

Lumen Gentium, Article 25, Paragraph 1

Original Latin

Inter praecipua Episcoporum munera eminet praedicatio Evangelii. Episcopi enim sunt fidei praecones, qui novos discipulos ad Christum adducunt, et doctores authentici seu auctoritate Christi praediti, qui populo sibi commisso fidem credendam et moribus applicandam praedicant, et sub lumine Sancti Spiritus illustrant, ex thesauro Revelationis nova et vetera proferentes (cfr. Matth. 13, 52), eam fructificare faciunt erroresque gregi suo impendentes vigilanter arcent (cfr. 2 Tim. 4, 1–4). Episcopi in communione cum Romano Pontifice docentes ab omnibus tamquam divinae et catholicae veritatis testes [1] venerandi sunt; fideles autem in sui Episcopi sententiam de fide et moribus nomine Christi prolata [2a] concurrere, [2b] ei-que religioso animi obsequio adhaerere debent. [3] Hoc vero religiosum voluntatis et intellectus obsequium singulari ratione praestandum est Romani Pontificis authentico magisterio etiam cum non ex cathedra loquitur; ita nempe ut magisterium eius supremum [4] reverenter agnoscat, et sententiis ab eo prolati [5] sincere adhaereatur, iuxta mentem et voluntatem manifestatam ipsius, quae se prodit praecipue sive indole documentorum, sive ex frequenti propositione eiusdem doctrinae, sive ex dicendi ratione.

1975 Flannery Translation

Among the more important duties of bishops that of preaching the Gospel has pride of place. For the bishops are heralds of the faith, who draw new disciples to Christ; they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct; and under the light of the Holy Spirit they make that faith shine forth, drawing from the storehouse of revelation new things and old (cf. Mt. 13:52); they make it bear fruit and with watchfulness they ward off whatever errors threaten their flock (cf. 2 Tim. 4:1–4). Bishops who teach in communion with the Roman Pontiff [1] are to be revered by all as witnesses of divine and Catholic truth; the faithful, for their part, are obliged [2a] to submit to their bishops' decision, made in the name of Christ, in matters of faith and morals, and [2b] to adhere to it with a ready and respectful allegiance of mind. [3] This loyal submission of the will and intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra* in such wise, indeed, that his supreme teaching authority be [4] acknowledged with respect, and [5] sincere assent be given to decisions made by him, conformably with his manifest mind and intention, which is made known principally either by the character of the documents in question, or by the frequency with which a certain doctrine is proposed, or by the manner in which the doctrine is formulated.

1996 Flannery Translation

Among the more important duties of bishops, that of preaching the Gospel has pride of place. For the bishops are heralds of the faith, who draw new disciples to Christ; they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people assigned to them the faith which is to be believed and applied in practice; and under the light of the Holy Spirit they cause that faith to radiate, drawing from the storehouse of revelation new things and old (see Mt 13:52); they make it bear fruit and they vigilantly ward off whatever errors threaten their flock (see 2 Tim 4:1–4). Bishops who teach in communion with the Roman Pontiff [1] are to be respected by all as witnesses of divine and catholic truth; the faithful, for their part, should [2a] concur with their bishop's judgment, made in the name of Christ, in matters of faith and morals, and [2b] adhere to it with a religious docility of spirit. [3] This religious docility of the will and intellect must be extended, in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra*, in such wise, indeed, that his supreme teaching authority be [4] acknowledged with respect, and that one [5] sincerely adhere to decisions made by him conformably with his manifest mind and intention, which is made known principally either by the character of the documents in question, or by the frequency with which a certain doctrine is proposed, or by the manner in which the doctrine is formulated.

All bishops who teach in communion with the Roman Pontiff deserve [1], [2a], and [2b]:

[1] respect

[2a] *concurrere*—a “running in step with”

[2b] *adhaerere*—a “clinging/a decision to stay attached”—together with a religious *obsequium*—docility, that is, “a kind of shepherd-following which is always trying to close the gaps which always occur as flocks move forward”—of spirit.

[3] Religious docility of the will and intellect and [4] and [5] belong to the Roman Pontiff.