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76. these gifts of the holy spirit, combined with the fulfillment of the other elements in the church, make up the body of the church, which is the holy church of christ, a society which is called god's household. (33) the other bishops, being subject to the bishop of the diocese, are to be subject also to the bishop of the city, and to him, as to his own superior, are they to be obedient; (25*) this obedience is a duty towards the bishop of the city to whom they are subordinate. likewise the bishops, when they preside at the councils of the church, are subject to the bishop of rome as their own lord. but the diocesan bishops, when they preside over a synod, are subject to the bishop of rome as their own lord, and to the archbishop of the place where the synod is assembled. but all of them are subject to their own bishop, (26*) and to him, as to their own superior, they are to be obedient, because they are ordered by the apostle: a bishop must be blameless, the husband of one wife, temperate, prudent, chaste, a good teacher, showing himself approved before all men(2*) and, if he presides over well-beloved bishops, he must not be puffed up in his heart. (25*) to him the people must cleave, and to him they must give heed, to the end that he may be blameless and may not be puffed up in favor of men. (146) the reason of this (rule) is that the bishop is god's servant and steward of the mysteries of the kingdom of heaven, (147)(24*) and he is to be treated as such; indeed the apostle says: do nothing out of rivalry or conceit, but in humility regard one another as more important. (150)

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30 the eucharist is the sacrament of christ's body and blood, in which he is present bodily, and in which, with the father, he offers himself for the salvation of every man(61*) and completes the sacrifice of the cross,(62*) sanctifying the faithful and strengthening them against evil,(63*) having purified their hearts by the washing of water in repentance and faith, (64) and the holy spirit coming upon them, (65) whosoever believes in him should not only have fellowship with him, but be built up in him, (66) and have with him everlasting life, (67) through the merits of his passion and death. (68) 31 to christ alone belong the rights and functions of the high priest. for he offers the true sacrifice, (69) the propitiatory sacrifice of the body and blood of christ. (70) but for our salvation, all priests minister, first the high priest alone, who offers to god on behalf of man the one and only sacrifice for our sins, (71) and who offers to the father in the same manner the sacrifice of his own body and blood.(72) and on account of this, on the one hand, the priestly dignity of christ is communicated to all the faithful, for all are offered to god on behalf of one another. on the other hand, through the words and sacrifice of the high priest and his successors, (73) the sacrifice offered in the church is ratified. (74) the high priest himself confirms the sacrifice of the law through his own, he being the one great high priest of the people. these priests should keep alive their duty to the people entrusted to their pastoral care. they should preach the gospel of christ with boldness and with spiritual gifts, which are a light to their flock. they should be endowed with the gifts of wisdom and of prudence, which are not only of value in the present, but also for the here and now and also for the future. they should be constantly awake to the needs of their flock, of their brothers and sisters, looking to the needs that are present and the needs that are to come. it is from the divinely given seed that the church, imitating her spouse, will and can grow ever better, in the future becoming ever more intimately united to christ and being ever more like him. the priests are the chosen men, the firstfruits of the church of christ. by virtue of their ordination they belong to the holy company of shepherds, who are specially set apart to jesus, the lord of all.(9*) this priesthood should be a noble and sacred testimony of christ's love for the church of god on earth, his bride, ready to adore, serve and sanctify him until the end of time. the priests, both as they minister liturgy and as they are led, all should with one accord and with a fitting attitude of mind be ever on the alert to offer their whole heart to the lord of all, to the mighty one of might, and to seek the things above, where christ sits on high.(10*) in their ministry, and in their teaching by word and sacrament, they should feed the people with their lives and nourish them spiritually, so that the whole church and her members, especially the children of god, may be in every way filled with the fruits of the holy spirit, the spirit of holiness. this purpose the priests should fulfill not only in their active apostolate, but also in their continual filial meditation, in which the whole of life and all activity should be oriented to god. in this way priests always give concrete and perfect witness to the chaste and spiritually pure life which they lead. they thus honor the people entrusted to their care and keep the bond of obedience sacred and inviolable for all time. these are the principles which govern the priests of the church, the vital force of the church, the perpetual necessity of the church, all of which gather together to form her sacraments and to form her hierarchy. each of these all in his respective office glorifies and sanctifies christ, the source of all blessings. 5ec8ef588b

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