolate, support of, 4
authority and reserved cases, 5
authority over Religious in some
matters, 25
bestowing offices and benefices,
19
brotherly interest in persecuted
bishops, 5
care for those strayed from truth,
7-8
civil authorities and selection of,
14
concern for all the churches, 4
concern for non-Christian areas,
4
consultations with coadjutor, 18
continue the work of Christ, 2
cooperating for common good of
many churches, 27
dialogue with men, 9
diocesan, 7
dispensations and reserved cases,
5
duties related to diocesan bound-
aries, 14
Ecumenical Councils, 3
ecumenism, 12
erection or suppression of par-
ishes, 23
evangelization, support of, 4
father and pastor, 10-11
fraternal association between of-
fices, diocese and conferences,
30
fullness of Sacrament of Orders,
10
good shepherds, 11
holiness, example of, 10
individual exercise of office, 2
inter-diocesan office, 30
liturgy and, 10
lives arranged to fit needs of the
times, 11
love and solicitude, 11
members of episcopal confer-
ences, 28
members of the episcopal body, 3
members of the Roman Curia, 6
military chaplains and, 31
nomination and appointment,
13-14
office of teaching, sanctifying,
governing, 7
office related to the supreme
pontiff, 2

- as Ordinary of different rites, 16
- pastors as cooperators of, 20
- power exercised with agreement of pope, 3
- priests, special love for, 11
- principal dispensers of mysteries of God, 10
- recognition of rights of other hierarchical authorities, 7
- relations with coadjutors and auxiliaries, 17
- relations with diocesan priests, 19
- relations with Religious; meetings, 26
- Religious as helpers of, 24
- Religious in the active apostolate, 24
- resignations because of age, health, etc., 14
- responsible for the Church, 4
- role in the Universal Church, 3
- salvation of souls; state relations, 13
- sanctifying, office of, 10
- social and material care of the faithful, 13
- social circumstances of the faithful, 11
- Synod of, 4
- teachers, pontiffs, and pastors, 2
- teaching duty, 8
- united in a college, 2
- witness of Christ before men, 7
(*see also* Apostolic succession; Archbishops; Collegiality; Episcopacy; Episcopal conferences)
- Bishops, Auxiliary:
 - faculties, 17
 - powers when See becomes vacant, 18
 - reasons for, 17
 - requests for, 17
 - vicar generals or episcopal vicars, 17
- Bishops, Coadjutor:
 - faculties, 17, 18
 - vicar general, 18
- Care of souls:
 - collaboration of pastors and other clergy, 20
 - community life for priests, 21
 - diocesan priests, 19
 - general directories, 31
 - missionary spirit, 20
 - qualifications of pastors, 22
 - Religious priests, 23
- Catechetics:
 - basis, 9
 - bishops and, 9
 - directory for instruction, 31
 - duty of pastors, 21
 - method suited to students, 9
- Catechists:
 - training, 9
- Catechumens:
 - instruction of adults, 10
- Catholic Action:
 - promotion of, 12
- Chaplains:
 - military, 30-31
- Chapters, Cathedral:
 - reorganization, 18
- Christian life:
 - pastors and, 21
- Church:
 - diocese and, 7
 - maternal solicitude for all men, 8
- Church and state:
 - bishops' independence, 13
- Church property:
 - bishops' administration of, 4
- Clergy:
 - bishops and diocesan priests, 19
 - bishops and lack of, 4
 - contribute to material needs of diocese, 20
 - number and qualifications for each diocese, 16
 - priests charged with supra-parochial duties, 20
 - works of apostolate, 20
(*see also* Bishops; Pastors; Priests; Religious persons)
- Coadjutor bishops. *see* Bishops, Coadjutor.
- Code of canon law:
 - revision of, 31
- Collegiality:
 - action when bishops are dispersed, 3-4
- Common good:
 - cooperation of bishops, 27
 - papal concern, 1
- Communications media:
 - religious education, 9

- Confession:
 - pastors' availability, 21
- Confessors:
 - languages, 21
- Confraternity of Christian Doctrine:
 - establishment by pastors, 21
- Councils, Ecumenical:
 - power of bishops exercised in, 3
- Councils, Plenary. *see* Plenary councils.
- Councils and synods, Provincial:
 - purpose, 27
- Curia, Diocesan:
 - organization, 19
 - value, 19
- Curia, Roman:
 - act in name of the pope, 5
 - bishops as members of, 6
 - coordination of work, 5
 - laity and, 6
 - members taken from various regions, 6
 - reorganization, 5
- Deacons:
 - dependent upon the bishop, 10
- Dialogue. *see* Religious relations.
- Diocesan curia. *see* Curia, Diocesan.
- Diocese:
 - clergy, number of, 16
 - definition, 7
 - ecclesiastical provinces and, 30
 - harmony in the apostolate, 23-24
 - language groups in, 16
 - offices, institutions and organizations, 16
 - pastoral commission, 19
 - provision for different rites, 16
 - purpose related to boundaries, 14
 - Religious priests in, 23
 - resources for support of activities, 16
 - senate, or council, 18
 - unity in the apostolate, 12
- Diocese: Boundaries
 - characteristics of regions and peoples, 15
 - civil boundaries and, 15
 - continuous territory, 15
 - criteria for revision, 15
 - distribution of clergy and resources, 14
 - episcopal conferences on revision, 16
 - geographic size and population, 15-16
 - organic unity, 15
 - population factor, 15
 - purpose of diocese, 14
 - revision; methods, 15
 - revision proposals to Apostolic See, 17
- Directories:
 - use in care of souls, 31
- Disasters:
 - bishops and relief of, 4
- Discipline:
 - councils and synods, 27
- Dispensations:
 - faculty of bishops, 5
- Earthly goods. *see* Temporal goods.
- Eastern Churches:
 - inter-ritual meetings, 29
- Ecclesiastical property. *see* Church property.
- Ecclesiastical provinces:
 - all dioceses are to belong to one, 30
 - boundaries to be revised, 29-30
 - grouped into regions, 30
- Ecumenical Councils. *see* Councils, Ecumenical.
- Episcopacy:
 - institution; purpose, 13
- Episcopal conferences:
 - bishops of many nations, 29
 - communications, 29
 - decisions; binding force, 28-29
 - description, 28
 - members, 28
 - national or regional associations, 28
 - problems of those deprived of parish life, 13
 - question of boundaries, 30
 - statutes, 28
- Eternal life:
 - way to, 8
- Eucharist:
 - in Catholic life, 10
- Evangelization:
 - bishops' support of, 4
- Exemption (Religious orders)
 - meaning of, 24
 - jurisdiction of bishops, 25
- Faith:
 - synods and councils and, 27
 - teaching as duty of bishops, 8

- Faithful, The. *see* Laity.
- Family:
 - values, 8
- Hierarchy:
 - diocesan provision for different rites, 16
 - (*see also* Bishops)
- Holiness:
 - fostered by bishops, 10
- Holy Spirit:
 - the Apostles, 1
 - bishops, 2
 - diocese and, 7
- Incarnation:
 - purpose, 1
- Jesus Christ:
 - teaching the mystery of, 8
- Labor:
 - pastoral concern for, 22
- Laity:
 - assistance in pastoral work, 21
 - proper share in Church affairs, 12
 - Roman Curia, voice in, 6
- Languages:
 - confessors, 21
 - diocesan provision for different groups, 16
- Law:
 - civil obedience to just laws, 13
- Lay apostolate. *see* Apostolate.
- Legates, Papal:
 - office to be more precisely determined, 5
- Liturgy:
 - bishops as guardians of, 10
 - participation in parishes, 21
- Mass:
 - center of Christian community life, 21
- Metropolitans:
 - rights and privileges; new norms, 29
- Military vicariates:
 - establishment; bishops' cooperation, 30-31
- Missionaries:
 - vocations and bishops, 10
- Missions:
 - bishops provide priests for, 4
- Non-Catholics:
 - bishops and the separated brethren, 12
- Non-Christians:
 - bishops' concern for, 12
- Oriental Churches. *see* Eastern Churches.
- Parish:
 - erection or suppression, 23
 - purpose: good of souls, 22
 - Religious called to serve in, 24
 - vacant pastorates, 22
- Pastoral commission:
 - duties, 19
- Pastoral work:
 - care for those deprived of parish life, 13
 - directory for special groups, 31
 - lay assistance, 21
 - Religious communities called on for, 24
 - unified in the diocese, 20
 - (*see also* Care of souls)
- Pastors:
 - cooperators of the bishop, 20
 - judging suitability for administration, 22
 - law of *concursum* suppressed, 22
 - removable and irremovable, 22
 - resignations because of age, etc., 22
 - right of Religious, 22
 - rights of nomination, etc., suppressed, 22
 - sanctification of their people, 21
 - shepherds, 21
 - stability of office, 22
 - support for those who have resigned, 22
 - teaching office, 21
 - transferring and removing procedure, 22
 - visitations, 21
 - work with special groups, 22
 - (*see also* Assistant pastors)
- Penance (Sacrament)
 - Christian life, 21
- Perfection:
 - bishops as leaders, 10
- Persecution:
 - bishops, 5
- Person:
 - values, 8
- Plenary councils:
 - purpose, 27
- Poor, The:
 - bishops and, 8

- pastoral work, 22
- Pope:
 - exempt Religious orders and, 24
 - primacy of ordinary power, 2
 - supreme authority, 1
- Preaching:
 - duty of pastors, 21
 - religious education, 9
- Presbyters. *see* Priests.
- Presbytery:
 - diocesan priests, 19
- Priests:
 - bishops' concern for, 11
 - community life, 21
 - cooperators of the episcopal order, 19
 - dependent upon the bishop, 10
 - failings; bishops and, 11
 - institutes and meetings for, 11
 - spiritual, intellectual and material welfare, 11
 - supra-diocesan works, 20
 - unity among diocesan, 20
 - (*see also* Clergy; Pastors; Religious priests)
- Prosperity:
 - bishops' regard for, 13
- Provincial councils. *see* Councils and synods, Provincial.
- Public welfare:
 - collaboration with civil authorities, 13
- Redemption:
 - purpose of Christ's coming, 1
- Religious education:
 - media, 9
 - presentation adapted to needs of the time, 8
 - teaching as duty of bishops, 8
 - (*see also* Catechetics)
- Religious orders:
 - apostolic works; coordination with the diocese, 25
 - authority of local Ordinary in some matters, 25
 - cooperation with diocesan clergy, 25
 - external works of apostolate, 23
 - meetings with bishops, 26
 - pastoral ministries, 24
 - schools; authority of local Ordinaries, 25
 - (*see also* Exemption)
- Religious persons:
 - active apostolate; observance of their rule, 24
 - bishops' helpers, 24
 - cooperation for the good of churches, 23
 - diocesan family, 23
 - first duty: building up the Church, 23
- Religious priests:
 - diocesan responsibilities, 23
- Religious relations:
 - bishops' dialogue with men, 9
- Research:
 - religious and social, 12-13
- Reserved cases:
 - bishops and pope, 5
- Rites:
 - diocesan provision for different, 16
 - inter-ritual meetings; exchange of views, 29
- Roman Curia. *see* Curia, Roman.
- Sacraments:
 - in Catholic life, 10
 - frequent reception; parishes, 21
- Sanctification:
 - bishops' office, 10
 - purpose of Christ's coming, 1
- Schools:
 - conducted by Religious; authority of local Ordinary, 25
- See, Episcopal:*
 - location of, 15
- Sick, The:
 - pastoral work, 22
- Social problems:
 - bishops' knowledge of, 11
- Social research:
 - bishops' use of, 11
- Society:
 - temporal values, 8
- Sociology:
 - pastoral, 13
- Spiritual direction:
 - (*see also* Care of souls)
- Spiritual life:
 - care for those deprived of parish life, 13
 - of priests, 11
- Synod of Bishops:
 - deliberative body, 4
- Synods:
 - purpose, 27

Temporal goods:

disposed for man's salvation, 8
values, 8

Values:

temporal goods; doctrine of the
Church, 8

Vicar general:

importance of office, 18

Vicars:

auxiliary bishops, 17
episcopal; authority, 18

Visitations:

by pastors, 21

Vocations:

bishops and, 10

Youth:

pastoral work, 22



