

*Document Study Guides for the Sixteen Documents
of the Second Vatican Council
On the Occasion of the 50th Anniversary of the Council*



Lumen Gentium
The Dogmatic Constitution on the Church

Written by the Fathers of the Second Vatican Council
And Solemnly Promulgated by Pope Paul VI on November 21, 1964

With a Study/Reflection Guide
Prepared by Eileen C. Burke-Sullivan, S.T.D.
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Vatican II Documents: Study/Reflection Guides

General introduction: Method for study and reflection

Thank you for downloading this material from Creighton University, and for undertaking a six session study of one of the documents of the Second Vatican Council. In this short introduction I want to summarize the contents of the study materials that you have before you, and recommend some ways they might be useful for you.

This packet is developed to study one of the larger documents of Vatican II or two of the shorter documents over six weeks. These materials might be used for a personal study by one person, or as a group project for a small group. The engagement with the content can be done as a kind of meditation, involving focused times of prayer and reflection – either individually or as a group – and then a process for working with a group to break the material open through faith sharing, a more affective integration of the content. Or an individual or group might prefer to simply study the material and then possibly discuss their insights in a more intellectually focused forum. Still a third way might be a combination of both of these approaches – especially if a group has already been gathered for other purposes and has some history with both of these methods of interaction.

The convenience of six study sessions need not be confined to six weeks. A group might prefer to take the study at a more leisurely pace over six months (possibly adding some additional reading from the list of resources available) or even use the material in a shorter period of time.

Sessions of each of the documents will include:

- A Table of Contents for the particular Study/Reflection Guide
- Some audio or audio-visual lecture content (packet includes the URL for accessing the content electronically) that can be accessed and followed with a computer, Ipad or smartphone in preparation for a group meeting;
- An introductory essay or portion of text from the document under discussion;
- Reflection/meditation type questions that can be used for personal reflection and prayer, and can also be the basis for faith-sharing interaction (see notes on a faith-sharing meeting in the resources section);
- Study/discussion type questions that can be used for personal study and can also be the basis for group discussion/learning (see notes on a discussion meeting in the resources section);
- Scripture citations for each section of the document text that can be used for prayerful consideration;
- Suggested resources that enhance study of the section;
- Some vocabulary helps for little used or technical terms that might come up in the text;
- Evaluation form

The document packet will also include a resources packet that includes meeting format suggestions for small groups and additional resources that might be appropriate for each particular document. Translations for these document packets will be those published by the Vatican on the Vatican.va website.

In developing the packets we used models for guided learning that we in the Theology Department at Creighton have employed in various ways through teaching, guiding faith groups, giving retreats or other pastoral applications.

Plan for study

We recommend that you establish a study plan:

- Pick a time of day and a quiet place where you can read or listen undisturbed.
- Begin your study (either alone or in group) with a short prayer to the Holy Spirit to be enlightened with deeper understanding and enriched with love as you study this text.

- Then read the portion of the text, listen to the lecture and observe the power point if one accompanies the lecture on your own in any order that works for you.
- Notice if anything stands out for you – something inspires you or even something that annoys you. It might also be something that challenges you or that seems important but you can't seem to make sense of. Jot down your notes or thoughts.
- Then, respond to whichever group of questions you or your group wants to work with – you can do this by actually writing out some notes, or perhaps just formulating some keywords with which you can organize your thinking.
- If you are sharing your thoughts in a group then it is most helpful to indicate which part of the text you are focusing on as you speak.
- If you are doing this on your own, it is still worthwhile to jot some notes or thoughts to come back to later.
- If there are words you are not familiar with look them up in a good dictionary, and read the sentence again with a synonym for the unfamiliar word and see if the text speaks more clearly.
- If you are working with a group listen carefully to the ideas of others. If it is a discussion raise the questions that have come to you, and share the insights that have come from prayer.

Evaluation

We at Creighton University Theology Department pray for blessings on your study/reflection, whether you undertake it by yourself or with a group. There is no fee for the materials but we would be very grateful if you would complete the brief evaluation form at the end of each packet and return it to us through the Vatican II website at Creighton University (www.creighton.edu/vaticanii). If you wish to return evaluations anonymously (without your email attached) you may do so by mailing them to the following address:

Barbara Reardon Heaney Chair in Pastoral Liturgical Theology
 #137 Dowling Hall Humanities Center
 Creighton University
 2500 California Plaza
 Omaha, NE 68178

All evaluations will be reviewed and changes to the packets may be incorporated as we produce the original packets or renew them with more helpful material. Packets on additional documents will be published approximately four times per year until all the documents of Vatican II are made available.

Eileen C. Burke-Sullivan, S.T.D.
 Chair Holder
 Barbara Reardon Heaney Chair in pastoral Liturgical Theology
 Ash Wednesday, 2013

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 - Reflection/ Faith Sharing Questions
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 - Reflection/ Faith Sharing Questions
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 - Reflection/ Faith Sharing Questions
 - Study/Discussion Questions
 - Resources: Scripture texts
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 - Reflection/ Faith Sharing Questions
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 - Reflection/ Faith Sharing Questions
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Introductory Video Lecture: To watch the lecture place the following URL in your browser and click.
<http://bluecast.creighton.edu/Panopto/Pages/Viewer/Default.aspx?id=d76e6a63-959a-4979-b4ea-537de74f119d>

The lecture is approximately 45 minutes and includes Power Point slides designed to assist your viewing.

Lecturer is Dr. Eileen Burke-Sullivan



Eileen Burke-Sullivan, M.M., M.A. S.T.L. and S.T.D. is the holder of the Barbara Reardon Heaney endowed Chair in Pastoral Liturgical Theology. She is also Associate Professor of Theology, Director of the Master of Arts in Ministry program and Associate Director of the Master of Christian Spirituality at Creighton University, Omaha, NE. She completed her Pontifical degrees in the field of Ecclesiology (Theology of the Church) at Weston Jesuit School of Theology (now Boston College). She also has a Master of Music degree in Vocal and Choral performance from the University Of Colorado College Of Music, and a Masters in Theology in Spirituality from Creighton. Eileen currently teaches both undergraduate and graduate theology courses in Ignatian spirituality, liturgy, sacraments, ministry and systematic theology.

For many years Eileen served as a full time pastoral minister in both parish and diocesan positions, and offered ministry formation courses, retreats and spiritual direction for lay men and women and clergy throughout the United States and Canada. She deeply involved in Jewish/Christian dialogue projects and Ecumenical dialogue in Dallas, Boston and Omaha. Eileen has served extensively as a liturgical director and consultant for parishes and dioceses in Wyoming, Nebraska, Texas and New England.

With her brother, Kevin Burke, S.J. Eileen wrote *The Ignatian Tradition* published by Liturgical Press. Along with published scholarly articles, she has also written extensively in pastoral journals such as *Today's Parish*, *Pastoral Music*, *Liturgy Today*, and *Human Development*. Eileen is married to Michael Sullivan a retired secondary teacher of history and social studies.

Week 1 - Introduction

Historical Context of the Council and the Document

Readings: "Lumen Gentium: Introductory Essay" by Eileen Burke-Sullivan
"The Council's Spirit: Vatican II: The Time for Reconciliation"
by John O'Malley, S.J. from *Conversations Magazine*, Fall,
2012.

Reflection/ Faith Sharing Questions

Study/Discussion Questions

Scripture Suggestions for Prayer

Lumen Gentium: The Dogmatic Constitution on the Church

An introductory reflection on studying the Constitution on the Church By Eileen Burke-Sullivan, S.T.D.

The Second Vatican Council, or Vatican II, generally identified as the Twentieth Ecumenical Council of the Catholic Church, was announced by Pope John XXIII on January 25, 1959, and convened in its first formal session on October 11, 1962. The Council was solemnly closed by Pope Paul VI on December 8, 1965. Nearly 2,700 Catholic bishops participated in one or more sessions of the Council, which also included a substantial number of Protestant and Orthodox religious leaders – men and women – as “observers”, approximately 20 Catholic religious and lay women as observers, hundreds of professional theologians, several thousand seminarians as helpers, and hundreds of members of the world press, both religious and secular who crowded the Piazza of St. Peters, the restaurants and hotels of Rome, and the “Aula” or Nave space of St. Peter’s Basilica during the four years of deliberations.

“Unlike previous councils,” as American theologian, Ed Hanenburg has pointed out, “Vatican II was not called to combat some threat to the church, such as heresy or schism. Instead, it was called to respond positively to the challenges facing the modern world, to update those aspects of the church that could be updated and to reach out to other Christians in a spirit of reconciliation. These were the [stated] desires of Pope John XXIII, the inspiration and driving force behind Vatican II.”¹

The Council fathers debated, voted upon and promulgated sixteen final documents that emerged from more than 70 preparatory schemas that were written before and during the Council deliberations as preliminary drafts. No council in the Church’s history had been as large, as international, or as representative (although some dioceses in countries behind the Iron Curtain were not able to be represented because their bishops were in prison or forbidden to travel). As the Jesuit historian John O’Malley, was often fond of pointing out in his courses on Vatican II, virtually all the documents of all the other nineteen ecumenical councils put together barely equal the verbal output of this council. The “*Acta Synodalia*”, the details of the conciliar meetings with interventions and speeches, votes, and celebrations have not been translated into English, but have been published in Latin over a forty-year period ending in 1999 with the publication of the 51st Volume, by the Vatican Press. The sixteen finished documents of the council have been

¹ Hanenburg, Edward. *A Concise Guide to the Documents of Vatican II*. Cincinnati, Ohio: Franciscan Media (formerly St. Anthony Messenger Press), 2007. “Introduction”, p. 2.

translated in virtually every language of the world that Catholics speak, and are available in English in multiple versions, including an on-line translation published by the Vatican's web team (which is the translation that is included in this study guide). For those desiring to study the documents in more inclusive English the Liturgical Press published such a translation in 1996 edited by Austin Flannery, O.P and a team of translators. That translation, along with others, is still in print.

In many ways, each document is best understood today, when read in a context of all the documents of the Council, and even in the context of follow-up implementation documents. But O'Malley points out that there are two other contexts as well: the long historical context of many of the faith topics, and the immediate context of the world in the mid-sixties of the last century.² While these fuller contexts are important it is also worthwhile and a rich resource for one's faith growth to read and ponder each text by itself through a mode of study or of prayerful reflection – or, better, both – either individually or with a small group. This is one of many ways to more fully observe the movement of God's Spirit in the Church today, to understand how these documents influence our own personal faith, and to more fully appreciate the breadth of Catholic Teaching.

Too often it is easy to fall into a notion that Catholic teaching is what this or that theologian says, or what the pastor says or even what a particular bishop or priest says. The very "catholic" character of the Church implies a wide span of wisdom on nearly every topic, multiple ways of imagining or envisioning some aspect of faith, a "wide angle lens" as it were, on the horizon of God's presence acting in the faith community in multiple ways and under multiple forms.

For scholars of the Catholic Tradition it is obvious that at various times and in various circumstances the faith community has moved back and forth on a variety of spectra between distinct poles, that in themselves may seem contradictory – and can only be grasped as mystery to be entered and pondered. The foundational statement of faith, that Jesus Christ is both fully human and fully divine, is on the surface of it, a philosophical impossibility – what is divine is, by definition, not human, and vice-versa. At times in its history the ecclesial community has leaned to the "divine side" giving greater emphasis in text, worship, music, art and way of life. At other times, prophetic leaders have challenged the Church to balance those images and practices with a clear understanding of the "human reality" of Jesus and its implication for faith. Similarly the Church has stressed the holy character of the Church in its teaching while all

² John O'Malley, S.J. *What Happened at Vatican II*. Cambridge, MA: Harvard University Press, 2008. "Introduction", 3-4.

too often witnessing to the sinful dimension of the ecclesial community in practice; and so forth, on a whole array of polarities that require our willingness to pay attention to a wider and more mysterious picture than we are always comfortable sitting with.

The debates on *Lumen Gentium* were based on a number of similar dialectical points. Because of the desire of the popes and Council Fathers for as much unanimity around the final documents as possible there are embedded in all the documents some apparent contradictions. Because the debate on this document spread over three sessions, and multiple iterations of every chapter were produced and rejected before the final draft, it is one of the most developed documents, and one of the most challenging in the sweep of teachings proposed.

The document is self-consciously written to and for the members of the Church. It is important to realize that this “ad intra” (to the inside) character of the document allows it to address faith statements as facts to be assumed rather than proven. It views all of Christianity from the perspective of the Catholic Tradition, it also treats Scripture very familiarly, as a household document resource, whereas, in other documents that are written to the larger world beyond the boundaries of Catholicism, you find a more explanatory and historically focused tone and often with less overt Scripture quotation.

The bishops debated at great length over using the Biblical image of “people of God” as a defining image rather than Mystical Body (although both are included) – because the people of God image does not in itself focus on the hierarchical leadership of the people – but on the whole collection of people. That the chapter on the people of God is placed at the front end of the document before the chapter on hierarchical structure, was also heavily debated because of the implications that the whole of the baptized precede the distinctions between the ordained and those who are not in Holy Orders. That this seems logical to us today is, in large part, due to the document itself. Prior to the Council, from the 11th Century to the early 20th there was an implicit assumption of a two-tiered Church – the first and most important tier being the ordained – who were credited with “making” the rest of the Church. *Lumen Gentium* is going to insist that Christ makes the Church – the baptized – and from them are chosen leaders to serve the baptized.

The bishops also debated at length the role and ministry of the Bishop. Determining finally that every bishop is a “vicar of Christ” and not a vicar of the pope, as was implied after Vatican I, and that the local Church is a full Church, leading to the model of a Communion of Churches rather than one huge institutional monarchy. The collegial character of the episcopate was another exceedingly challenging debate. Other points in the document, including whether to

restore the permanent diaconate and whether to allow married men to be ordained permanent deacons, were hotly contested during the long hours of the council's sessions and many, many committee meetings of bishops and theologians who actually cast the document into its final content with both wording and order of the topics.

In late October, 1963, the Council members were asked to vote on a series of issues that had been contested so that the commission charged with the actual writing could go forward with desired corrections and changes. To everyone's surprise, with the exception of whether the document should contain a chapter on the Blessed Mother to replace a whole separate document, the votes indicated a level of near unanimity on virtually all the other topics, even the most controverted. In early November the text went back to the Commission to incorporate a series of changes with the inclusion of the Marian chapter (which was determined by a bare majority of 51%). In the intercession, Pope Paul asked the commission to include a chapter that had been important to Pope John XXIII on the eschatological nature of the Church – focusing on the Communion of Saints. The Pope further intervened in the controversy over the collegial nature of the episcopate vs. the absolute authority of the Pope, which seemed to have been affirmed at Vatican I. This resulted in the inclusion of a short "notation" being appended to the end of the document. This Appendix was never voted on by the bishops and was perceived by many as a high-handed action by Pope Paul, but it facilitated a much stronger consensus vote on the finished document than might have been possible otherwise.

In July of 1964 the Bishops received a penultimate draft of the document that would be voted on in the third session. In the months of September and October the bishops voted on each chapter, continuing to edit and make final changes. Finally, on November 21, the bishops voted to promulgate the much emended document by a vote of 2,151 for it and 5 opposing it.³

As you study and reflect upon the text of the document itself it presents a "serene" exterior, according to John O'Malley, but embeds some significant polarities that need to be considered again and again in light of the living experience of the Church. One of the stated goals of the Council was "to adapt more suitably to the needs of our own times those institutions which are subject to change."⁴ This document challenged the Catholic Church of 1964 to change the way it understood itself, to look beyond the institutional character of the Church, beyond juridical norms and

³ Giuseppe Alberigo, *A Brief History of Vatican II*. New York: Orbis. 2006, 82. This short book is a very good summary of the five volume *History of Vatican II* edited by Alberigo and Komonchak, and is recommended to anyone who wants a sense of the debates and decisions of the Council summarized in 137 pages.

⁴ Vatican II. "*Sacrosanctum Concilium*" #1.

definitions, and see a much larger picture of what it means to be the truly *catholic* Church of Jesus Christ in all the richness of that truth.

Your Notes:

Conversations on Jesuit Higher Education

Volume 42 *After 50 Years: The Living Spirit of Vatican II*

Article 3

9-1-2012

The Council's Spirit: Vatican II: The Time for Reconciliation

John W. O'Malley, S.J.

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The Council's Spirit

Vatican II:
The Time for
Reconciliation

By John W. O'Malley, S.J.

When the Second Vatican Council ended almost fifty years ago, it was clear something of great importance had happened. Its impact hit every Catholic most immediately in that the liturgy began to be celebrated in the vernacular, with the priest turned to face the

congregation. But there was much more. For the first time in history Catholics were encouraged to foster friendly relations with non-Catholic Christians and even to pray with them. The church entered into formal dialogues with other churches and revisited doctrines that had divided the churches for centuries. Catholics in the United States rejoiced that the council had for the first time affirmed the principle of religious liberty and had officially repudiated all forms of anti-Semitism.

We in Jesuit universities have grown so accustomed to changes the council directly or indirectly brought about in our institutions that we take them for granted and forget how groundbreaking they were. Among them perhaps the most palpable was the transformation of the former religion department into a theology or religious studies department. The change was much more than cosmetic, much more than a change of nomenclature. It entailed a radical rethinking of the method and purpose of that department.

Whereas before the council the religion curriculum consisted, for the most part, in Catholic apologetics, it now took on a much wider scope. Until then, moreover, the department was made up entirely of Jesuits. It was inconceivable that a non-Catholic might teach in it. Yet, within less than a decade after the council, the situation had completely changed. Philosophy departments underwent analogous changes, which, among other things, resulted in more attention to modern philosophies. But the whole university was affected by the council, as reflected in its hiring and admission policies, in how it presented itself to the public, and in how it tried to relate more effectively to American culture while retaining a distinctive identity.

Important though these developments were in themselves, they do not singly or collectively capture the sense pervasive at the time of the council that something further happened, something of which these particulars were but manifestations—a further something that explained the particulars and fitted them into a larger pattern. The council's import included but also transcended its specific enactments.

(Left) The Vatican II fathers of the church.

To express this larger import, people began to speak of "the spirit of the council." They did not mean to imply that the "spirit" was at odds with the "letter" of the council's documents, but, rather, that, while it built on the letter, it rose to a higher level of generalization. It fit the particulars into a coherent and consistent framework.

Although the distinction between spirit and letter is venerable in the Christian tradition and is, indeed, a distinction often made in everyday speech, it is tricky and susceptible to manipulation. *Your* spirit of the council may not be *my* spirit of the council. Yet, if careful attention is paid to the "letter" of the council's documents—that is, to certain basic orientations found in them—it is possible to uncover that "something further" denoted by "spirit."

In comparison with other councils, a truly special characteristic of Vatican II is not only that such orientations pervaded the council but also that they surfaced so early in it and persisted to the end. They are a set of issues-under-the issues or issues-across-the-issues that imbue the council with a truly remarkable coherence. In other words, the documents of Vatican II are not a grab-bag of discreet units but, taken together, they constitute a single, though complex, testament.

Among the issues was the problem of change in an institution whose identity is based on proclaiming in unadulterated fashion a teaching announced long ago. Another issue was the relationship between the central authority of the papacy and others in the church, especially the bishops but also priests, theologians, and the laity itself. One of the most immediately practical, however, was how to deal with realities that the church had traditionally considered anathema. Could and should the church seek reconciliation with them?

On the day the council opened, October 11, 1962, Pope John XXIII delivered a remarkable address in which he tried to provide the council with its orientation. In it the pope distanced the council from the scolding and suspicious attitude toward "the world" that had pervaded official Catholic thinking for over a century, as if everything modern was bad. The church, according to the pope, should not simply wring its hands and deplore what was wrong but engage with the world so as to work together for a positive outcome. It should "make use of the medicine of mercy rather than of severity" in dealing with everyone. It should eschew as far as possible the language of condemnation.

Although Pope John did not use the word reconciliation that was what he was speaking of. He asked for

John O'Malley, S.J., is a university professor at Georgetown University and author of several books on Jesuit history and What Happened at Vatican II.

He wanted to end the siege mentality that had gripped Catholic officialdom in the wake of the French Revolution and the subsequent seizure of the Papal States, a mentality that feared all things modern

reconciliation with “the world” —with the world as it is, not as it was supposed to be according to the fantasy of an idealized “Christian Middle Ages” that still held many Catholics in thrall. He wanted to end the siege mentality that had gripped Catholic officialdom in the wake of the French Revolution and the subsequent seizure of the Papal States, a mentality that feared all things modern.

John XXIII had a wider experience of “the world” than any pope in modern times. As a young priest he had served as an orderly and chaplain in the Italian army during World War I. He had spent decades as a papal diplomat in either predominantly Orthodox or predominantly Muslim populations, and he performed well as nuncio in Paris at a most delicate moment for the church in post-war France. Then, finally, he served with distinction as bishop (technically, patriarch) of Venice.

We should not be surprised, therefore, that at the crucial moment of the council's opening he introduced the theme of reconciliation. It was not a new theme with him. Two and a half years earlier in 1959, when he announced his intention of convoking a council, he gave as one of the council's two principal aims: the extension of a “cordial invitation to the faithful of the separated communities to participate with us in this quest for unity and peace, for which so many long in all parts of the world.” His invitation found response from other Christian bodies that was as positive as it was unanticipated, and it resulted in the extraordinary phenomenon of the presence at the council of sometimes as many as a hundred or more representatives of the Protestant and Orthodox churches. Nothing like this had ever happened before.

The decrees

Thus, even before the council opened, reconciliation had begun to take hold as an issue and goal. During the council its scope broadened. In the first document that the council passed, the decree on the sacred liturgy, *Sacrosanctum concilium*, the council asked the church to break out of its Eurocentrism and to admit other cultures as partners. The Catholic church had, of course, consistently presented itself as catholic in the sense of embracing all peoples and cultures. Although there was considerable truth in that claim, the church had been so strongly imprinted with the culture of the West as to

seem identical with it. With the voyages of discovery of the fifteenth and sixteenth centuries came the shock of large populations and altogether different cultures that had not heard of Christianity. The discoveries severely challenged the claim of universality.

A vigorous program of evangelization followed, which in virtually every case entailed the simultaneous introduction of Western traditions and values, as if these were inseparable from the gospel message. There were important exceptions, as with the Jesuits in China led by Matteo Ricci, who in respect for their Chinese hosts tried in their life-style and mind-sets to become Chinese. They even won permission to celebrate mass in Chinese and published a Chinese missal.

The Holy See eventually condemned the Jesuit experiment. Through the nineteenth and early twentieth centuries, Catholic missionaries as well as Protestant saw themselves as bearing “the white man's burden” of bringing Western ways to their flocks. It was this approach the council gently but firmly repudiated. The liturgy decree set the council on its course when it affirmed, “The Church cultivates and fosters the qualities and talents of different races and nations” and admits their customs “into the liturgy itself, provided they harmonize with its true and authentic spirit.” In its subsequent documents the council repeatedly took up the theme of reconciliation with cultures other than Western, most notably in the decree on the church's missionary activity.

Of course, the most obvious and direct act of reconciliation was the decree on ecumenism. Its opening line affirms, “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council.” It bids Catholics to respect the beliefs of those not in communion with the church, and sets in motion a process of respectful dialogue with them. These steps might seem cautious and minimal, but they constituted a dramatic course reversal from condemning all other Christians and counseling Catholics to avoid, as far as possible, all contact with them. After the wars of religion of the sixteenth and seventeenth centuries, religious differences eventually got recognized as inappropriate, name-calling, but deep antagonisms had persisted until the eve of the council.

Remarkable about the decree on ecumenism is how easily the council accepted it. The same was not true for the decree on non-Christian religions, *Nostra aetate*. Few other documents had a rougher course. It originated with John XXIII's deep concern about anti-Semitism and Christian responsibility regarding the Holocaust. During World War II he has used his diplomatic post in Istanbul to help Jewish refugees flee Poland, Slovakia, and Hungary, even prompting Hungarian nuns to issue phony baptismal certificates to save Jews from certain death in the Nazi concentration camps.

In its early drafts, therefore, the decree dealt exclusively with the church's relationship to the Jews. Objections were raised against it on theological grounds—were not the Jews an accursed race?—but also on political grounds. It made the Arab states nervous because it seemed to be a step toward Vatican recognition of the state of Israel, which up to that point the Vatican had not done.

Nostra aetate eventually won approval, but only after it was expanded to include other non-Christian believers, most notably the Muslims. In fact, it treats the Muslims at much greater length than any of the others, including the Jews. No longer were they "our eternal and godless enemy," as Pope Paul III described them in 1542 in his bull convoking the Council of Trent, but people deserving respect, who shared with Christians many of the same religious traditions going back to the common patriarch, Abraham.

Few decrees of the council seem timelier in our post 9/11 era. *Nostra aetate* sounds a note of reason and compassion. It is the diametrical opposite of hate-inspired polemics, and it invests Catholics with a special role as agents of reconciliation in the present tense international situation. By extension it invests all those associated with Jesuit universities with that same agency.

The council's final document was entitled *Gaudium et Spes* or in English "The Church in the Modern World." Although the church-world relationship was not at all on the official agenda when the council opened, it had clearly emerged by the end of the council's first year. No wonder, for it, in fact, took up the theme of reconciliation with the modern world that John XXIII had proposed in his address opening the council. The title is significant: not the church *for* the modern world; not the church *against* the modern world; not the church either *above* or *below* the modern world, but simply *in* the modern world.

What the document recognizes and promotes is what in fact has always taken place but never before so straightforwardly professed—the reciprocal dependency of church and world. "The church, which is both a visible organization and a spiritual community, travels the same

journey as does all humanity and shares the same earthly lot with it." The church is to act as a leaven, but it also receives from the world as well as gives to it. Obvious though such an affirmation might seem, it was virtually unprecedented in official church documents, most especially since rampant suspicion of all things modern began to dominate Catholic officialdom in the nineteenth century. By being addressed to all men and women of good will, whether believers or not, the document extended the reconciliation theme to its ultimate limits.

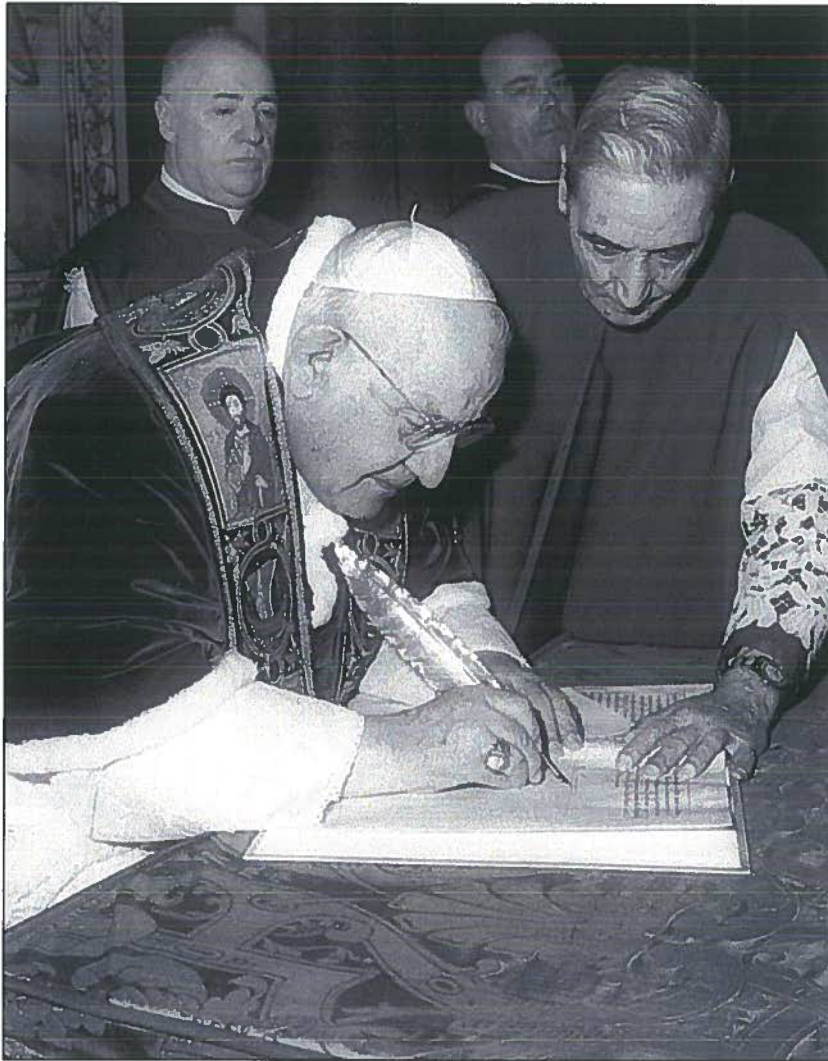
John XXIII's speech opening the council sounded the theme of reconciliation but in an understated and altogether generic way. The council took it up as a fundamental orientation and imbued it with a remarkable scope. It extended reconciliation to the church's relationship to non-Western cultures, to non-Catholic Christians, to non-Christian believers, and, in its final document, to "all humanity."

But there is an even more pervasive level at which the theme operated so as to substantiate the intrinsic relationship between spirit and letter. We must return to John's opening address. When he asked the council to refrain from condemnations, he introduced the question of the style of discourse the council was to adopt. On the very first working day of the council, Cardinal Joseph Frings of Cologne explicitly brought that question to the floor of the council. A number of other prelates subsequently took it up. By the end of the council's first year, the question had become a major issue, but it was already on the way to a remarkable resolution.

When early in the second year the council found its voice, its style of discourse, it spoke through a literary form and a vocabulary that was new for councils. Instead of issuing laws, which almost invariably had penalties attached for non-observance, the council decided to hold up ideals to inspire inner appropriation. This shift in form required adopting a vocabulary that was new to councils, in which the theme of reconciliation, though expressed in a variety of terms, emerged with dominant force.

Instead of words consisting primarily in anathemas and verdicts of guilty-as-charged, the council spoke most characteristically in words of friendship, partnership, kinship, reciprocity, dialogue, and collegiality. Such words occur too frequently and too consistently in the documents of the council to be dismissed as mere window-dressing or casual asides. They imbue Vatican II with a literary and, hence, thematic unity unique among

***Nostra aetate* sounds a note of reason and compassion**



Pope John XXIII signs the papal bull convoking the Second Vatican Council on December 25, 1961. CNS Photo.

How it changed us

A simple pairing of the model implied by this vocabulary with the model it wanted to replace or balance conveys the vocabulary's import: from commands to invitations, from laws to ideals, from threats to promises, from coercion to conscience, from monologue to dialogue, from ruling to serving, from exclusion to inclusion, from hostility to friendship, from rivalry to partnership, from fault-finding to appreciation, and from behavior-modification to inner appropriation of values.

In promoting the values implicit in this model, the council did not deny the validity of the contrasting values. No institution can, for instance, be simply open-ended. Sooner or later decision is required. No institution can be all-inclusive and not in the process lose its identity. Certainly, no institution whose very reason for existence is proclaiming the gospel message can be so committed to reconciliation as to compromise that message. Yet, what is more constitutive of the message than love of neighbor?

The council was a rich and complex event, in which it is easy to get lost in the trees and lose sight of the forest. If it is important to reflect on how the council changed us, it is even more important to grasp the new orientation the council envisaged for the church and, in so doing, for every Catholic. As I have been trying to show, however, that orientation extends far beyond Catholics, and it thus affects

everybody associated with Jesuit universities, no matter what the individual's religious beliefs or non-beliefs might be. It affects the institution itself, in its policies and in its way of proceeding.

The council issued a message that was bold yet soft-spoken. It was meant to find resonance in the hearts of all persons sensitive to the call of conscience that bids us avoid evil and do good. In a world increasingly wracked with discord, hate-spewing blogs, pre-emptive strikes, war and the threat of war, the result was a message that could not be more timely. It was a message counter-cultural while at the same time responsive to the deepest human yearnings. Peace on earth. Good will to all. ■

church councils. They express an overall orientation and coherence in values and outlook. They are central to understanding the council.

The values the words express are anything but new to the Christian tradition. They are as common in Christian discourse, or more common, than their opposite numbers. But they are not common in councils, nor did they, up to that time, play such a determinative role in official church pronouncements. Vatican II did not invent the words or imply they were not already fundamental in a Christian way of life. Yet, taken as a whole, they convey the sweep of a newly formulated and forcefully specified way of proceeding that Vatican II held up for contemplation, admiration, and actualization. That way of proceeding was the most pervasive of the issues-under-the-issues or the issues-across-the-issues at Vatican II. It was the essence of the "spirit of Vatican II."

Introductory Materials – Questions for reflection

These questions are designed to invite reflection or meditation on the content of the introductory material, and to assist a group in faith sharing about their prayer experience over the content.

1. What are your own memories of Vatican II or of hearing about Vatican II at home, school, Church or in the world? Do you have feelings about these memories? Have you taken a position on the Council and its importance in the life of the Church based on these memories? Which of the documents of the Council have you actually read? Which have you read about? Why is it important to reflect on the Council at this time in history?
2. Are you largely in sympathy with the way the Church proclaims the Gospel in this day and age? Is there an earlier “golden era” of the Church you wish we could get back to? What was that period and why do you long for it?
3. Are there aspects of the Council that you think have not been followed or fulfilled? Are you unsatisfied with decisions of the present leadership of the Church to seem to “restore” some aspects of the pre-conciliar Church?
4. Is it important whether you know and understand what the bishops at a Council said fifty years ago?
5. After reading the introductory essays by Dr. Burke-Sullivan and Fr. O’Malley, or listening to the introductory lecture do you have any hopes for this study? Are you encouraged to undertake it?
6. What do you hope to get out of this study? What are your personal “goals” for the study/reflection?

Introductory Material - Study for Meaning Questions

These questions are posed to assist in understanding the introductory lecture and two essays that set the context for the document. The questions are “open-ended” and invite you to draw from experience and knowledge in all areas of your life to respond to them. Several additional resources that give historical context and/or explain the background of Lumen Gentium are recommended for those who want further reading and study.

1. What was happening in the world that Vatican II took place in? What big events in the world took place shortly before or during 1962 -1965?
2. If you lived during that period what key events do you remember? What were the world “concerns” during that decade of the 60’s?
3. From what you have read and heard about the Council what was John XXIII’s stated reason for calling the bishops of the world Church together?
4. Who were some of the key actors and what were the issues that divided groups of bishops from agreement with one another?
5. What practical effects did the Council have on the life of the Catholic Church as you have heard about it or studied it?
6. In Eileen Burke-Sullivan’s introductory essay she stresses that one of the purposes of the document was to speak to the members of the Church about ways of understanding what the Church is in Modern times. What issues does she point to as important in the overall formulation of the document?
7. In the introductory essay by Fr. John O’Malley he stresses that Reconciliation was central to the purposes of the Council. What need was there for reconciliation? From what data did he draw that conclusion?

Scripture resources for Session I: Background for Lumen Gentium

1 Corinthians 12 “Now in regard to spiritual gifts, brothers and sisters, I do not want you to be unaware . . .”

Romans 8 and 9 “Hence now there is no condemnation for those who are in Christ Jesus . . .”

Acts 2 “When the time for Pentecost was fulfilled, they were all in one place together . . .”

Matthew 28. 16-20 “All power in heaven and on earth has been given to me. Go therefore and make disciples . . .”

Some additional study resources

To more deeply understand and appreciate both the theological implications and historical context for the document Lumen Gentium these texts would be supportive of your study throughout the six sessions. Most are in print and/or available electronically. Certain “classics” can be found in theological and university libraries and occasionally in used book stores either online or in the neighborhood.

Hastings, Adrian, Ed. *Modern Catholicism: Vatican II and After*. New York: Oxford University Press, 1991. See the chapter by Richard McBrien on *Lumen Gentium*, but the short chapter on Vatican I to Vatican II is also very helpful background.

McNamara, Kevin. *Vatican II: The Constitution on the Church: A Theological and Pastoral Commentary*. Chicago: Franciscan Herald Press. 1968.

Vorgrimler, Herbert, ed. *Commentary on the Documents of Vatican II*. 5 Vols. New York: Crossroad, 1989. Generally available only in libraries. The various chapters on the documents are by some of the most significant theologians of the 20th Century – many of them present at the Council. This is one of the most cited and recognized resources.

Hannenburger, Ed. *A Concise Guide to the Documents of Vatican II*. Ohio: St. Anthony Messenger Press (now Franciscan), 2007. This is a contemporary and rather brief look at the documents in light of nearly 50 years of reception or non-reception by an American theologian.

Gaillardetz, Richard, and Clifford, Catherine. *Keys to the Council: Unlocking the Teaching of Vatican II*. Liturgical Press. 2012. Especially good for a brief summary of principal themes and motifs of each of the documents – see the chapter on *Lumen Gentium*.

Gaillardetz, Richard. *The Church in the Making: Lumen Gentium, Christus Dominus, Orientalium Ecclesiarum*. New Jersey: Paulist, 2006. This is a short and well researched commentary on LG and two other documents that are closely related.

History and background:

Rynne, Xavier. (pseudonym for Francis Xavier Murphy, CSSR) *Vatican Council II*. New York: Orbis. New Ed with New Introduction 1999. Landmark “inside story” of Vatican II that makes interesting and often humorous reading. This text caused a furor when it was first published by Farrar, Strauss and Giraud in 1968, and has become something of a classic on the history of the Council in English. Read the section on the “Second Session” for a detailed discussion of the debates on *Lumen Gentium*.

Alberigo, Giuseppe and Komonchak, Joseph eds. *History of Vatican II* (in five volumes). New York: Orbis, 2000. This monumental collection of historical essays is invaluable for a thorough historical review after nearly half a century of the preparation and actual meeting of the Council. Refer to Volumes II and III, for the detailed discussions and interactions that brought about the text of *Lumen Gentium*.

Alberigo, Giuseppe. *A Brief History of Vatican II*. Transl. Matthew Sherry, with Intro by John O'Malley, S.J. New York: Orbis, 2006. Summary of the five volume work by an eminent Italian historian who was at the council as an archivist. Founder of the "Bologna School" for the purpose of chronicling the Council and its reception.

O'Malley, John W. *What Happened At Vatican II*. Cambridge, MA: Harvard University Press, 2008. A rich historical summary in one volume; read Chapters 4 and 5 for historical context for *Lumen Gentium*.

Congar, Yves, OP. *My Journal of the Council*. Engl transl. Mary John Ronayne, OP, Mary Cecily Boulding, OP and Denis Minns, OP. Collegeville, MN: Liturgical Press, 2012. (Originally published in French in 3 volumes by Les Editions du Cerf, 2002.) This is the only volume yet published in English by the French Dominican Yves Congar. Congar held a central role in writing versions of the Council Documents, and was a consulter and *peritus* appointed by the Pope for the whole body of bishops but who also personally served the French and Belgian bishops. Congar's day-to-day comments on the developments around *Lumen Gentium* are invaluable for understanding the ideas and Tradition the bishops were struggling to describe as Church teaching in the modern world.

Your Notes:

Week 2 –Chapter One and Chapter Two

“The Mystery of the Church” and “The People of God”

Readings: Chapters one and two from *Lumen Gentium* translated and published by <http://www.Vatican.va> with end notes attached

Reflection/ Faith Sharing Questions

Study/Discussion Questions

Resources: Scripture texts and a short listing of published resources

DOGMATIC CONSTITUTION ON THE CHURCH
LUMEN GENTIUM
SOLEMNLY PROMULGATED BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 21, 1964

CHAPTER I

THE MYSTERY OF THE CHURCH

1. Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,(1) to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. 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. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ.

2. The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered helps to salvation, in view of Christ, the Redeemer "who is the image of the invisible God, the firstborn of every creature".(2) All the elect, before time began, the Father "foreknew and pre-destined to become conformed to the image of His Son, that he should be the firstborn among many brethren".(3) He planned to assemble in the holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place. 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. At the end of time it will gloriously achieve completion, when, as is read in the Fathers, all the just, from Adam and "from Abel, the just one, to the last of the elect,"(2*) will be gathered together with the Father in the universal Church.

3. The Son, therefore, came, sent by the Father. It was in Him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in Him it pleased the Father to re-establish all things.(4) To carry out the will of the Father, Christ inaugurated the Kingdom of heaven on earth and revealed to us the mystery of that kingdom. By His obedience He brought about redemption. The Church, or, in other words, the kingdom of Christ now present in mystery, grows visibly through the power of God in the world. 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. All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains.

4. When the work which the Father gave the Son to do on earth (9) was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church, and thus, all those who believe would have access through Christ in one Spirit to the Father.(10) He is the Spirit of Life, a fountain of water springing up to life eternal.(11) To men, dead in sin, the Father gives life through Him, until, in Christ, He brings to life their mortal bodies.(12) The Spirit dwells in the Church and in the hearts of the faithful, as in a temple.(13) In them He prays on their behalf and bears witness to the fact that they are adopted sons.(14) The Church, which the Spirit guides in way of all truth(15) and which He unified in communion and in works of

ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits.(16) By the power of the Gospel He makes the Church keep the freshness of youth. Uninterruptedly He renews it and leads it to perfect union with its Spouse. (3*) The Spirit and the Bride both say to Jesus, the Lord, "Come!"(17)

Thus, the Church has been seen as "a people made one with the unity of the Father, the Son and the Holy Spirit."(4*)

5. The mystery of the holy Church is manifest in its very foundation. The Lord Jesus set it on its course by preaching the Good News, that is, the coming of the Kingdom of God, which, for centuries, had been promised in the Scriptures: "The time is fulfilled, and the kingdom of God is at hand"(18). In the word, in the works, and in the presence of Christ, this kingdom was clearly open to the view of men. The Word of the Lord is compared to a seed which is sown in a field;(19) those who hear the Word with faith and become part of the little flock of Christ,(20) have received the Kingdom itself. 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 and to be, on earth, the initial budding forth of that kingdom. While it slowly grows, the Church strains toward the completed Kingdom and, with all its strength, hopes and desires to be united in glory with its King.

6. In the old Testament the revelation of the Kingdom is often conveyed by means of metaphors. In the same way the inner nature of the Church is now made known to us in different images taken either from tending sheep or cultivating the land, from building or even from family life and betrothals, the images receive preparatory shaping in the books of the Prophets.

The Church is a sheepfold whose one and indispensable door is Christ.(26) It is a flock of which God Himself foretold He would be the shepherd,(27) and whose sheep, although ruled by human shepherds; are nevertheless continuously led and nourished by Christ Himself, the Good Shepherd and the Prince of the shepherds,(28) who gave His life for the sheep.(29)

The Church is a piece of land to be cultivated, the tillage of God.(30) On that land the ancient olive tree grows whose holy roots were the Prophets and in which the reconciliation of Jews and Gentiles has been brought about and will be brought about.(31) That land, like a choice vineyard, has been planted by the heavenly Husbandman.(32) The true vine is Christ who gives life and the power to bear abundant fruit to the branches, that is, to us, who through the Church remain in Christ without whom we can do nothing.(33)

Often the Church has also been called the building of God.(34) The Lord Himself compared Himself to the stone which the builders rejected, but which was made into the cornerstone.(35) On this foundation the Church is built by the apostles,(36) and from it the Church receives durability and consolidation. This edifice has many names to describe it: the house of God (37) in which dwells His family; the household of God in the Spirit;(38) the dwelling place of God among men;(39) and, especially, the holy temple. This Temple, symbolized in places of worship built out of stone, is praised by the Holy Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem (5*). 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. It seeks and experiences those things which are above, where Christ is seated at the right-hand of God, where the life of the Church is hidden with Christ in God until it appears in glory with its Spouse.(49)

7. 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.

In that Body the life of Christ is poured into the believers who, through the sacraments, are united in a hidden and real way to Christ who suffered and was glorified.(6*) Through Baptism we are formed in the likeness of Christ: "For in one Spirit we were all baptized into one body".(51) In this sacred rite a oneness with Christ's death and resurrection is both symbolized and brought about: "For we were buried with Him by means of Baptism into death"; and if "we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also".(52) Really partaking of the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with Him and with one another. "Because the bread is one, we though many, are one body, all of us who partake of the one bread".(53) In this way all of us are made members of His Body,(54) "but severally members one of another".(55)

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ.(56) Also, in the building up of Christ's Body various members and functions have their part to play. There is only one Spirit who, according to His own richness and the needs of the ministries, gives His different gifts for the welfare of the Church.(57) What has a special place among these gifts is the grace of the apostles to whose authority the Spirit Himself subjected even those who were endowed with charisms.(58) Giving the body unity through Himself and through His power and inner joining of the members, this same Spirit produces and urges love among the believers. From all this it follows that if one member endures anything, all the members co-endure it, and if one member is honored, all the members together rejoice.(59)

The Head of this Body is Christ. He is the image of the invisible God and in Him all things came into being. He is before all creatures and in Him all things hold together. He is the head of the Body which is the Church. He is the beginning, the firstborn from the dead, that in all things He might have the first place.(60) By the greatness of His power He rules the things in heaven and the things on earth, and with His all-surpassing perfection and way of acting He fills the whole body with the riches of His glory.

All the members ought to be molded in the likeness of Him, until Christ be formed in them.(62) For this reason we, who have been made to conform with Him, who have died with Him and risen with Him, are taken up into the mysteries of His life, until we will reign together with Him.(63) On earth, still as pilgrims in a strange land, tracing in trial and in oppression the paths He trod, we are made one with His sufferings like the body is one with the Head, suffering with Him, that with Him we may be glorified.(64)

From Him "the whole body, supplied and built up by joints and ligaments, attains a growth that is of God".(65) He continually distributes in His body, that is, in the Church, gifts of ministries in which, by His own power, we serve each other unto salvation so that, carrying out the truth in love, we might through all things grow unto Him who is our Head.(66)

In order that we might be unceasingly renewed in Him,(67) He has shared with us His Spirit who, existing as one and the same being in the Head and in the members, gives life to, unifies and moves through the whole

body. This He does in such a way that His work could be compared by the holy Fathers with the function which the principle of life, that is, the soul, fulfills in the human body.(8*)

Christ loves the Church as His bride, having become the model of a man loving his wife as his body;(68) the Church, indeed, is subject to its Head.(69) "Because in Him dwells all the fullness of the Godhead bodily",(70) He fills the Church, which is His body and His fullness, with His divine gifts (71) so that it may expand and reach all the fullness of God.(72)

8. Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation (9*) through which He communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element.(10*) For this reason, by no weak analogy, it is compared to the mystery of the incarnate Word. 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. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, "though He was by nature God . . . emptied Himself, taking the nature of a slave", (77) and "being rich, became poor" (78) for our sakes. Thus, the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. 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. It does all it can to relieve their need and in them it strives to serve Christ. While Christ, holy, innocent and undefiled (81) knew nothing of sin, (82) but came to expiate only the sins of the people, (83) the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal. The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God" (14*), announcing the cross and death of the Lord until He comes." (84) By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord until, in the end, it will be manifested in full light.

YOUR NOTES:

CHAPTER II

ON THE PEOPLE OF GOD

9. At all times and in every race God has given welcome to whosoever fears Him and does what is right.(85) God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh. "Behold the days shall come saith the Lord, and I will make a new covenant with the House of Israel, and with the house of Judah . . . 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 . . . For all of them shall know Me, from the least of them even to the greatest, saith the Lord.(86) Christ instituted this new covenant, the new testament, that is to say, in His Blood,(87) calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God,(88) not from the flesh but from water and the Holy Spirit,(89) are finally established as "a chosen race, a royal priesthood, a holy nation, a purchased people . . . who in times past were not a people, but are now the people of God".(90)

That messianic people has Christ for its head, "Who was delivered up for our sins, and rose again for our justification", (91) and now, having won a name which is above all names, reigns in glory in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in His temple. Its law is the new commandment to love as Christ loved us.(92) Its end is the kingdom of God, which has been begun by God Himself on earth, and which is to be further extended until it is brought to perfection by Him at the end of time, when Christ, our life,(93) shall appear, and "creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God".(94) So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth.(95)

Israel according to the flesh, which wandered as an exile in the desert, was already called the Church of God.(96) So likewise the new Israel which while living in this present age goes in search of a future and abiding city (97) is called the Church of Christ.(98) For He has bought it for Himself with His blood,(99) has filled it with His Spirit and provided it with those means which befit it as a visible and social union. God gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the Church that for each and all it may be the visible sacrament of this saving unity. (1*) While it transcends all limits of time and confines of race, the Church is destined to extend to all regions of the earth and so enters into the history of mankind. Moving forward through trial and tribulation, the Church is strengthened by the power of God's grace, which was promised to her by the Lord, so that in the weakness of the flesh she may not waver from perfect fidelity, but remain a bride worthy of her Lord, and moved by the Holy Spirit may never cease to renew herself, until through the Cross she arrives at the light which knows no setting.

10. Christ the Lord, High Priest taken from among men,(100) made the new people "a kingdom and priests to God the Father".(101) The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that through all those works which are those of the Christian man they may offer spiritual sacrifices and proclaim the power of Him who has called them out of darkness into His marvelous light.(102) Therefore all the disciples of Christ, persevering in prayer and praising God,(103) should

present themselves as a living sacrifice, holy and pleasing to God.(104) Everywhere on earth they must bear witness to Christ and give an answer to those who seek an account of that hope of eternal life which is in them.(105)

Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ.(2*) The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the Eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist.(3*) They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

11. It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated in the Church through baptism, the faithful are destined by the baptismal character for the worship of the Christian religion; reborn as sons of God they must confess before men the faith which they have received from God through the Church (4*). They are more perfectly bound to the Church by the sacrament of Confirmation, and the Holy Spirit endows them with special strength so that they are more strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ (5*). Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It.(6*) Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament.

Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offence committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion. 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. Finally, Christian spouses, in virtue of the sacrament of Matrimony, whereby they signify and partake of the mystery of that unity and fruitful love which exists between Christ and His Church,(108) help each other to attain to holiness in their married life and in the rearing and education of their children. By reason of their state and rank in life they have their own special gift among the people of God.(109) (7*) From the wedlock of Christians there comes the family, in which new citizens of human society are born, who by the grace of the Holy Spirit received in baptism are made children of God, thus perpetuating the people of God through the centuries. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state.

Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect.

12. The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name.(110) The entire body of the faithful, anointed as they are by the Holy One,(111) cannot err in matters of belief. They manifest this special property by means of the whole peoples' supernatural discernment in matters of faith when "from the Bishops down to the last of the lay faithful" (8*) they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and

respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God.(112) Through it, the people of God adheres unwaveringly to the faith given once and for all to the saints,(113) penetrates it more deeply with right thinking, and applies it more fully in its life.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as He wills,(114) He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit".(115) These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church. Extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuinity and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good.(116)

13. All men are called to belong to the new people of God. Wherefore this people, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one. (117) It was for this purpose that God sent His Son, whom He appointed heir of all things,(118) that he might be teacher, king and priest of all, the head of the new and universal people of the sons of God. For this too God sent the Spirit of His Son as Lord and Life-giver. 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. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, and so, he who dwells in Rome knows that the people of India are his members"(9*). 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. 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. Taking them to itself it purifies, strengthens, elevates and ennobles them. The Church in this is mindful that she must bring together the nations for that king to whom they were given as an inheritance,(121) and to whose city they bring gifts and offerings.(122) This characteristic of universality which adorns the people of God is a gift from the Lord Himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source In Christ, with Him as its head and united in His Spirit. (10*)

In virtue of this catholicity each individual part contributes through its special gifts to the good of the other parts and of the whole Church. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then, is the people of God made up of different peoples but in its inner structure also it is composed of various ranks. This diversity among its members arises either by reason of their duties, as is the case with those who exercise the sacred ministry for the good of their brethren, or by reason of their condition and state of life, as is the case with those many who enter the religious state and, tending toward holiness by a narrower path, stimulate their brethren by their example. 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 (11*) and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it. Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the

words of the Apostle hold good: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God".(123)

All men are called to be part of this catholic unity of the people of God which in promoting universal peace presages it. And there belong to or are related to it in various ways, the Catholic faithful, all who believe in Christ, and indeed the whole of mankind, for all men are called by the grace of God to salvation.

14. This Sacred Council wishes to turn its attention firstly to the Catholic faithful. Basing itself upon Sacred Scripture and Tradition, it teaches that the Church, now sojourning on earth as an exile, is necessary for salvation. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation. 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. 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.

They are fully incorporated in the society of the Church who, possessing the Spirit of Christ accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. The bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and communion. He is not saved, however, who, though part of the body of the Church, does not persevere in charity. 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. 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*)

Catechumens who, moved by the Holy Spirit, seek with explicit intention to be incorporated into the Church are by that very intention joined with her. With love and solicitude Mother Church already embraces them as her own.

15. The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter. (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. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour. (15*) They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches or ecclesiastical communities. 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. 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. Some indeed He has strengthened to the extent of the shedding of their blood. In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and He prompts them to pursue this end. (17*) Mother Church never ceases to pray, hope and work that this may come about. She exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth.

16. Finally, those who have not yet received the Gospel are related in various ways to the people of God.(18*) In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh.(125) On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues.(126) But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is

He who gives to all men life and breath and all things,(127) and as Saviour wills that all men be saved.(128) Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience.(19*) Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst 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. But often men, deceived by the Evil One, have become vain in their reasonings and have exchanged the truth of God for a lie, serving the creature rather than the Creator.(129) Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore to promote the glory of God and procure the salvation of all of these, and mindful of the command of the Lord, "Preach the Gospel to every creature",(130) the Church fosters the missions with care and attention.

17. As 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. And behold I am with you all days even to the consummation of the world".(132) The Church has received this solemn mandate of Christ to proclaim the saving truth from the apostles and must carry it out to the very ends of the earth.(133) Wherefore she makes the words of the Apostle her own: "Woe to me, if I do not preach the Gospel",(134) and continues unceasingly to send heralds of the Gospel until such time as the infant churches are fully established and can themselves continue the work of evangelizing. For the Church is compelled by the Holy Spirit to do her part that God's plan may be fully realized, whereby He has constituted Christ as the source of salvation for the whole world. By the proclamation of the Gospel she prepares her hearers to receive and profess the faith. She gives them the dispositions necessary for baptism, snatches them from the slavery of error and of idols and incorporates them in Christ so that through charity they may grow up into full maturity in Christ. Through her work, whatever good is in the minds and hearts of men, whatever good lies latent in the religious practices and cultures of diverse peoples, is not only saved from destruction but is also cleansed, raised up and perfected unto the glory of God, the confusion of the devil and the happiness of man. The obligation of spreading the faith is imposed on every disciple of Christ, according to his state.(21*) Although, however, all the faithful can baptize, the priest alone can complete the building up of the Body in the eucharistic sacrifice. Thus are fulfilled the words of God, spoken through His prophet: "From the rising of the sun until the going down thereof my name is great among the gentiles, and in every place a clean oblation is sacrificed and offered up in my name".(135)(22*) In this way the Church both prays and labors in order that the entire world may become the People of God, the Body of the Lord and the Temple of the Holy Spirit, and that in Christ, the Head of all, all honor and glory may be rendered to the Creator and Father of the Universe.

YOUR NOTES:

Document End Notes (references cited)

NOTES

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| 1 Cf. Mk. 16:15. | 27 Cf. Is. 40:11; Ex. 34:11ff. | 54 Cf. 1 Cor 12:27. |
| 2 Col. 1:15. | 28 Cf. Jn. 10:11; 1 Pt. 5:4. | 55 Rom. 12:5. |
| 3 Rom. 8:29. | 29 Cf. Jn. 10:11-15. | 56 Cf. 1 Cor. 12:12. |
| 4 Cf. Eph. 1:4-5 and 10. | 30 1 Cor. 3:9. | 57 Cf. 1 Cor. 12:1-11. |
| 5 Cf. Jn. 19:34. | 31 Rom. 11:13-26. | 58 Cf. 1 Cor. 14. |
| 6 Jn. 12:32. | 32 Mt. 21:33-43; cf. Is. 5:1 ff. | 59 Cf. 1 Cor. 12:26. |
| 7 1 Cor 5:7. | 33 Jn. 15:1-5. | 60 Cf. Col. 1:15-18. |
| 8 Cf. 1 Cor. 10:17. | 34 1 Cor. 3:9. | 61 Cf. Eph. 1:18-23. |
| 9 Cf. Jn. 17:4. | 35 Mt 21:42; cf. Acts 4:11; 1 Pt. 2:7; Ps. 117:22. | 62 Cf. Gal. 4:19. |
| 10 Cf Eph. 1:18. | 36 Cf. 1 Cor. 3:11. | 63 Cf. Phil. 3:21; 2 Tim. 2:11; Eph. 2:6; Col. 2:12 etc. |
| 11 Cf Jn. 4:14; 7:38-39. | 37 1 Tim. 3:15. | 64 Cf. Rom. 8:17. |
| 12 Cf. Rom. 8:10-11. | 38 Eph. 2:19-22. | 65 Col. 2:19. |
| 13 Cf. Cor. 3:16; 6:19. | 39 Rev. 21:3. | 66 Cf. Eph. 4:11-16. |
| 14 Cf. Gal. 4:6; Rom. 8:15-16 and 26. | 40 1 Pt. 2:5. | 67 Cf. Eph. 4:23. |
| 15 Cf. Jn. 16:13. | 41 Rev. 21:16. | 68 Cf. Eph. 5:25-28. |
| 16 Cf. Eph. 1:11-12; 1 Cor. 12:4 Gal. 5:22. | 42 Gal. 4:26; cf. Rev. 12:17. | 69 Ibid. 23-24. |
| 17. Rev. 22:17 | 43 Rev. 19:7; 21:2 and 9; 22:17 | 70 Col. 2:9. |
| 18. Mk. 1:15; cf. Mt. 4:17. | 44 Eph. 5:26. | 71 Cf. Eph. 1:22-23. |
| 19. Mk. 4:14. | 45 Eph. 5:29. | 72 Cf. Eph. 3:19. |
| 20 Lk. 12:32. | 46 Cf. Eph. 5:24. | 73 Cf. Eph. 4:16. |
| 21 Cf. Mk. 4:26-29. | 47 Cf. Eph. 3:19. | 74 Jn. 21:17. |
| 22 Lk. 11:20; cf. Mt.12:28. | 48 Cf. 2 Cor. 5:6. | 75 Cf. Mt. 28:18, f. |
| 23 Mk. 10:45. | 49 Cf. Col. 3:1-4. | 76 1 Tim. 3:15. |
| 24 Cf. Acts 2:36; Heb. 5:6; 7:17-21. | 50 Cf. Gal. 6:15; 2 Cor. 5:17. | 77 Phil. 2:6. |
| 25 Cf. Acts 2:33. | 51 1 Cor. 12:13. | 78 2 Cor. 8:9. |
| 26 Jn. 10:1-10. | 52 Rom. 6:15. | 79 Lk. 4:18. |
| | 53 1 Cor. 10:17. | 80 Lk. 19:10. |

81 Heb. 7:26. 109 Cf. 1 Cor. 7, 7.

82 2 Cor. 5:21. 110 Cf. Heb. 13:15.

83 Cf. Heb. 2:17. 111 Cf. Jn. 2:20, 27

84 Cf. 1 Cor. 11:26. 112 Cf. 1 Thess. 2:13.

85 Cf. Acts 10:35. 113 Cf. Jud. 3

86 Jer. 31:31-34. 114 1 Cor. 12:11.

87 Cf. 1 Cor. 11:25. 115 Cf. 1 Thess 5:12, 19-21.

88 Cf. 1 Pt. 1:23. 116 Cf. Jn. 11:52.

89 Cf. Jn. 3:5-6. 117 Cf. Heb. 1:2.

90 1 Pt. 2:9-10. 119 Cf. Acts 2:42.

91 Rom. 4:25. 120 Cf. Jn. 18:36

92 Cf. Jn. 13:34. 121 Cf. Ps. 2:8.

93 Cf. Col. 3:4. 122 Cf. Ps. 71 (72):10; Is. 60:4-7;
Rev. 21:24.

94 Rom. 8:21. 123 1 Pet. 4:10.

95 Cf. Mt. 5:13-16. 124 Cf. Mk. 16:16; Jn. 3:5.

96 Neh. 13:1; cf. Deut. 23:1 ff; Num.
20:4. 125 Cf. Rom. 9:4-5

97 Cf. Heb. 13:14. 126 Cf. Rom. 1 1:28-29.

98 Cf. Mt. 16:18. 127 Cf. Acts 17:25-28.

99 Cf. Acts 20:28. 128 Cf. 1 Tim. 2:4.

100 Cf. Heb. 5:1-5. 129 Cf Rom. 1:21, 25.

101 Cf Rev. 6:1; cf. 5:9-10 130 Mk. 16:16.

102 Cf. 1 Pt.2:4-10. 131 Cf. Jn. 20:21.

103 Cf. Acts 2:42-47. 132 Mt. 2:18-20.

104 Cf. Rom. 12:1. 133 Cf. Acts 1:8.

105 Cf 1 Pt. 3:15 134 I Cor. 9:16.

107 Cf. Rom; 8:17; Col. 1:24; 2 Tim.
2:11-12; 1 Pet. 4:13. 135 Mal. 1:11

108 Cf. Eph. 5:32.

SUPPLEMENTARY NOTES (*)

Chapter I

- (1) Cfr. S. Cyprianus, Epist. 64, 4: PL 3, 1017. CSEL (Hartel), III B p. 720. S. Hilarius Pict., In Mt 23, 6: PL 9, 1047. S. Augustinus, passim. S. Cyrillus Alex., Glaph in Gen. 2, 10: PG 69, 110 A.
- (2) Cfr. S. Gregorius M., Hom in Evang. 19, 1: PL 76, 1154 B. S. Augustinus, Serm. 341, 9, 11: PL 39, 1499 s. S. Io. Damascenus, Adv. Iconocl. 11: PG 96, 1357.
- (3) Cfr. S. Irenaeus, adv. Haer, 111 24, 1: PG 7, 966 B; Harvey 2, 13i, ed. Sagnard, Sources Chr., p 398.
- (4) S. Cyprianus, De Orat Dom. 23: PL 4, 5S3, Hartel, III A, p. 28S. S. Augustinus, Serm. 71, 20, 33: PL 38, 463 s. S. Io. Damascenus, Adv. Iconocl. 12: PG 96, 1358 D.
- (5) Cfr. Origenes, In Matth. 16, 21: PG 13, 1443 C, Tertullianus Adv. Marc. 3, 7: PL 2, 357 C, CSEL 47, 3 p. 386. Pro documentis liturgicis, cfr. Sacramentarium Gregorianum: PL 78, 160 B. Vel C. Mohlberg, Liber Sactamentorum romanae ecclesiae, Romao 1950, p. 111, XC.:Deus, qui ex omni coaptacione sanctorum aeternum tibi condis habitaculum..... Hymnus Urbs Ierusalem beata in Breviario monastico, et Coclest urbs Ierusalem in Breviario Romano.
- (6) Cfr. S. Thomas, Sumtna Theol. III, q. 62, a. 5, ad 1.
- (7) Cfr. Pius XII, Litt. Encycl Mystici Corporis, 29 iun. 1943 AAS 35 (1943), p. 208.
- (8) Cfr. Leo XIII, Epist. Encycl Divinum illud, 9 maii 1897: AAS 29 (1896-97) p. 6S0. Pius XII, Litt Encyl. Mystici Corporis, 1. c., pp 219-220; Denz. 2288 (3808).S. Augustinus, Serm. 268, 2: PL 38 232, ct alibi. S. Io. Chrysostomus n Eph. Hom. 9, 3: PG 62, 72. idymus Alex., Trin. 2, 1: PG 39 49 s. S. Thomas, In Col. 1, 18 cet. 5 ed. Marietti, II, n. 46-Sieut constituitur unum eorpus ex nitate animae, ita Ecelesia ex unil atc Spiritus.....
- (9) Leo XIII, Litt. Encycl. Sapientiae christianae, 10 ian. 1890 AAS 22 (1889-90) p. 392. Id., Epist. Encycl. Satis cognitum, 29 iun. 1896; AAS 28 (1895-96) pp. 710 ct 724 ss. Pius XII, Litt. Eneyel. Mystici Corporis, 1. c., pp. 199-200.
- (10) Cfr. Pius XII, Litt. Encycl. Mystici Corporis, 1. c., p. 221 ss. Id., Lin. Encycl. Humani genesis, 12 Aug. 1950: AAS 42 (1950) p. 571.
- (11) Leo XIII, Epist. Encycl. Satis cognitum, 1. c., p. 713.
- (12) Cfr. Symbolum Apostolicum: Denz. 6-9 (10-13); Symb. Nic.-Const.: Denz. 86 (150), coll. Prof. fidei Trid.: Denz. 994 et 999 (1862 et 1868).
- (13) Dieitur. Saneta (catholica apostolica) Romana Ecelesia .: in Prof. fidei Trid., 1. c. et Concl. Vat. I, Sess. III, Const. dogm. de fide cath.: Denz. 1782 (3001).
- (14) S. Augustinus, Civ. Dei, XVIII, 51, 2: PL 41, 614.

Chapter II

- (1) Cfr. S. Cyprianus, Epist. 69, 6: PL 3, 1142 B; Hartel 3 B, p. 754: inseparabile unitatis sacramentum ..
- (2) Cfr. Pius XII, Alloc. Magnificate Dominum, 2 nov. 1954: AAS 46 (1954) p. 669. Litt. Encycl. Mediator Dei, 20 nov. 1947: AAS 39 (1947) p. 555.
- (3) Cfr. Pius XI, Litt. Encycl. Misericordissimus Redemptor, 8 maii 1928: AAS 20 (1928) p. 171 s. Pius XII Alloc. Vous nous avez, 22 sept. 1956: AAS 48 (1956) p. 714.
- (4) Cfr. S. Thomas, Summa Theol. III, q. 63, a. 2.
- (5) Cfr. S. Cyrillus Hieros., Catech. 17, de Spiritu Sancto, II, 35-37: PG 33, 1009-1012. Nic. Cabasilas, De vita in Christo, lib. III, de utilitate chrismatis: PG 150, 569-580. S. Thomas, Summa Theol. III, q. 65, a. 3 et q. 72, a. 1 et 5.
- (6) Cfr. Pius XII, Litt. Encycl. Mediator Dei 20 nov. 1947: AAS 39 (1947), paesertim p. 552 s.
- (7) I Cor. 7, 7: . Unusquisque proprium donum (idion charisma) habet ex Deo: alius quidem sic alius vero sic .. Cfr. S. Augustinus, De Dono Persev. 14, 37: PL 45, 1015 s.: Non tantum continenti Dei donum est, sed coniugatorum etiam castitas.
- (8) Cfr. S. Augustinus, D Praed. Sanct. 14, 27: PL 44, 980.
- (9) Cfr. S. Io. Chrysostomus, In Io. Hom. 65, 1: PG 59, 361.
- (10) Cfr. S. Irenaeus, Adv. Haer. III, 16, 6; III, 22, 1-3: PG 7, 925 C-926 A et 955 C - 958 A; Harvey 2, 87 s. et 120-123; Sagnard, Ed. Sources Chret., pp. 290-292 et 372 ss.
- (11) Cfr. S. Ignatius M., Ad Rom., Praef.: Ed. Funk, I, p. 252.
- (12) Cfr. S. Augustinus, Bapt. c. Donat. V, 28, 39; PL 43, 197: Certe manifestum est, id quod dicitur, in Ecclesia intus et foris, in corde, non in corpore cogitandum. Cfr. ib., III, 19, 26: col. 152; V, 18, 24: col. 189; In Io. Tr. 61, 2: PL 35, 1800, et alibi saepe.
- (13) Cfr. Lc. 12, 48: Omni autem, cui multum datum est, multum quaeretur ab eo. Cfr. etiam Mt. 5, 19-20; 7, 21-22; 25 41-46; Iac., 2, 14.
- (14) Cfr. Leo XIII, Epist. Apost. Praeclara gratulationis, 20 iun. 1894; AAS 26 (1893-94) p. 707.
- (15) Cfr. Leo XIII, Epist. Encycl. Satis cognitum, 29 iun. 1896: ASS 28 (1895-96) p. 738. Epist. Encycl. Caritatis studium, 25 iul. 1898: ASS 31 (1898-99) p. 11. Pius XII, Nuntius radioph. Nell'alba, 24 dec. 1941: AAS 34 (1942) p. 21.
- (16) Cfr. Pius XI, Litt. Encycl. Rerum Orientalium, 8 sept. 1928: AAS 20 (1928) p. 287. Pius XII, Litt. Encycl. Orientalis Ecclesiae, 9 apr. 1944: AAS 36 (1944) p. 137
- (17) Cfr. Inst. S.S.C.S. Officii 20 dec. 1949: AAS 42 (1950) p.142.
- (18) Cfr. S. Thomas, Summa Theol. III, q. 8, a. 3, ad 1.

(19) Cfr. Epist. S.S.C.S. Officii ad Archiep. Boston.: Denz. 3869-72.

(20) Cfr. Eusebius Caes., Praeparatio Evangelica, 1, 1: PG 2128 AB.

(21) Cfr. Benedictus XV, Epist. Apost. Maximum illud: AAS 11 (1919) p. 440, praesertim p. 451 ss. Pius XI, Litt. Encycl. Rerum Ecclesiae: AAS 18 (1926) p. 68-69. Pius XII, Litt. Encycl. Fidei Donum, 21 apr. 1957: AAS 49 (1957) pp. 236-237.

(22) Cfr. Didache, 14: ed. Funk I, p. 32. S. Iustinus, Dial. 41: PG 6, 564. S. Irenaeus, Adv. Haer. IV 17, 5; PG 7, 1023; Harvey, 2, p. 199 s. Conc. Trid., Sess. 22, cap. 1; Denz. 939 (1742).

Chapters 1 and 2 – Questions for reflection

These questions are designed to invite reflection or meditation on the content of a faith document, and to assist a group in faith sharing about their prayer experience over the content of the document.

1. What does it mean that Christ is the “light of nations”? How does Christ give light?
2. If the Council Fathers were called together by the Holy Spirit what meaning or impact might that have on the way we relate to this document and the other texts flowing from the Council?
3. Is dispute or disagreement about the meaning of faith always bad? Should members of the Church always be in perfect agreement? Is it possible to be in unity without always being in agreement?
4. If we have been chosen and predestined to become members of the Son (and thereby adopted) how does he reveal the mystery of the Kingdom of God in and through us?
5. How is the community you worship with a “piece of land to be cultivated”? How is the land planted by the “heavenly Husbandman”?
6. If you have died in Baptism, what does that mean for living your human life? Preparing for human death?
7. If the Eucharistic bread and cup are one in the One Body, then what does that mean for you if you celebrate the offering and receive them by eating and drinking?

8. The document states (#8) that Christ carried out the work of redemption in poverty and persecution, and the church is called to follow the same route – what does that mean in practical terms for you as a member of the Body of Christ?

9. In what does your participation in Christ's priesthood consist? Have you ever examined your fidelity to that participation? What grace would you ask for in regard to fulfilling this mission of your baptism?

10. How do you live out the call to participation in the prophetic role of Christ? What does it look like in your life? How do you advert to it in your prayer and self-examination? Have you ever confessed to not being faithful to your prophetic call?

11. What is the "kingly" role of Christ? How does he proclaim and announce the Rule or Reign of God? How does he invite you to participate in that Rule? Are you faithful to that call of Baptism?

12. What is my relationship with peoples of other Christian denominations? Do I share with them the insights of my participation in Christ? Do I listen carefully to their insights? Does it matter to me that we are not one at the table? What is Christ asking of us in this time?

13. In #13, the document states that in virtue of catholicity every member of the people of God contributes, through his/her special gifts to the whole of the people. What gifts do you generously give to building up and preserving the people of God as we walk this journey of faith? Have you thoughtfully discerned your gifts at each stage of your life? Do your gifts change as you develop and change? Is it time to discern and offer new or different gifts?

Chapters 1 and 2 – Study for Meaning Questions

These questions are posed to assist in understanding the meaning of the text of Chapters 1 and 2 from the Constitution. The questions are “open-ended” and invite you to draw from experience and knowledge in all areas of your life to respond to them.

1. What is your image of Church? What comes to mind when someone refers to the Catholic Church? Do the first chapter’s descriptions of Church fit your conception or do they present a different way of thinking about the Church?
2. What do you think the document (Lumen Gentium) means by describing the Church as Mystery?
3. The second paragraph states that God’s plan was to raise human beings to participation in divine life and this goal is brought about by Jesus and the Spirit. What does this practically mean for you?
4. How does the notion of “spiritual but not religious” sit with the text of Chapters one and two? Can a private spiritual sentiment or even private system of beliefs square with these images of Christianity?
5. What does the analogy of a human body imply? What is the relationship between a toe and an ankle? Between a heart valve and muscle that makes it work?
6. What does the analogy of spousal relationship imply about Christ and the Church? How are spouses connected? How are they separate? What is different about the union of spouses vs. the members of a body?

7. How is the Role of the Holy Spirit described in these two chapters? What does that practically mean for the human members of the Church? How does the Church know if the Holy Spirit is guiding the people of God?

8. What does the image of “people of God” imply about the Church? What establishes a group of humans as God’s people? What is the relationship of this group to the rest of the human community?

9. How are people members of the people of God? What do you understand by the terms priest, prophet and king? What does the priesthood of Christ involve? What does the prophetic task mean? In what way is a member of Christ a “ruler” in the reign of God? How is God’s rule lived out?

10. How do the Council Fathers tackle the thorny problem of the participation in the “people of God” by non-Catholic Christians? What does this document say about non-Christian people?

11. According to LG, does God expect his people to evangelize – that is announce the good news of God’s salvation through the Church, or simply allow everyone to live the faith they have received? Or no faith?

12. What questions surfaced for you about the text? Is there anything you don’t understand? What has occurred in the last 50 years to implement this teaching? Has any of the document been ignored? Are there “hidden gems” or surprises in your way of thinking about the Church?

Scripture Resources to support prayer and study of Chapters 1 and 2:

Listed below are scripture citations that might be brought to prayer or study to deepen one's reflection on the first two Chapters of *Lumen Gentium*. These are texts that the writers employed (among many others) to support the assertions of the text. Such texts support prayerful understanding of the text as a faith or theological statement.

Col 1. 24-29 " . . . I a filling up what is lacking in the afflictions of Christ... "

Romans 8. 14-27 " For those who are led by the Spirit of God . . . "

Ephesians 1. 4-5 and 10 " . . . as He chose us in him before the foundation of the world . . . "

Matthew 21. 33-43 "There was a landowner who planted a vineyard . . . "

1 Corinthians 12 " . . . there are different kinds of spiritual gifts but the one Spirit . . . "

1 Corinthians 13 " . . . love is patient . . . "

Ephesians 5.25-28 " . . . husbands love your wives . . . even as Christ loved the Church . . . "

John 2 "On the third day there was a wedding in Cana, in Galilee . . . "

For additional study resources refer to the listing in Session I.

Week 3 –Chapter Three

“The Hierarchical Structure of the Church” and “*Notificationes*”

- Readings: Chapter 3 and Appendix: *Notationes* from *Lumen Gentium* translated and published by [http://www. Vatican.va](http://www.Vatican.va) with end notes attached

Reflection/ Faith Sharing Questions

Study/Discussion Questions

Resources: Scripture texts

DOGMATIC CONSTITUTION ON THE CHURCH
LUMEN GENTIUM
SOLEMNLY PROMULGATED BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 21, 1964

CHAPTER III

**ON THE HIERARCHICAL STRUCTURE OF THE CHURCH
AND IN PARTICULAR ON THE EPISCOPATE**

18. For the nurturing and constant growth of the People of God, Christ the Lord instituted in His Church a variety of ministries, which work for the good of the whole body. For those ministers, who are endowed with sacred power, serve their brethren, so that all who are of the People of God, and therefore enjoy a true Christian dignity, working toward a common goal freely and in an orderly way, may arrive at salvation.

This Sacred Council, following closely in the footsteps of the First Vatican Council, with that Council teaches and declares that Jesus Christ, the eternal Shepherd, established His holy Church, having sent forth the apostles as He Himself had been sent by the Father;(136) and He willed that their successors, namely the bishops, should be shepherds in His Church even to the consummation of the world. 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 foundation of unity of faith and communion.(1*) And all this teaching about the institution, the perpetuity, the meaning and reason for the sacred primacy of the Roman Pontiff and of his infallible magisterium, this Sacred Council again proposes to be firmly believed by all the faithful. Continuing in that same undertaking, this Council is resolved to declare and proclaim before all men the doctrine concerning bishops, the successors of the apostles, who together with the successor of Peter, the Vicar of Christ,(2*) the visible Head of the whole Church, govern the house of the living God.

19. The Lord Jesus, after praying to the Father, calling to Himself those whom He desired, appointed twelve to be with Him, and whom He would send to preach the Kingdom of God;(137) and these apostles(138) He formed after the manner of a college or a stable group, over which He placed Peter chosen from among them.(139) He sent them first to the children of Israel and then to all nations,(140) so that as sharers in His power they might make all peoples His disciples, and sanctify and govern them,(141) and thus spread His Church, and by ministering to it under the guidance of the Lord, direct it all days even to the consummation of the world.(142) And in this mission they were fully confirmed on the day of Pentecost(143) in accordance with the Lord's promise: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem, and in all Judea and in Samaria, and even to the very ends of the earth".(144) And the apostles, by preaching the Gospel everywhere,(145) and it being accepted by their hearers under the influence of the Holy Spirit, gather together the universal Church, which the Lord established on the apostles and built upon blessed Peter, their chief, Christ Jesus Himself being the supreme cornerstone.(146)(3*)

20. That divine mission, entrusted by Christ to the apostles, will last until the end of the world,(147) since the Gospel they are to teach is for all time the source of all life for the Church. And for this reason the apostles, appointed as rulers in this society, took care to appoint successors.

For they not only had helpers in their ministry,(4*) but also, in order that the mission assigned to them might continue after their death, they passed on to their immediate cooperators, as it were, in the form of a testament, the duty of confirming and finishing the work begun by themselves,(5*) recommending to them that they attend to the whole flock in which the Holy Spirit placed them to shepherd the Church of God.(148) They therefore

appointed such men, and gave them the order that, when they should have died, other approved men would take up their ministry.(6*) Among those various ministries which, according to tradition, were exercised in the Church from the earliest times, the chief place belongs to the office of those who, appointed to the episcopate, by a succession running from the beginning,(7*) are passers-on of the apostolic seed.(8*) Thus, as St. Irenaeus testifies, through those who were appointed bishops by the apostles, and through their successors down in our own time, the apostolic tradition is manifested (9*) and preserved.(10*)

Bishops, therefore, with their helpers, the priests and deacons, have taken up the service of the community, (11*) presiding in place of God over the flock,(12*) whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing.(13*) And just as the office granted individually to Peter, the first among the apostles, is permanent and is to be transmitted to his successors, so also the apostles' office of nurturing the Church is permanent, and is to be exercised without interruption by the sacred order of bishops. (14*) Therefore, the Sacred Council teaches that bishops by divine institution have succeeded to the place of the apostles, (15*) as shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ and Him who sent Christ.(149)(16*)

21. In the bishops, therefore, for whom priests are assistants, Our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. For sitting at the right hand of God the Father, He is not absent from the gathering of His high priests,(17*) but above all through their excellent service He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe, by their paternal functioning.(150) He incorporates new members in His Body by a heavenly regeneration, and finally by their wisdom and prudence He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. 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 the grace of God,(152) and the ministration 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. 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*) and the sacred character so impressed,(21*) that 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.

22. Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. 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 opinion 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. And it is intimated also in the practice, introduced in ancient times, of summoning several bishops to take part in the elevation of the newly elected to the ministry of the high priesthood. Hence, one is constituted a member of the Episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body.

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. The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman Pontiff and never without this head.(27*) This power can be exercised only with the consent of the Roman Pontiff. For our Lord placed Simon alone as the rock and the bearer of the keys of the Church,(156) and made him shepherd of the whole flock;(157) it is evident, however, that the power of binding and loosing, which was given to Peter,(158) was granted also to the college of apostles, joined with their head.(159)(28*) This college, insofar as it is composed of many, expresses the variety and universality of the People of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ. In it, the bishops, faithfully recognizing the primacy and pre-eminence of their head, exercise their own authority for the good of their own faithful, and indeed of the whole Church, the Holy Spirit supporting its organic structure and harmony with moderation. The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is prerogative of the Roman Pontiff to convoke these councils, to preside over them and to confirm them.(29*) This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action, or at least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act.

23. This collegial union is apparent also in the mutual relations of the individual bishops with particular churches and with the universal Church. The Roman Pontiff, as the successor of Peter, is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful.(30*) The individual bishops, however, are the visible principle and foundation of unity in their particular churches, (31*) fashioned after the model of the universal Church, in and from which churches comes into being the one and only Catholic Church.(32*) For this reason the individual bishops represent each his own church, but all of them together and with the Pope represent the entire Church in the bond of peace, love and unity.

The individual bishops, who are placed in charge of particular churches, exercise their pastoral government over the portion of the People of God committed to their care, and not over other churches nor over the universal Church. But each of them, as a member of the episcopal college and legitimate successor of the apostles, is obliged by Christ's institution and command to be solicitous for the whole Church,(33*) and this solicitude, though it is not exercised by an act of jurisdiction, contributes greatly to the advantage of the universal Church. For it is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole Church, to instruct the faithful to love for the whole mystical body of Christ, especially for its poor and sorrowing members and for those who are suffering persecution for justice's sake,(160) and finally to promote every activity that is of interest to the whole Church, especially that the faith may take increase and the light of full truth appear to all men. 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. as well as by arousing the ardent cooperation of the faithful. And finally, the bishops, in a universal fellowship of charity,

should gladly extend their fraternal aid to other churches, especially to neighboring and more needy dioceses in accordance with the venerable example of antiquity.

By divine Providence it has come about that various churches, established in various places by the apostles and their successors, have in the course of time coalesced into several groups, organically united, which, preserving the unity of faith and the unique divine constitution of the universal Church, enjoy their own discipline, their own liturgical usage, and their own theological and spiritual heritage. Some of these churches, notably the ancient patriarchal churches, as parent-stocks of the Faith, so to speak, have begotten others as daughter churches, with which they are connected down to our own time by a close bond of charity in their sacramental life and in their mutual respect for their rights and duties.(37*) This variety of local churches with one common aspiration is splendid evidence of the catholicity of the undivided Church. In like manner the Episcopal bodies of today are in a position to render a manifold and fruitful assistance, so that this collegiate feeling may be put into practical application.

24. Bishops, as successors of the apostles, receive from the Lord, to whom was given all power in heaven and on earth, the mission to teach all nations and to preach the Gospel to every creature, so that all men may attain to salvation by faith, baptism and the fulfilment of the commandments.(161) To fulfill this mission, Christ the Lord promised the Holy Spirit to the Apostles, and on Pentecost day sent the Spirit from heaven, by whose power they would be witnesses to Him before the nations and peoples and kings even to the ends of the earth.(162) And that duty, which the Lord committed to the shepherds of His people, is a true service, which in sacred literature is significantly called "diakonia" or ministry.(163)

The canonical mission of bishops can come about by legitimate customs that have not been revoked by the supreme and universal authority of the Church, or by laws made or recognized by that authority, or directly through the successor of Peter himself; and if the latter refuses or denies apostolic communion, such bishops cannot assume any office.(38*)

25. Among the principal duties of bishops the preaching of the Gospel occupies an eminent place.(39*) For bishops are preachers of the faith, who lead new disciples to Christ, and they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice, and by the light of the Holy Spirit illustrate that faith. They bring forth from the treasury of Revelation new things and old,(164) making it bear fruit and vigilantly warding off any errors that threaten their flock.(165) Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking.

Although the individual bishops do not enjoy the prerogative of infallibility, they nevertheless proclaim Christ's doctrine infallibly whenever, even though dispersed through the world, but still maintaining the bond of communion among themselves and with the successor of Peter, and authentically teaching matters of faith and morals, they are in agreement on one position as definitively to be held.(40*) This is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church, whose definitions must be adhered to with the submission of faith.(41*)

And this infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends, which must be religiously guarded and faithfully expounded. And this is the infallibility which the Roman Pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his

brethren in their faith,(166) by a definitive act he proclaims a doctrine of faith or morals.(42*) And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irrefragable, since they are pronounced with the assistance of the Holy Spirit, promised to him in blessed Peter, and therefore they need no approval of others, nor do they allow an appeal to any other judgment. For then the Roman Pontiff is not pronouncing judgment as a private person, but as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church itself is individually present, he is expounding or defending a doctrine of Catholic faith.(43*) The infallibility promised to the Church resides also in the body of Bishops, when that body exercises the supreme magisterium with the successor of Peter. To these definitions the assent of the Church can never be wanting, on account of the activity of that same Holy Spirit, by which the whole flock of Christ is preserved and progresses in unity of faith.(44*)

But when either the Roman Pontiff or the Body of Bishops together with him defines a judgment, they pronounce it in accordance with Revelation itself, which all are obliged to abide by and be in conformity with, that is, the Revelation which as written or orally handed down is transmitted in its entirety through the legitimate succession of bishops and especially in care of the Roman Pontiff himself, and which under the guiding light of the Spirit of truth is religiously preserved and faithfully expounded in the Church.(45*) The Roman Pontiff and the bishops, in view of their office and the importance of the matter, by fitting means diligently strive to inquire properly into that revelation and to give apt expression to its contents;(46*) but a new public revelation they do not accept as pertaining to the divine deposit of faith.(47*)

26. A bishop marked with the fullness of the sacrament of Orders, is "the steward of the grace of the supreme priesthood," (48*) especially in the Eucharist, which he offers or causes to be offered,(49*) and by which the Church continually lives and grows. This Church of Christ is truly present in all legitimate local congregations of the faithful which, united with their pastors, are themselves called churches in the New Testament.(50*) For in their locality these are the new People called by God, in the Holy Spirit and in much fullness.(167) In them the faithful are gathered together by the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated, that by the food and blood of the Lord's body the whole brotherhood may be joined together.(51*) In any community of the altar, under the sacred ministry of the bishop,(52*) there is exhibited a symbol of that charity and "unity of the mystical Body, without which there can be no salvation."(53*) In these communities, though frequently small and poor, or living in the Diaspora, Christ is present, and in virtue of His presence there is brought together one, holy, catholic and apostolic Church.(54*) For "the partaking of the body and blood of Christ does nothing other than make us be transformed into that which we consume". (55*)

Every legitimate celebration of the Eucharist is regulated by the bishop, to whom is committed the office of offering the worship of Christian religion to the Divine Majesty and of administering it in accordance with the Lord's commandments and the Church's laws, as further defined by his particular judgment for his diocese.

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. 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. They direct the conferring of baptism, by which a sharing in the kingly priesthood of Christ is granted. They are the original ministers of confirmation, dispensers of sacred Orders and the moderators of penitential discipline, and they earnestly exhort and instruct their people to carry out with faith and reverence their part in the liturgy and especially in the holy sacrifice of the Mass. And lastly, by the example of their way of life they must be an influence for good to those over whom they preside, refraining from all evil and, as far as they are able with God's help, exchanging evil for good, so that together with the flock committed to their care they may arrive at eternal life.(57*)

27. Bishops, as vicars and ambassadors of Christ, govern the particular churches entrusted to them (58*) by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant.(169) This power, which they personally exercise in

Christ's name, is proper, ordinary and immediate, although its exercise is ultimately regulated by the supreme authority of the Church, and can be circumscribed by certain limits, for the advantage of the Church or of the faithful. In virtue of this power, bishops have the sacred right and the duty before the Lord to make laws for their subjects, to pass judgment on them and to moderate everything pertaining to the ordering of worship and the apostolate.

The pastoral office or the habitual and daily care of their sheep is entrusted to them completely; nor are they to be regarded as vicars of the Roman Pontiffs, for they exercise an authority that is proper to them, and are quite correctly called "prelates," heads of the people whom they govern.(59*) Their power, therefore, is not destroyed by the supreme and universal power, but on the contrary it is affirmed, strengthened and vindicated by it,(60*) since the Holy Spirit unfailingly preserves the form of government established by Christ the Lord in His Church.

A bishop, since he is sent by the Father to govern his family, must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto but to minister,(170) and to lay down his life for his sheep.(171) Being taken from among men, and himself beset with weakness, he is able to have compassion on the ignorant and erring.(172) Let him not refuse to listen to his subjects, whom he cherishes as his true sons and exhorts to cooperate readily with him. As having one day to render an account for their souls,(173) he takes care of them by his prayer, preaching, and all the works of charity, and not only of them but also of those who are not yet of the one flock, who also are commended to him in the Lord. 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. But the faithful must cling to their bishop, as the Church does to Christ, and Jesus Christ to the Father, so that all may be of one mind through unity,(61*) and abound to the glory of God.(175)

28. Christ, whom the Father has sanctified and sent into the world, (176) has through His apostles, made their successors, the bishops, partakers of His consecration and His mission.(62*) They have legitimately handed on to different individuals in the Church various degrees of participation in this ministry. Thus the divinely established ecclesiastical ministry is exercised on different levels by those who from antiquity have been called bishops, priests and deacons.(63*) Priests, although they do not possess the highest degree of the priesthood, and although they are dependent on the bishops in the exercise of their power, nevertheless they are united with the bishops in sacerdotal dignity.(64*) By the power of the sacrament of Orders,(65*) in the image of Christ the eternal high Priest,(177) they are consecrated to preach the Gospel and shepherd the faithful and to celebrate divine worship, so that they are true priests of the New Testament.(66*) Partakers of the function of Christ the sole Mediator,(178) on their level of ministry, they announce the divine word to all. They exercise their sacred function especially in the Eucharistic worship or the celebration of the Mass by which acting in the person of Christ (67*) and proclaiming His Mystery they unite the prayers of the faithful with the sacrifice of their Head and renew and apply (68*) in the sacrifice of the Mass until the coming of the Lord(179) the only sacrifice of the New Testament namely that of Christ offering Himself once for all a spotless Victim to the Father.(180) For the sick and the sinners among the faithful, they exercise the ministry of alleviation and reconciliation and they present the needs and the prayers of the faithful to God the Father.(181) Exercising within the limits of their authority the function of Christ as Shepherd and Head,(69*) they gather together God's family as a brotherhood all of one mind,(70*) and lead them in the Spirit, through Christ, to God the Father. In the midst of the flock they adore Him in spirit and in truth.(182) Finally, they labor in word and doctrine,(183) believing what they have read and meditated upon in the law of God, teaching what they have believed, and putting in practice in their own lives what they have taught.(71*)

Priests, prudent cooperators with the Episcopal order,(72*) its aid and instrument, called to serve the people of God, constitute one priesthood (73*) with their bishop although bound by a diversity of duties. Associated with their bishop in a spirit of trust and generosity, they make him present in a certain sense in the individual local congregations, and take upon themselves, as far as they are able, his duties and the burden of his care, and discharge them with a daily interest. And as they sanctify and govern under the bishop's authority, that part of the Lord's flock entrusted to them they make the universal Church visible in their own locality and bring an

efficacious assistance to the building up of the whole body of Christ.(184) intent always upon the welfare of God's children, they must strive to lend their effort to the pastoral work of the whole diocese, and even of the entire Church. On account of this sharing in their priesthood and mission, let priests sincerely look upon the bishop as their father and reverently obey him. And let the bishop regard his priests as his co-workers and as sons and friends, just as Christ called His disciples now not servants but friends.(185) All priests, both diocesan and religious, by reason of Orders and ministry, fit into this body of bishops and priests, and serve the good of the whole Church according to their vocation and the grace given to them.

In virtue of their common sacred ordination and mission, all priests are bound together in intimate brotherhood, which naturally and freely manifests itself in mutual aid, spiritual as well as material, pastoral as well as personal, in their meetings and in communion of life, of labor and charity.

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.

Because the human race today is joining more and more into a civic, economic and social unity, it is that much the more necessary that priests, by combined effort and aid, under the leadership of the bishops and the Supreme Pontiff, wipe out every kind of separateness, so that the whole human race may be brought into the unity of the family of God.

29. 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. It is the duty of the deacon, according as it shall have been assigned to him by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: "Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all."(75*)

Since these duties, so very necessary to the life of the Church, can be fulfilled only with difficulty in many regions in accordance with the discipline of the Latin Church as it exists today, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy. It pertains to the competent territorial bodies of bishops, of one kind or another, with the approval of the Supreme Pontiff, to decide whether and where it is opportune for such deacons to be established for the care of souls. With the consent of the Roman Pontiff, this diaconate can, in the future, be conferred upon men of more mature age, even upon those living in the married state. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact.

Your Notes:

APPENDIX
From the Acts of the Council*

***'NOTIFICATIONES' GIVEN BY THE SECRETARY GENERAL
OF THE COUNCIL AT THE 123rd GENERAL CONGREGATION,
NOVEMBER 16, 1964***

A question has arisen regarding the precise theological note which should be attached to the doctrine that is set forth in the Schema de Ecclesia and is being put to a vote.

The Theological Commission has given the following response regarding the Modi that have to do with Chapter III of the de Ecclesia Schema: "As is self-evident, the Council's text must always be interpreted in accordance with the general rules that are known to all."

On this occasion the Theological Commission makes reference to its Declaration of March 6, 1964, the text of which we transcribe here:

"Taking conciliar custom into consideration and also the pastoral purpose of the present Council, the sacred Council defines as binding on the Church only those things in matters of faith and morals which it shall openly declare to be binding. 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. The mind of the Council becomes known either from the matter treated or from its manner of speaking, in accordance with the norms of theological interpretation."

****The following was published as an appendix to the official Latin version of the Constitution on the Church.****

A preliminary note of explanation is being given to the Council Fathers from higher-authority, regarding the Modi bearing on Chapter III of the Schema de Ecclesia; the doctrine set forth in Chapter III ought to be explained and understood in accordance with the meaning and intent of this explanatory note.

Preliminary Note of Explanation

The Commission has decided to preface the assessment of the Modi with the following general observations.

1. "College" is not understood in a strictly juridical sense, that is as a group of equals who entrust their power to their president, but as a stable group whose structure and authority must be learned from Revelation. For this reason, in reply to Modus 12 it is expressly said of the Twelve that the Lord set them up "as a college or stable group." Cf. also Modus 53, c.

For the same reason, the words "Ordo" or "Corpus" are used throughout with reference to the College of bishops. The parallel between Peter and the rest of the Apostles on the one hand, and between the Supreme Pontiff and the bishops on the other hand, does not imply the transmission of the Apostles' extraordinary power to their successors; nor does it imply, as is obvious, equality between the head of the College and its members, but only a proportionality between the first relationship (Peter-Apostles) and the second (Pope-bishops). Thus the Commission decided to write "pari ratione," not "eadem ratione," in n. 22. Cf. Modus 57.

2. A person becomes a member of the College by virtue of Episcopal consecration and by hierarchical communion with the head of the College and with its members. Cf. n. 22, end of 1 1.

In his consecration a person is given an ontological participation in the sacred functions [munera]; this is absolutely clear from Tradition, liturgical tradition included. The word "functions [munera]" is used deliberately instead of the word "powers [potestates]," because the latter word could be understood as a power fully ready to act. But for this power to be fully ready to act, there must be a further canonical or juridical determination through the hierarchical authority. This determination of power can consist in the granting of a particular office or in the allotment of subjects, and it is done according to the norms approved by the supreme authority. An additional norm of this sort is required by the very nature of the case, because it involves functions [munera] which must be exercised by many subjects cooperating in a hierarchical manner in accordance with Christ's will. It is evident that this "communion" was applied in the Church's life according to the circumstances of the time, before it was codified as law.

For this reason it is clearly stated that hierarchical communion with the head and members of the church is required. Communion is a notion which is held in high honor in the ancient Church (and also today, especially in the East). However, it is not understood as some kind of vague disposition, but as an organic reality which requires a juridical form and is animated by charity. Hence the Commission, almost unanimously, decided that this wording should be used: "in hierarchical communion." Cf. Modus 40 and the statements on canonical mission (n. 24).

The documents of recent Pontiffs regarding the jurisdiction of bishops must be interpreted in terms of this necessary determination of powers.

3. The College, which does not exist without the head, is said "to exist also as the subject of supreme and full power in the universal Church." This must be admitted of necessity so that the fullness of power belonging to the Roman Pontiff is not called into question. For the College, always and of necessity, includes its head, because in the college he preserves unhindered his function as Christ's Vicar and as Pastor of the universal Church. In other words, it is not a distinction between the Roman Pontiff and the bishops taken collectively, but a distinction between the Roman Pontiff taken separately and the Roman Pontiff together with the bishops. Since the Supreme Pontiff is head of the College, he alone is able to perform certain actions which are not at all within the competence of the bishops, e.g., convoking the College and directing it, approving norms of action, etc. Cf. Modus 81. It is up to the judgment of the Supreme Pontiff, to whose care Christ's whole flock has been entrusted, to determine, according to the needs of the Church as they change over the course of centuries, the way in which this care may best be exercised—whether in a personal or a collegial way. The Roman Pontiff, taking account of the Church's welfare, proceeds according to his own discretion in arranging, promoting and approving the exercise of collegial activity.

4. As Supreme Pastor of the Church, the Supreme Pontiff can always exercise his power at will, as his very office demands. Though it is always in existence, the College is not as a result permanently engaged in strictly collegial activity; the Church's Tradition makes this clear. In other words, the College is not always "fully active [in actu pleno]"; rather, it acts as a college in the strict sense only from time to time and only with the consent of its head. 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. This is explicitly affirmed in n. 22, 12, and is explained at the end of that section. The word "only" takes in all cases. It is evident from this that the norms approved by the supreme authority must always be observed. Cf. Modus 84.

It is clear throughout that it is a question of the bishops acting in conjunction with their head, never of the bishops acting independently of the Pope. In the latter instance, without the action of the head, the bishops are not able to act as a College: this is clear from the concept of "College." This hierarchical communion of all the bishops with the Supreme Pontiff is certainly firmly established in Tradition.

N.B. Without hierarchical communion the ontologico-sacramental function [munus], which is to be distinguished from the juridico-canonical aspect, cannot be exercised. However, the Commission has decided

that it should not enter into question of liceity and validity. These questions are left to theologians to discuss—specifically the question of the power exercised de facto among the separated Eastern Churches, about which there are various explanations."

Your Notes:

End Notes on Chapter 3 and Appendix

136 Jn. 20:21.

137 Mk. 3:13-19; Mt. 10:1-42.

138 Cf Lk. 6:13.

139 Cf. Jn. 21:15-17.

140 Rom. 1:16.

141 Cf. Mt. 28:16-20; Mk. 16:15; Lk. 24:45-48; Jn. 20:21-23.

142 Cf. Mt. 28:20.

143 Cf. Acts 2:1-26.

144 Acts 1.8.

145 Cf. Mk. 16:20.

146 Cf. Rev. 21:14; Mt. 16:18; Eph. 2:20.

147 Cf. Mt. 28:20.

148 Cf. Acts 20:28.

149 Cf. Lk. 10:16.

150 Cf. 1 Cor. 4:15.

151 Cf. 1 Cor. 4:1.

152 Cf. Rom. 15:16; Acts 20:24.

153 Cf. 2 Cor. 3:8-9.

154 Cf Acts 1:8, 2:4, Jn. 20:22-23.

155 Cf 1 Tim. 4:14; 2 Tim. 1:6-7.

156 Cf. Mt. 16:18-19.

157 Cf. Jn. 21:15 ff.

158 Mt. 16:19.

159 Mt. 18:18, 28:16-20.

160 Cf. Mt. 5:10.

161 Cf. Mt. 28:18; Mk. 16:15-16; Acts 26:17 ff.

162 Cf Acts 1:8- 2:1 ff, 9:15.

163 Cf Acts 1:17, 25; 21:19; Rom. 11:13; 1 Tim. 1:12.

164 Cf. Mt. 13:52.

165 Cf. 2 Tim. 4:1-4.

166 Cf. Lk. 22:32.

167 Cf. 1. Thess. 1:5.

168 Cf. Rom. 1:16.

169 Cf. Lk. 22:26-27.

170 Cf. Mt. 20:28; Mk. 10:45.

171 Cf. Jn. 10:11.

172 Cf. Heb. 5:1-2.

173 Cf. Heb. 13:17.

174 Cf. Rom. 1:14-15.

175 Cf. 1 Cor. 4:15.

176 Jn. 10:36.

177 Heb. 5:1-10, 7:24, 9:11-28.

178 1 Tim. 2:5.

179 Cf. 1 Cor. 11:26.

180 Cf. Heb. 9:11-28.

181 Heb. 5:1-4.

182 Jn. 4:24.

183 Cf. 1 Tim. 5:17.

184 Cf. Eph. 4:12.

185 Cf. Jn. 15:15.

186 Cf. 1 Cor. 4:15; 1 Pt. 1:23.

187 1 Pt. 5:3.

188 Cf 1 Cor. 1:2; 2 Cor. 1:1.

189 Cf Lk. 15:4-7.

SUPPLEMENTARY NOTES (*)

Chapter III

- (1) Cfr. Conc. Vat. I, Sess. IV, Const. Dogm. Pastor aeternus. Denz. 1821 (3050 s.).
- (2) Cfr. Conc. Flor., Decretum pro Graecis: Denz. 694 (1307) et Conc. Vat. I, ib.: Denz. 1826 (3059)
- (3) Cfr. Liber sacramentorum S. Gregorii, Praefatio in Cathedra S. Petri, in natali S. Mathiae et S. Thomas: PL 78, 50, 51 et 152. S. Hilarius, In Ps. 67, 10: PL 9, 4S0; CSEL 22, p. 286. S. Hieronymus, Adv. Iovin. 1, 26: PL 23, 247 A. S. Augustinus, In Ps. 86, 4: PL 37, 1103. S. Gregorius M., Mor. in lob, XXVIII, V: PL 76, 455-456. Primasius, Comm. in Apoc. V: PL 68, 924 BC. Paschasius Radb., In Matth. L. VIII, cap. 16: PL 120, 561 C. Cfr. Leo XIII, Epist. Et sane, 17 dec. 1888: AAS 21 (1888) p. 321.
- (4) Cfr. Act 6, 2-6; 11, 30; 13, 1, 14, 23; 20, 17; 1 Thess. 5, 12-13; Phil. 1, 1 Col. 4, 11, et passim.
- (5) Cfr. Act. 20, 25-27; 2 Tim. 4, 6 s. coll. c. 1 Tim. 5, 22; 2 Tim. 2, 2 Tit. 1, 5; S. Clem. Rom., Ad Cor. 44, 3; ed. Funk, 1, p. 156.
- (6) S. Clem. Rom., ad Cor. 44, 2; ed. Funk, I, p. 154 s.
- (7) Cfr. Tertull., Praescr. Haer. 32; PL 2, 52 s.; S. Ignatius M., passim.
- (8) Cfr. Tertull., Praescr. Haer. 32; PL 2, 53.
- (9) Cfr. S. Irenaeus, Adv. Haer. III, 3, 1; PG 7, 848 A; Harvey 2, 8; Sagnard, p. 100 s.: manifestatam.
- (10) Cfr. S. Irenaeus, Adv. Haer. III, 2, 2; PG 7, 847; Harvey 2, 7; Sagnard, p. 100: . custoditur ,, cfr. ib. IV, 26, 2; col. 1053, Harvey 2, 236, necnon IV, 33, 8; col. 1077; Harvey 2, 262.
- (11) S. Ign. M., Philad., Praef.; ed. Funk, I, p. 264.
- (12) S. Ign. M., Philad., 1, 1; Magn. 6, 1; Ed. Funk, I, pp. 264 et 234.
- (13) S. Clem. Rom., 1. c., 42, 3-4, 44, 3-4; 57, 1-2; Ed. Funk. I, 152, 156, 171 s. S. Ign. M., Philad. 2; Smyrn. 8; Magn. 3; Trall. 7; Ed. Funk, I, p. 265 s.; 282; 232 246 s. etc.; S. Iustinus, Apol., 1, 6S G 6, 428; S. Cyprianus, Epist. assim.
- (14) Cfr. Leo XIII, Epist. Encycl. Satis cognitum, 29 iun. 896: ASS 28 (1895-96) p. 732.
- (15) Cfr. Conc. Trid., Sess. 23, ecr. de sacr. Ordinibus, cap. 4; enz. 960 (1768); Conc. Vat. I, sess. 4 Const. Dogm. I De Ecclesia Christi, cap. 3: Denz. 1828 (3061). Pius XII, Litt. Encycl. Mystici Corporis, 29 iun. 1943: ASS 35 (1943) p. 209 et 212. Cod. Iur. Can., c. 29 1.
- (16) Cfr. Leo XIII, Epist. Et sane, 17 dec. 1888: ASS 21 (1888) p. 321 s.
- (17) S. Leo M., Serm. 5, 3: PL 54, 154.

(18) Conc. Trid., Sess. 23, cap. 3, citat verba 2 Tim. 1, 6-7, ut demonstret Ordinem esse verum sacramentum: Denz. 959 (1766).

(19) In Trad. Apost. 3, ed. Botte, Sources Chr., pp. 27-30, Episcopo tribuitur primatus sacerdotii. Cfr. Sacramentarium Leonianum, ed. C. Mohlberg, Sacramentarium Veronense, Romae, 1958, p. 119: ad summi sacerdotii ministerium... Comple in sacerdotibus tuis mysterii tui summam.... Idem, Liber Sacramentorum Romanae Ecclesiae Romae, 1960, pp. 121-122: Tribuas eis, Domine, cathedram episcopalem ad regendam Ecclesiam tuam et plebem universam.. Cfr. PL 78, 224.

(20) Trad. Apost. 2, ed. Botte, p. 27.

(21) Conc. Trid., Sess. 23, cap. 4, docet Ordinis sacramentum imprimere characterem indelebilem: Denz. 960 (1767) . Cfr. Ioannes XXIII, Alloc. Iubilare Deo, 8 maii 1960: AAS S2 (1960) p. 466. Pallas VI, Homelia in Bas, Vaticana, 20 oct. 1963: AAS 55 (1963) p. 1014.

(22) S. Cyprianus, Epist. 63, 14: PL 4, 386; Hartel, III B, p. 713: Sacerdos vice Christi vere fungitur .. S. Io. Chrysostomus, In 2 Tim. Hom. 2, 4: PG 62, 612: Sacerdos est symbolon . Christi. S. Ambrosius, In Ps. 38, 25-26: PL 14, 105 1-52: CSEL 64, 203- 204. Ambrosiascr In I Tim. S 19: PL 17, 479 C et in Eph. 4, 1;-12: col. 387. C. Theodorus Mops., from. Catech. XV, 21 et 24: ed. Tonneau, pp. 497 et 503. Hesychiu Hieros., In Lcv. L. 2, 9, 23: PG 93, 894 B.

(23) Cfr. Eusebius, Hist. ecl., V, 24, 10: GCS II, 1, p. 49S; cd. Bardy, Sources Chr. II, p. 69 Dionysius, apud Eusebium, ib. VII 5, 2: GCS 11, 2, p. 638 s.; Bardy, II, p. 168 s.

(24) Cfr. de antiquis Conciliis, Eusebius, Hist. Eccl. V, 23-24: GCS 11, 1, p. 488 ss.; Bardy, 11, p. 66 ss. et passim. Conc. Nicaenum. Can. S: Conc. Oec. Decr. p. 7.

(25) Tertullianus, de Ieiunio, 13: PL 2, 972 B; CSFL 20, p. 292, lin. 13-16.

(26) S. Cyprianus, Epist. 56, 3: Hartel, 111 B, p. 650; Bayard, p.154.

(27) Cfr. Relatio officialis Zinelli, in Conc. Vat. I: Mansi S2,1 109 C.

(28) Cfr. Conc. Vat. 1, Schema Const. dogm. 11, de Ecclesia Christi, c. 4: Mansi S3, 310. Cfr. Relatio Kleutgen de Schemate reformato: Mansi S3, 321 B - 322 B et declaratio Zinelli: Mansi 52 1110 A. Vide etiam S. Leonem M. Scrm. 4, 3: PL 54, 151 A.

(29) Cfr. Cod. Iur. Can., c. 227.

(30) Cfr. Conc. Vat. I, Const. Dogm. Pastor aeternis: Denz. 1821 (3050 s.).

(31) Cfr. S. Cyprianus, Epist. 66, 8: Hartel 111, 2, p. 733: .. Episcopus in Ecclesia et Ecclesia in Episcopo ..

(32) Cfr. S. Cyprianus, Epist. SS, 24: Hartel, p. 642, line. 13: . Una Ecclesia per totum mundum in multa membra divisa .. Epist. 36, 4: Hartel, p. 575, lin. 20-21.

(33) Cfr. Pius XII, Litt. Encycl. Fidci Donum, 21 apr. 1957: AAS 49 (1957) p. 237.

(34) Cfr. S. Hilarius Pict., In Ps. 14, 3: PL 9, 206; CSEL 22, p. 86. S. Gregorius M., Moral, IV, 7, 12: PL 75, 643 C. Ps. Basilius, In Is. 15, 296: PG 30, 637 C.

- (35) S. Coelestinus, Epist. 18, 1-2, ad Conc. Eph.: PL 50, 505 AB- Schwartz, Acta Conc. Oec. 1, I, i, p. 22. Cfr. Benedictus XV, Epist. Apost. Maximum illud: AAS 11 (1919) p. 440, Pius XI. Litt. Encycl. Rerum Ecclesiae, 28 febr. 1926: AAS 18 (1926) p. 69. Pius XII, Litt. Encycl. Fidei Donum, 1. c.
- (36) Leo XIII, Litt. Encycl. I Grande munus, 30 sept. 1880: ASS 13 (1880) p. 14S. Cfr. Cod. Iur. | Can., c. 1327; c. 13S0 2.
- (37) De iuribus Sedium patriarchalium, cfr. Conc. Nicaenum, I can. 6 de Alexandria et Antiochia, et can. 7 de Hierosolymis: Conc. I Oec. Decr., p. 8. Conc. Later. IV, anno 1215, Constit. V: De dignitate Patriarcharum: ibid. p. 212.-| Conc. Ferr.-Flor.: ibid. p. 504.
- (38) Cfr. Cod. Iuris pro Eccl. I Orient., c. 216-314: de Patriarchis; c. 324-399: de Archiepiscopis I maioribus; c. 362-391: de aliis dignitariis; in specie, c. 238 3; 216; 240; 251; 255: de Episcopis a Patriarch nominandis.
- (39) Cfr. Conc. Trid., Decr. de I reform., Sess. V, c. 2, n. 9; et Sess. I XXIV, can. 4; Conc. Oec. Decr. pp. 645 et 739.
- (40) Cfr. Conc. Vat. I, Const. dogm. Dei Filius, 3: Denz. 1712l (3011). Cfr. nota adiecta ad Schema I de Eccl. (desumpta ex S. Rob. Bellarmino): Mansi 51, I 579 C, necnon Schema reformatum I Const. II de Ecclesia Christi, cum I commentario Kleutgen: Mansi 53, 313 AB. Pius IX, Epist. Tuas libener: Denz. 1683 (2879).
- (41) Cfr. Cod. Iur. Can., c. 1322-1323.
- (42) Cfr. Conc. Vat. I, Const. dogm. Pastor Aeternus: Denz. 1839 (3074).
- (43) Cfr. explicatio Gasser in Conc. Vat. I: Mansi 52, 1213 AC.
- (44) Gasser, ib.: Mansi 1214 A.
- (45) Gasser, ib.: Mansi 1215 CD, 1216-1217 A.
- (46) Gasser, ib.: Mansi 1213.
- (47) Conc. Vat. I, Const. dogm. Pastor Aeternus, 4: Denz. 1836 (3070) no. 26
- (48) Oratio consecrationis episcopalis in ritu byzantino: Euchologion to mega, Romae, 1873, p. 139.
- (49) Cfr. S. Ignatius M. Smyrn 8, 1: ed. Funk, 1, p. 282.
- (50) Cfr. Act. 8, 1; 14, 22-23; 20, 17, et passim.
- (51) Oratio mozarabica: PL 96 7S9 B
- (52) Cfr. S. Ignatius M., Smyrn 8, 1: ed. Funk, I, p. 282.
- (53) S. Thomas, Summa Theol. III, q. 73, a. 3.
- (54) Cfr. S. Augustinus, C. Faustum, 12, 20: PL 42, 26S Serm. 57, 7: PL 38, 389, etc.
- (55) S. Leo M., Serm. 63, 7: PL 54, 3S7 C.

(56) *Traditio A postolica Hippolyti*, 2-3: ed. Botte, pp. 26-30.

(57) Cfr. *textus examinis in initio consecrationis episcopalis, et Oratio in fine vissae eiusdem consecrationis, post Te Deum.*

(58) Benedictus XIV, *Br. Romana Ecclesia*, 5 oct. 1752, p 1: *Bullarium Benedicti XIV*, t. IV, Romae, 1758, 21: . *Episcopus Christi typum gerit, Eiusque munere fungitur.* Pius XII, *Litt. Encycl. Mystici Corporis*, 1. c., p. 211: . *Assignatos sibi greges singuli singulos Christi nomine pascunt et regunt.*

(59) Leo XIII, *Epist. Encycl. Satis cognitum*, 29 iun. 1896: ASS 28 (1895-96) p. 732. Idem, *Epist. Officio sanctissimo*, 22 dec. 1887: AAS 20 (1887) p. 264. Pius IX *itt. Apost. ad Episcopos Geraniae*, 12 mart. 1875, et *alloc. onsis.*, 15 mart. 1875: Denz. 112-3117, in nova ed. tantum.

(60) *Conc. Vat. I, Const. dogm. Pastor aeternus*, 3: Denz. 1828 (3061) . Cfr. *Relatio Zinelli: Mand 1 2, 1114 D.*

(61) Cfr. *S. Ignatius M., ad ephes. 5, 1*: ed. Funk, I, p. 216.

(62) Cfr. *S. Ignatius M., ad phes. 6, 1*: ed. Funk, I, p. 218.

(63) Cfr. *Conc. Trid., Sess. 23, sacr. Ordinis, cap. 2*: Denz. 958 (1765), et *can. 6*: Denz. 966 (1776).

(64) Cfr. *Innocentius I, Epist. d Decentium*: PL 20, 554 A; *sansi 3, 1029*; Denz. 98 (215): *Presbyteri, licet secundi sint sa erdotcs, pontificatus tamen api em non habent..* S. Cyprianus, *Epist. 61, 3*: ed. Hartel, p. 696.

(65) Cfr. *Conc. Trid., l. c., Denz. 962-968 (1763-1778)*, et *in specie l an. 7*: Denz. 967 (1777). Pius I II, *Const. Apost. Sacramentum ordinis*: Denz. 2301 (3857-61).

(66) Cfr. *Innocentius I, 1. c. S. Gregorius Naz., Apol. II, 22*: PGS, 432 B. *Ps.-Dionysius, Eccl. ier., 1, 2*: PG 3, 372 D.

(67) Cfr. *Conc. Trid., Sess. 22*: Denz. 940 (1743). Pius XII, *Litt. Encycl. Mediator Dei*, 20 nov. 1947: AAS 39 (1947) p. 553; Denz. 2300 (3850).

(68) Cfr. *Conc. Trid. Sess. 22*: Denz. 938 (1739-40). *Conc. Vat. II, Const. De Sacra Liturgia, n. 7 et n. 47.*

(69) Cfr. Pius XII, *Litt. Encycl. Mediator Dei*, 1. c., sub. n. 67.

(70) Cfr. *S. Cyprianus, Epist. 11, 3*: PL 4, 242 B; Hartel, II, 2, p. 497.

(71) *Ordo consecrationis sacerdotalis, in impositione vestimentorum.*

(72) *Ordo consecrationis sacerdotalis in praefatione.*

(73) Cfr. *S. Ignatius M. Philad. 4*: ed. Funk, I, p. 266. *S. Cornelius I, apud S. Cyprianum, Epist. 48, 2*: Hartel, III, 2, p. 610.

(74) *Constitutiones Ecclesiac aegyptiacae, III, 2*: ed. Funk, *Didascalia*, II, p. 103. *Statuta Eccl. Ant. 371*: Mansi 3, 954.

(75) S. Polycarpus, Ad Phil. 5, 2: ed. Funk, I, p. 300: Christus dicitur . omnium diaconus factus .. Cfr. Didache, 15, 1: ib., p. 32. S. Ignatius M. Trall. 2, 3: ib., p. 242. Constitutiones Apostolorum, 8, 28, 4: ed. Funk, Didascalia, I, p. 530.

YOUR NOTES:

Chapter 3 and Appendix – Questions for reflection

These questions are designed to invite reflection or meditation on the content of a faith document and to assist a group in faith sharing about their prayer experience over the content of the document.

1. When you pray for the pope or the bishop of your diocese – or all the bishops together – does any feeling of closeness, urgency or care enter into your prayer? Would you say it is like praying for your parents? Your family members? What do you remember about such prayer in your experience? Do you think this might be important in the life of the Church?

2. The document asserts that Christ Himself willed a collegial leadership “team” so-to-speak for the Church by selecting the apostles. The apostles certainly felt the urgency of choosing others to take over their work and so on. What makes such leadership work?

3. To whom do you give authority in your life? Authority over any aspect of your life? Why? Does the person or persons in such authority actively care about your welfare or that of your family or group? How do you know? Do you know your bishop personally - do you know your pastor personally? Does it matter how well you trust them and respond to their leadership if you know him? What about your civil leaders? Do you know them? Do you need to in order to obey the laws they enforce?

4. What difference do the following words make when describing Jesus’ authority in your life?
 - a. Power
 - b. Authority
 - c. Ministry

5. What is your relationship with the Holy Spirit? Do you have a confidence that the Holy Spirit directs the work of the leadership of the Church? By what signs would you know if the Holy Spirit is actively working? Describe some times in your life when you have seen the evidence for the work of the Holy Spirit in the leadership of your own parish, diocese or the whole Church?

6. Why is unity in the flock of Christ important? What are the most effective ways for unity to be encouraged or nourished? Does your Bishop help you discover a greater unity in the Church both locally and universally?

7. Are there ways that you contribute to the unity of the Church in your parish? Can you talk about those ways? Are there ways that you contribute to disunity? Can you describe those ways? Why do you contribute to disunity? Is unity a greater good or a lesser good than what you are being disunited over?

8. Do you accept that the Holy Spirit guides the Church and guarantees it infallibility? Are you comfortable with the notion that a person or group of persons can exercise this gift of the Spirit? What do you think would be the essential conditions for infallibility in matters of faith or morals? How would the Church (the People of God) know that the conditions have been met and that something declared is, in fact the work of the Spirit of God?

9. Do you know any deacons personally? Do you have a relationship with deacons in your parish? Do deacons make a significant contribution to your faith development? Have deacons been there to serve you at times or in ways that priests haven't or can't? Are you grateful that the ministry of permanent diaconate has been restored in the Church through this document? Do you think it is the work of the Holy Spirit that the diaconate has been restored?

10. When you think of the Church of Christ, do you think of your own diocese? Are you aware that in the "official teaching" of the Church your diocese is the locus of all the gifts of the Church and that the universal Church is a communion of local Churches? Does this matter to you?

11. When you read the text of the fourth paragraph of #26 do you find a good description of your Bishop? How might YOU support him in fulfilling this description?

Chapter 3 and Appendix – Study for Meaning Questions

These blocks of questions are posed to assist in understanding the meaning of the text of Chapter 3 and the Appendix from the Constitution. The questions are “open-ended” and invite you to draw from experience and knowledge in all areas of your life to respond to them.

1. What is your own experience of bishops and their leadership in the Catholic Church? Most of this chapter is about the role of bishops and how they provide a ministry – service – of leadership.
2. When does leadership feel like a service to you? Name some occasions when someone in authority has felt like a servant of those he or she led? What are the characteristics of servant leadership?
3. What are the implications for the use of the term ‘ministerium’ (ministry) for the word ‘potestas’ (power) as the key word (throughout the chapter) in treating of the various hierarchical roles in this chapter?
4. What does the document say about why the role of bishop is necessary for the Church? Do you agree that the Church needs authoritative leaders to preserve the unity of the Church? Why? What kind of unity seems necessary for the Church? In what way are bishops successors to the apostles?
5. Can unity be maintained without uniformity? Is there evidence of it in the Church? The document describes the gift of catholicity as well as unity – catholicity is essentially diversity rather than uniformity – how does one sustain unity while also accepting diversity? Does the size of the group make any difference here? Why or why not?
6. The document reaffirms the teaching of Vatican II that infallibility inheres in the Church, is exercised in relationship to the limits of revelation and is governed by Revelation. What does that mean? Does the bishop of your diocese ever enjoy the confidence of infallibility?

7. The document also describes the various areas of leadership authority a bishop enjoys. Does the bishop have authority beyond his own diocese?

8. This document sees episcopal (bishop) leadership as essentially “collegial” in their roles, that is they operate together as a cooperative body. This was a notion that was heatedly debated at the council – it had not been the operative way of ecclesial governance for several hundred years in the Latin Rite of the Church and was thought to threaten the power of the papacy (hence the appendix). How might authentic collegial activity change the governance of the Church? Do you see signs of it working now or anytime in the last half century since the council?

9. This chapter is one of the longest of the document and the source of some of the most intense debate. Why? What does the chapter end up saying that has importance for the average Catholic? For the world beyond the Church?

10. Toward the end of this chapter the bishops call for the restoration of the order of the Diaconate to be a distinct order for life rather than just a step toward priesthood. This is the only immediate practical act that this document mandated. Why did the bishops see this necessary or desirable? Why did they say that married men could fulfill the demands of this order? Has the restoration of the diaconate in the Western Catholic Church had any effect on the life of the Church? Describe your experience with deacons or the diaconate. What affect does the Sacrament of Orders make on the ministerial functions that a permanent deacon might do? Technically, could a lay person (i.e. without holy orders) do much of the same ministry? Why bother ordaining then?

11. What possible misunderstanding of Chapter three does the appendix seek to clarify? Is it helpful to a clearer understanding of the whole discussion on episcopal authority? Is there a difference between a strong papacy within a strong episcopacy compared to a strong papacy with a weak or fearful episcopacy? Within the parameters of the document could structures be adjusted or established to allow for strong episcopacy and not threaten the effective authority of the pope?

Scripture Resources to support prayer and study of Chapter 3 and Appendix:

Listed below are scripture citations that might be brought to prayer or study to deepen one's reflection on the third Chapter of *Lumen Gentium*. These are texts that the writers employed (among many others) to support the assertions of the text. Such texts support prayerful understanding of the text as a faith or theological statement.

Matthew 10. 1-42 "Then he summoned his twelve disciples and gave them authority over unclean spirits . . ."

Romans 15. 14-21 "I have written to you rather boldly to remind you . . ."

Romans 15.22-33 "I urge you . . . to join me in the struggle by your prayers to God on my behalf . . ."

Acts 1.13-26 "All these devoted themselves with one accord to prayer, altogether with some women . . ."

John 21.15-19 "Simon, son of John, do you love me more than these? . . ."

Luke 22.24-34 "Then an argument broke out among them about which of them should be regarded as the greatest . . ."

1 Timothy 5 "Do not rebuke an older man . . ."

1 Peter 5 "So I exhort the presbyters among you, as a fellow presbyter . . ."

Hebrews 5 "Every high priest is taken from among men and made their representative before God . . ."

1 Thessalonians 1 "Paul, Silvanus and Timothy to the church of the Thessalonians in God the Father . . ."

For additional study resources refer to the listing in Session I.

Week 4 - Chapter 4 and Chapter 5

“The Laity” and “The Universal Call to Holiness”

Readings: Chapters four and five from *Lumen Gentium* translated and published by [http://www. Vatican.va](http://www.Vatican.va) with end notes attached

Reflection/ Faith Sharing Questions

Study/Discussion Questions

Resources: Scripture texts

DOGMATIC CONSTITUTION ON THE CHURCH
LUMEN GENTIUM
SOLEMNLY PROMULGATED BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 21, 1964

CHAPTER IV

THE LAITY

30. Having set forth the functions of the hierarchy, the Sacred Council gladly turns its attention to the state of those faithful called the laity. Everything that has been said above concerning the People of God is intended for the laity, religious and clergy alike. But there are certain things which pertain in a special way to the laity, both men and women, by reason of their condition and mission. Due to the special circumstances of our time the foundations of this doctrine must be more thoroughly examined. For their pastors know how much the laity contribute to the welfare of the entire Church. 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. On the contrary they understand that it is their noble duty to shepherd the faithful and to recognize their ministries and charisms, so that all according to their proper roles may cooperate in this common undertaking with one mind. For we must all "practice the truth in love, and so grow up in all things in Him who is head, Christ. For from Him the whole body, being closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love".(190)

31. 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. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.

What specifically characterizes the laity is their secular nature. It is true that those in holy orders can at times be engaged in secular activities, and even have a secular profession. But they are by reason of their particular vocation especially and professedly ordained to the sacred ministry. 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. But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. 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.

32. By divine institution Holy Church is ordered and governed with a wonderful diversity. "For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another".(191) Therefore, the chosen People of God is one: "one Lord, one faith, one baptism"(192); sharing a common dignity as members from their regeneration in Christ, having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope and one undivided charity. There is, therefore, in Christ and in the Church no inequality on the basis of race or

nationality, social condition or sex, because "there is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all 'one' in Christ Jesus".(193)

If therefore in the Church everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God.(194) And if by the will of Christ some are made teachers, pastors and dispensers of mysteries on behalf of others, yet all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ. For the distinction which the Lord made between sacred ministers and the rest of the People of God bears within it a certain union, since pastors and the other faithful are bound to each other by a mutual need. Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. These in their turn should enthusiastically lend their joint assistance to their pastors and teachers. Thus in their diversity all bear witness to the wonderful unity in the Body of Christ. 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. St. Augustine puts this very beautifully when he says: "What I am for you terrifies me; what I am with you consoles me. For you I am a bishop; but with you I am a Christian. The former is a duty; the latter a grace. The former is a danger; the latter, salvation" (1*).

33. The laity are gathered together in the People of God and make up the Body of Christ under one head. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer.

The lay apostolate, however, is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself. Moreover, by the sacraments, especially holy Eucharist, that charity toward God and man which is the soul of the apostolate is communicated and nourished. 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*). Thus every layman, in virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church itself "according to the measure of Christ's bestowal".(197)

Besides this apostolate which certainly pertains to all Christians, the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the Hierarchy (3*). This was the way certain men and women assisted Paul the Apostle in the Gospel, laboring much in the Lord.(198) Further, they have the capacity to assume from the Hierarchy certain ecclesiastical functions, which are to be performed for a spiritual purpose.

Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation to all men of each epoch and in every land. 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.

34. The supreme and eternal Priest, Christ Jesus, since he wills to continue his witness and service also through the laity, vivifies them in this Spirit and increasingly urges them on to every good and perfect work.

For besides intimately linking them to His life and His mission, He also gives them a sharing in His priestly function of offering spiritual worship for the glory of God and the salvation of men. For this reason the laity, dedicated to Christ and anointed by the Holy Spirit, are marvelously called and wonderfully prepared so that ever more abundant fruits of the Spirit may be produced in them. For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become "spiritual

sacrifices acceptable to God through Jesus Christ".(199) Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist. Thus, as those everywhere who adore in holy activity, the laity consecrate the world itself to God.

35. Christ, the great Prophet, who proclaimed the Kingdom of His Father both by the testimony of His life and the power of His words, continually fulfills His prophetic office until the complete manifestation of glory. He does this not only through the hierarchy who teach in His name and with His authority, but also through the laity whom He made His witnesses and to whom He gave understanding of the faith (*sensu fidei*) and an attractiveness in speech(200) so that the power of the Gospel might shine forth in their daily social and family life. 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 conversion 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. This evangelization, that is, this announcing of Christ by a living testimony as well as by the spoken word, takes on a specific quality and a special force in that it is carried out in the ordinary surroundings of the world.

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. For where Christianity pervades the entire mode of family life, and gradually transforms it, one will find there both the practice and an excellent school of the lay apostolate. In such a home husbands and wives find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children. The Christian family loudly proclaims both the present virtues of the Kingdom of God and the hope of a blessed life to come. Thus by its example and its witness it accuses the world of sin and enlightens those who seek the truth.

Consequently, even when preoccupied with temporal cares, the laity can and must perform a work of great value for the evangelization of the world. For even if some of them have to fulfill their religious duties on their own, when there are no sacred ministers or in times of persecution; and even if many of them devote all their energies to apostolic work; still it remains for each one of them to cooperate in the external spread and the dynamic growth of the Kingdom of Christ in the world. 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.

36. Christ, becoming obedient even unto death and because of this exalted by the Father,(206) entered into the glory of His kingdom. To Him all things are made subject until He subjects Himself and all created things to the Father that God may be all in all.(207) Now Christ has communicated this royal power to His disciples that they might be constituted in royal freedom and that by true penance and a holy life they might conquer the reign of sin in themselves.(208) Further, He has shared this power so that serving Christ in their fellow men they might by humility and patience lead their brethren to that King for whom to serve is to reign. 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*). In this kingdom creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God.(209) Clearly then a great promise and a great trust is committed to the disciples: "All things are yours, and you are Christ's, and Christ is God's".(210)

The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their daily occupations. In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace. The laity have the principal role in the overall fulfillment of this duty. Therefore, by their competence in secular training and by their activity, elevated from within by the grace of Christ, let them

vigorously contribute their effort, so that created goods may be perfected by human labor, technical skill and civic culture for the benefit of all men according to the design of the Creator and the light of His Word. 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. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with His saving light.

Moreover, let the laity also by their combined efforts remedy the customs and conditions of the world, if they are an inducement to sin, so that they all may be conformed to the norms of justice and may favor the practice of virtue rather than hinder it. 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.

Because of the very economy of salvation the faithful should learn how to distinguish carefully between those rights and duties which are theirs as members of the Church, and those which they have as members of human society. Let them strive to reconcile the two, remembering that in every temporal affair they must be guided by a Christian conscience, since even in secular business there is no human activity which can be withdrawn from God's dominion. In our own time, however, it is most urgent that this distinction and also this harmony should shine forth more clearly than ever in the lives of the faithful, so that the mission of the Church may correspond more fully to the special conditions of the world today. For it must be admitted that the temporal sphere is governed by its own principles, since it is rightly concerned with the interests of this world. But that ominous doctrine which attempts to build a society with no regard whatever for religion, and which attacks and destroys the religious liberty of its citizens, is rightly to be rejected (5*).

37. The laity have the right, as do all Christians, to receive in abundance from their spiritual shepherds the spiritual goods of the Church, especially the assistance of the word of God and of the sacraments (6*). 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. They are, by reason of the knowledge, competence or outstanding ability which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church (7*). When occasions arise, let this be done through the organs erected by the Church for this purpose. 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.

The laity should, as all Christians, promptly accept in Christian obedience decisions of their spiritual shepherds, since they are representatives of Christ as well as teachers and rulers in the Church. Let them follow the example of Christ, who by His obedience even unto death, opened to all men the blessed way of the liberty of the children of God. Nor should they omit to pray for those placed over them, for they keep watch as having to render an account of their souls, so that they may do this with joy and not with grief.(211)

Let the spiritual shepherds recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let them encourage lay people so that they may undertake tasks on their own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions and desires proposed by the laity.(8*) However, let the shepherds respectfully acknowledge that just freedom which belongs to everyone in this earthly city

A great many wonderful things are to be hoped for from this familiar dialogue between the laity and their spiritual leaders: in the laity a strengthened sense of personal responsibility; a renewed enthusiasm; a more ready application of their talents to the projects of their spiritual leaders. The latter, on the other hand, aided by the experience of the laity, can more clearly and more incisively come to decisions regarding both spiritual and temporal matters. In this way, the whole Church, strengthened by each one of its members, may more effectively fulfill its mission for the life of the world.

38. Each individual layman must stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with spiritual fruits.(212) They must diffuse in the world that spirit which animates the poor, the meek, the peace makers—whom the Lord in the Gospel proclaimed as blessed.(213) In a word, "Christians must be to the world what the soul is to the body."(9*)

Your Notes:

CHAPTER V

THE UNIVERSAL CALL TO HOLINESS IN THE CHURCH

39. The Church, whose mystery is being set forth by this Sacred Synod, is believed to be indefectibly holy. 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. He did this that He might sanctify her.(214) He united her to Himself as His own body and brought it to perfection by the gift of the Holy Spirit for God's glory. Therefore in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is called to holiness, according to the saying of the Apostle: "For this is the will of God, your sanctification".(215) However, this holiness of the Church is unceasingly manifested, and must be manifested, in the fruits of grace which the Spirit produces in the faithful; it is expressed in many ways in individuals, who in their walk of life, tend toward the perfection of charity, thus causing the edification of others; in a very special way this (holiness) appears in the practice of the counsels, customarily called "evangelical." This practice of the counsels, under the impulsion of the Holy Spirit, undertaken by many Christians, either privately or in a Church-approved condition or state of life, gives and must give in the world an outstanding witness and example of this same holiness.

40. 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. He Himself stands as the author and consumator of this holiness of life: "Be you therefore perfect, even as your heavenly Father is perfect".(216)(2*) Indeed He sent the Holy Spirit upon all men that He might move them inwardly to love God with their whole heart and their whole soul, with all their mind and all their strength(217) and that they might love each other as Christ loves them.(218) The followers of Christ are called by God, not because of their works, but according to His own purpose and grace. 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. In this way they are really made holy. Then too, by God's gift, they must hold on to and complete in their lives this holiness they have received. 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. In order that the faithful may reach this perfection, they must use their strength accordingly as they have received it, as a gift from Christ. They must follow in His footsteps and conform themselves to His image seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history.

41. The classes and duties of life are many, but holiness is one—that sanctity which is cultivated by all who are moved by the Spirit of God, and who obey the voice of the Father and worship God the Father in spirit and in truth. These people follow the poor Christ, the humble and cross-bearing Christ in order to be worthy of being sharers in His glory. Every person must walk unhesitatingly according to his own personal gifts and duties in the path of living faith, which arouses hope and works through charity.

In the first place, the shepherds of Christ's flock must holily and eagerly, humbly and courageously carry out their ministry, in imitation of the eternal high Priest, the Shepherd and Guardian of our souls. They ought to fulfill this duty in such a way that it will be the principal means also of their own sanctification. Those chosen for the fullness of the priesthood are granted the ability of exercising the perfect duty of pastoral charity by the grace of the sacrament of Orders. This perfect duty of pastoral charity (5*) is exercised in every form of episcopal care and service, prayer, sacrifice and preaching. By this same sacramental grace, they are given the

courage necessary to lay down their lives for their sheep, and the ability of promoting greater holiness in the Church by their daily example, having become a pattern for their flock.(224)

Priests, who resemble bishops to a certain degree in their participation of the sacrament of Orders, form the spiritual crown of the bishops.(6*) They participate in the grace of their office and they should grow daily in their love of God and their neighbor by the exercise of their office through Christ, the eternal and unique Mediator. 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. Their praise lives on in the Church of God. 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. 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. They should ever nourish and strengthen their action from an abundance of contemplation, doing all this for the comfort of the entire Church of God. All priests, and especially those who are called "diocesan priests," due to the special title of their ordination, should keep continually before their minds the fact that their faithful loyalty toward and their generous cooperation with their bishop is of the greatest value in their growth in holiness.

Ministers of lesser rank are also sharers in the mission and grace of the Supreme Priest. In the first place among these ministers are deacons, who, in as much as they are dispensers of Christ's mysteries and servants of the Church,(9*) should keep themselves free from every vice and stand 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). They will accomplish this by their constancy in prayer, by their burning love, and by their unremitting recollection of whatever is true, just and of good repute. They will accomplish all this for the glory and honor of God. Besides these already named, there are also laymen, chosen of God and called by the bishop. These laymen spend themselves completely in apostolic labors, working the Lord's field with much success.(10*).

Furthermore, married couples and Christian parents should follow their own proper path (to holiness) by faithful love. They should sustain one another in grace throughout the entire length of their lives. They should embue their offspring, lovingly welcomed as God's gift, with Christian doctrine and the evangelical virtues. In this manner, they offer all men the example of unwearying and generous love; in this way they build up the brotherhood of charity; in so doing, they stand as the witnesses and cooperators in the fruitfulness of Holy Mother Church; by such lives, they are a sign and a participation in that very love, with which Christ loved His Bride and for which He delivered Himself up for her.(11*) A like example, but one given in a different way, is that offered by widows and single people, who are able to make great contributions toward holiness and apostolic endeavor in the Church. Finally, those who engage in labor—and frequently it is of a heavy nature—should better themselves by their human labors. They should be of aid to their fellow citizens. They should raise all of society, and even creation itself, to a better mode of existence. Indeed, they should imitate by their lively charity, in their joyous hope and by their voluntary sharing of each others' burdens, the very Christ who plied His hands with carpenter's tools and Who in union with His Father, is continually working for the salvation of all men. In this, then, their daily work they should climb to the heights of holiness and apostolic activity.

May all those who are weighed down with poverty, infirmity and sickness, as well as those who must bear various hardships or who suffer persecution for justice sake—may they all know they are united with the suffering Christ in a special way for the salvation of the world. The Lord called them blessed in His Gospel and they are those whom "the God of all graces, who has called us unto His eternal glory in Christ Jesus, will Himself, after we have suffered a little while, perfect, strengthen and establish".(226)

Finally all Christ's faithful, whatever be the conditions, duties and circumstances of their lives—and indeed through all these, will daily increase in holiness, if they receive all things with faith from the hand of their heavenly Father and if they cooperate with the divine will. In this temporal service, they will manifest to all men the love with which God loved the world.

42. "God is love, and he who abides in love, abides in God and God in Him".(227) But, God pours out his love into our hearts through the Holy Spirit, Who has been given to us;(228) thus the first and most necessary gift is love, by which we love God above all things and our neighbor because of God. 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. These actions consist in the use of the sacraments and in a special way the Eucharist, frequent participation in the sacred action of the Liturgy, application of oneself to prayer, self-abnegation, lively fraternal service and the constant exercise of all the virtues. For charity, as the bond of perfection and the fullness of the law,(229) rules over all the means of attaining holiness and gives life to these same means.(12*) It is charity which guides us to our final end. It is the love of God and the love of one's neighbor which points out the true disciple of Christ.

Since Jesus, the Son of God, manifested His charity by laying down His life for us, so too no one has greater love than he who lays down his life for Christ and His brothers.(230) From the earliest times, then, some Christians have been called upon—and some will always be called upon—to give the supreme testimony of this love to all men, but especially to persecutors. The Church, then, considers martyrdom as an exceptional gift and as the fullest proof of love. By martyrdom a disciple is transformed into an image of his Master by freely accepting death for the salvation of the world—as well as his conformity to Christ in the shedding of his blood. Though few are presented such an opportunity, nevertheless all must be prepared to confess Christ before men. They must be prepared to make this profession of faith even in the midst of persecutions, which will never be lacking to the Church, in following the way of the cross.

Likewise, the holiness of the Church is fostered in a special way by the observance of the counsels proposed in the Gospel by Our Lord to His disciples.(13*) An eminent position among these is held by virginity or the celibate state.(231) This is a precious gift of divine grace given by the Father to certain souls,(232) whereby they may devote themselves to God alone the more easily, due to an undivided heart. (14*) This perfect continency, out of desire for the kingdom of heaven, has always been held in particular honor in the Church. The reason for this was and is that perfect continency for the love of God is an incentive to charity, and is certainly a particular source of spiritual fecundity in the world.

The Church continually keeps before it the warning of the Apostle which moved the faithful to charity, exhorting them to experience personally what Christ Jesus had known within Himself. This was the same Christ Jesus, who "emptied Himself, taking the nature of a slave . . . becoming obedient to death",(233) and because of us "being rich, he became poor".(234) Because the disciples must always offer an imitation of and a testimony to the charity and humility of Christ, Mother Church rejoices at finding within her bosom men and women who very closely follow their Saviour who debased Himself to our comprehension. There are some who, in their freedom as sons of God, renounce their own wills and take upon themselves the state of poverty. Still further, some become subject of their own accord to another man, in the matter of perfection for love of God. This is beyond the measure of the commandments, but is done in order to become more fully like the obedient Christ.(15*)

Therefore, all the faithful of Christ are invited to strive for the holiness and perfection of their own proper state. Indeed they have an obligation to so strive. Let all then have care that they guide aright their own deepest sentiments of soul. Let neither the use of the things of this world nor attachment to riches, which is against the spirit of evangelical poverty, hinder them in their quest for perfect love. Let them heed the admonition of the Apostle to those who use this world; let them not come to terms with this world; for this world, as we see it, is passing away.(235)(16*)

Your Notes:

End Notes References for Chapters 4 and 5:

- 190 Eph. 4:15-16.
- 191 1 Rom. 12:4-5
- 192 Cf. Eph. 4:5.
- 193 Gal. 3:28; cf. Col. 3.11.
- 194 Cf. 2 Pt. 1:1.
- 195 1 Cor. 12:11.
- 196 Cf. Mt. 20:28.
- 197 Eph. 4:7.
- 198 Cf. Phil. 4:3; Rom. 16:3ff.
- 199 Pt. 2:5.
- 200 Cf. Acts 2:17-18; Rev. 19:10.
- 201 Cf. Eph. 5:16; Col. 4:5.
- 202 Cf. Rom. 8:25.
- 203 Eph. 6:12
- 204 Cf. Rev. 21:1.
- 205 Cf. Heb. 11:1
- 206 Cf. Phil. 2:8-9.
- 207 Cf 1 Cor. 15:27
- 208 Cf. Rom. 6:12.
- 209 Cf Rom. 8:21.
- 210 1 Cor. 3:23.
- 211 Cf. Heb. 13:17.
- 212 Cf. Gal. 5:12.
- 213 Cf Mt. 5:3-9.
- 214 Cf Eph. 5:25-26.
- 215 1 Thess. 4.3; cf. Eph.1:4.
- 216 Mt. 5:48.
- 217 Cf. Mk. 12:30.
- 218 Cf. Jn. 13.34; 15:12.
- 219 Eph. 5:3.
- 220 Col . 3:12.
- 221 Cf. Gal. 5:22; Rom. 6:22.
- 222 Cf. Jas. 3:2.
- 223 1 Mt. 6:12.
- 224 Cf. 1 Pt. 5:3.
- 225 Cf. 1 Tim. 3:8-10 and 12-1
- 226 1 Pt. 5:10.
- 227 1 Jn. 4:16.
- 228 Cf. Rom. 5:5.
- 229 Cf. Col. 3:14; Rom. 13:10.
- 230 Cf. 1 Jn. 3:16; Jn. 15:13.
- 231 Cf 1 Cor. 7:32-34.
- 232 Cf Mt. 19:11; 1 Cor.7:7.
- 233 Phil. 2:7-8.
- 234 2 Cor. 8:9.
- 235 Cf 1. Cor. 7:31ff.

SUPPLEMENTARY NOTES (*)

Chapter IV

(1) S. Augustinus, Serm. 340, 1: PL 38, 1483.

(2) Cfr. Pius XI, Litt. Encycl. Quadragesimo anno 15 maii 1931: AAS 23 (1931) p. 121 s. Pius XII, Alloc. De quelle consolation, 14 oct. 1951: AAS 43 (1951) p. 790 s.

(3) Cfr. Pius XII, Alloc. Six ans se sont ecoules, 5 oct. 1957: AAS 49 (1957) p. 927. De mandato et missione canonica, cfr. Decretum De Apostolatu laicorum, cap. IV, n. 16, cum notis 12 et 15.

(4) Ex Praefatione festi Christi Regis.

(5) Cfr. Leo XIII, Epist. Encycl. Immortale Dei, 1 nov. 1888: ASS 18 (1888) p. 166 ss. Idem, Litt. Encycl. Sapientiae christianae, 10 ian. 1890: ASS 22 (1889-90) p. 397 ss. Pius XII, Alloc. Alla vostra filiale. 23 mart. 1958: AAS 50 (1958) p. 220: Ia legittima sana laicità dello Stato ..

(6) Cod. Iur. Can., can. 682.

(7) Cfr. Pius XII, Alloc. De quelle consolation, 1. c., p. 789: Dans les batailles decisives, c'est parfois du front que partent les plus heureuses initiatives..Idem Alloc. L'importance de la presse catholique, 17 febr. 1950: AAS 42 (1950) p. 256.

(8) Cfr. I Thess. 5, 19 et I Io. 4, 1.

(9) Epist. ad Diogneum, 6: ed. Funk, I, p. 400. Cfr. S. Io. Chrysostomus, In Matth. Hom. 46 (47) 2: PG 58, 78, de fermento in massa.

Chapter V

(1) Missale Romanum, Gloria in excelsis. Cfr. Lc. 1, 35; Mc. 1, 24, Lc. 4, 34; Io. 6, 69 (ho hagios tou theou); Act. 3, 14; 4, 27 et 30; Hebr. 7, 26, 1 Io. 2, 20; Apoc. 3, 7.

(2) Cfr. Origenes, Comm. Rom. 7, 7: PG 14, 1122 B. Ps.- Macarius, De Oratione, 11: PG 34, 861 AB. S. Thomas, Summa Theol. II-II, q. 184, a. 3.

(3) Cfr. S. Augustinus Retract. II, 18: PL 32, 637 s. Pius XII Litt. Encycl. Mystici Corporis, 29 iun. 1943: AAS 35 (1943) p. 225.

(4) Cfr. Pius XI, Litt. Encycl. Rerum omnium, 26 ian. 1923: AAS 15 (1923) p. 50 et pp. 59-60. Litt. Encycl. Casti Connubii, 31 dec. 1930: AAS 22 (1930) p. 548. Pius XII, Const. Apost. Provida Mater, 2 febr. 1947: AAS 39 (1947) p. 117. Alloc. Annus sacer, 8 dec. 1950: AAS 43 (1951) pp. 27-28. Alloc. Nel darvi, 1 iul. 1956: AAS 48 (1956) p. 574 s.

(5) Cfr. S. Thomas, Summa Theol. II-II, q. 184, a. 5 et 6. De perf. vitae spir., c. 18. Origenes, In Is. Hom. 6, 1: PG 13, 239.

(6) Cfr. S. Ignatius M., Magn. 13, 1: ed. Funk, I, p. 241.

(7) Cfr. S. Pius X, Exhort. Haerent animo, 4 aug. 1908: ASS 41 (1908) p. 560 s. Cod. Iur. Can., can. 124. Pius XI, Litt. Encycl. Ad catholici sacerdotii, 20 dec. 1935: AAS 28 (1936) p. 22 s.

(8) Ordo consecrationis sacerdotalis, in Exhortatione initiali.

(9) Cfr. S. Ignatius M., Trall. 2, 3: cd. Funk, 1, p. 244.

(10) Cfr. Pius XII, Alloc. Sous la maternelle protection, 9 dec. 1957: AAS 50 (1958) p. 36.

(11) Pius XI, Litt. Encycl. Castf Connubii, 31 dec. 1930. AAS 22 (1930) p. 548 s. Cfr. S. Io Chrysostomus, In Ephes. Hom. 20, 2: P. 62, 136 ss.

(12) Cfr. S. Augustinus, Enchir. 121, 32: PL 40 288. S. Thomas Summa Theol. II-II, q. 184, a. 1. Pius XII, Adhort. Apost. Menti nostrae, 23 sept. 1950: AAS 42 (1950) p. 660.

(13) De consiliis in genere, cfr. Origenes, Comm. Rom. X, 14: PG 14 127S B. S. Augustinus, De S. Virginitate, 15, 15: PL 40, 403. S. Thomas, Summa Theol. I-II, q. 100, a. 2 C (in fine); II-II, q. 44, a. 4 ad 3

(14) De praestantia sacrae virginitatis, cfr. Tertullianus, Exhort. Cast. 10: PL 2, 925 C. S. Cyprianus, Hab. Virg. 3 et 22: PL 4, 443 B et 461 A. A. S. Athanasius (?), De Virg.: PG 28, 252 ss. S. Io. Chrysostomus, De Virg.: PG 48, 533 u.

(15) De spirituali paupertate et oboedientia testimonia praccipua S. Scripturae et Patrum afferuntur in Relatione pp. 152-153.

(16) De praxi effectiva consiliorum quae non omnibus imponitur, cfr. S. Io. Chrysostomus, In Matth. Hom. 7, 7: PG S7, 8 I s. 5. Ambrosius, De Vidu s, 4, 23: PL 16, 241 s.

Chapters 4 and 5– Questions for reflection

These questions are designed to invite reflection or meditation on the content of a faith document and to assist a group in faith sharing about their prayer experience over the content of the document.

1. Did you engage in any kind of spiritual discernment before you began your current job, work or profession? Do you discern regularly or occasionally whether God’s Spirit is asking specific things of you precisely in this work? What would help you do such discerning? Do you think it is ordinary for lay men and women in the Catholic Church to engage in discernment of God’s Will in regard to their current job or life-work?
2. Do you ever have occasion to proclaim God’s reign in practice or in some form of verbiage at your place of work – or at home? Without using religious or “churchy” language? How did or do you do that?
3. Does the Sunday Liturgy help you engage your work as a privileged place of evangelization – that is proclaiming God’s love? What would need to happen at Sunday liturgy for this to be the case?
4. Do you see it as part of the vocation as a baptized person to work “to extend the divine plan of salvation to people of each epoch and every land” (#33)? How do you respond to that vocation in your own life? Do you bring it to prayer regularly? What wisdom do you draw from your prayer for this noble work, as the document calls it?
5. Prior to the Council it was often thought that the role of the laity is to “pray, pay and obey” as one cardinal rather famously put it, but this document suggests something very different. Do you see the laity responding to the expectations of this document? Do you and your friends or the laity you serve? What does the Church leadership need to do differently to make this happen more throughout the Church?

6. The document stresses that by virtue of baptism and confirmation the lay person has the spiritual right and obligation to determine how best to practice and proclaim Gospel teachings because only those in the situation understand that. Is it your experience that the clergy assume the laity know best how to pursue the Gospel in their own secular field?

7. The document calls upon members of the lay vocation to assist each other in living holier lives. Identify one or two lay people that you think have done that for you. Have you ever thanked that person? Is there assistance based on the kind of work that you both do?

8. What does “perfect charity” look like in practice on a day to day basis? Did you practice such behavior this week? (Keeping in mind that such charity would be primarily gift of God, one need not feel embarrassed to say if God graced him/her with this gift occasionally – it is supposed to be the normal gift for the Christian life!).

9. Chapter five of the document speaks of the universal call to holiness as the reason for the Church’s existence. Do you understand that you are called to be holy? In what ways do you respond?

10. In what way does your life work (teaching, family life, attorney, store clerk, retiree etc.) and vocation (i.e. marriage, single life, religious life or priesthood) provide the settings for developing “holiness” as described by Chapter 5?

Chapters 4 and 5 – Study for Meaning Questions

These groups of questions are posed to assist in understanding the meaning of the text of Chapters 4 and 5 from the Constitution. The questions are “open-ended” and invite you to draw from experience and knowledge in all areas of your life to respond to them.

1. Why do the “special circumstances of our time” require the Church to rethink the way it understands and appreciates the role of the laity in the Church? What has happened historically between the 19th and 20th Centuries or perhaps more accurately between the 15th and 20th Centuries in the way that ordinary people live their lives, conduct their business and practice faith?
2. We know from the writings of theologians in the early 20th Century that the role of the laity in the Church was an increasingly complex and demanding question. What forces would cause leadership to hesitate so long to undertake this enormous “thought shift”?
3. What do the Bishops mean when they say that what characterizes the laity is their secular nature? How does your role engage the secular life specifically, or how does it engage the “sacred ministry” of priesthood or the “spirit of the beatitudes” as a religious? Do those distinctions still hold in some way? Please describe or specify.
4. In #32 the bishops state that “There is, therefore, in Christ and in the Church no inequality on the basis of race or nationality, social condition or sex . . .” Do you agree with this statement? If so how do you see that absolute equality working, if not, why not and how does equality not work?
5. The document states in #33 that the lay apostolate is commissioned by the Lord Himself and is commissioned by virtue of baptism and confirmation. Prior to the Council lay participation in Catholic action was considered to be lay assistance for bishops in their mission. How does this change, from seeing lay people doing the direct work of God’s reign vs. assisting bishops in serving God’s reign, affect various projects and tasks? Does it require bishops to tell the lay person how to do his or her secular work or should lay persons discern that for themselves? If this is true what implications does it have for bishops and priests telling public civil leaders how to do their work? Or hospitals? Unions? Business leaders? Etc.
6. The document states in paragraph #34 that lay people are given wisdom directly by the Holy Spirit to do their (secular) work. How do you think lay people should go about cooperating with or listening to the Holy Spirit in this regard? Do you think it is customary for lay Catholics to discern the work of the Holy Spirit in their secular work decisions? Is this your own experience? What steps would the Church need to take to support this kind of discernment?
7. How do lay people reconcile their rights and duties vis-à-vis human society and religious culture (i.e. the Church)?

8. How is it possible for lay men and women to evangelize or proclaim God's Reign according to the Catholic Tradition if they are not familiar with that Tradition? Can the laity really evangelize if they are not familiar with the Scriptures?
9. Consider how the laity might help each other more fully to live holy lives in the various secular vocations they are engaged in. What things would you want to see made available to laity if all lay persons are expected to lead holy lives and help each other to do so within the context of the secular and civil world? How might a parish do this? Or a high school curriculum or college or university? How might military chaplains or hospital chaplains work with their colleagues to make these environments more open to receiving the "Good news" in terms of their own secular milieu? What about law offices, law courts, corporate business, etc. If it is happening, how is it happening?
10. Do you find that lay people "by way of the knowledge, competence or outstanding ability which they may enjoy" [are] permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church (#37)? Are they listened to by the leadership? By other lay persons?
11. The "Universal Call" to holiness was a startling concept to many in the Church in 1964. Do you think that we are better able to understand and implement this as we celebrate the 50th Anniversary of this document's promulgation? Are all members of the Church confident that they are called to holiness and are confident that they have the means to respond to that call?
12. The document seems to say that holiness and the "perfection of charity" are equivalent terms. What does the perfection of charity mean to you? How does one practice it? Is it possible for ordinary Christians or only those who are called "saints"? Practically speaking then, what is a saint in our time?
13. The document says that holiness must come through the life work and vocation of each person. How is that true for married couples? How does your own life work bring you to holiness?
14. Does the call to holiness based on one's state in life require members of each state to communicate with others their insights into the pursuit of holiness? Should congress people be writing articles about holiness for those who want to go into politics? Should those who are married be helping their married friends more deeply understand their experience and insight into holiness? Should police persons be guiding others in law enforcement how to be holy? Scientists? Teachers? Grocery store clerks? Etc. How might the Church better facilitate something like this?

Scripture Resources to support prayer and study of Chapters 4 and 5

Listed below are scripture citations that might be brought to prayer or study to deepen one's reflection on Chapters four and five of *Lumen Gentium*. These are texts that the writers employed (among many others) to support the assertions of the text. Such texts support prayerful understanding of the text as a faith or theological statement.

Ephesians 4.1-5 "I, then, a prisoner of the Lord, urge you to live in a manner worthy of the call you have received. . ."

Galatians 3. 23-29 ". . . There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female . . ."

Revelation 21.1-8 " Then I saw a new heaven and a new earth . . ."

I Corinthians 3. 10-17 ". . . Do you not know that you are a Temple of God? . . ."

Philippians 4.1-9 ". . . I urge Euodia and I urge Syntyche to come to a mutual understanding in the Lord. . ."

Romans 16. 3-20 ". . . Greet Prisca and Aquila, my co-workers in Christ Jesus, who risked their necks for my life . . ."

Ephesians 6.10-17 ". . . draw your strength from the Lord and from his mighty power . . ."

Matthew 5.43-48 ". . . love your enemies and pray for those who persecute you . . ."

Colossians 3. 12-25 "Put on then, as God's chosen ones, holy and beloved, heartfelt compassion . . ."

Philippians 2.5-11 "Have among yourselves the same attitude that is also yours in Christ Jesus, . . ."

2 Corinthians 8. 1-15 ". . . the abundance of their joy and their profound poverty overflowed in a wealth of generosity. . ."

For additional reading resources for study confer with the listing in Week 1 resources.

Week 5 - Chapter 6 and Chapter 7

“Religious” and “The Eschatological Nature of the Pilgrim Church and it’s Union with The Church in Heaven”

Readings: Chapters six and seven from *Lumen Gentium* translated and published by [http://www. Vatican.va](http://www.Vatican.va) with end notes attached

Reflection/ Faith Sharing Questions

Study/Discussion Questions

Resources: Scripture texts

DOGMATIC CONSTITUTION ON THE CHURCH
LUMEN GENTIUM
SOLEMNLY PROMULGATED BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 21, 1964

CHAPTER VI

RELIGIOUS

43. The evangelical counsels of chastity dedicated to God, poverty and obedience are based upon the words and examples of the Lord. They were further commanded by the apostles and Fathers of the Church, as well as by the doctors and pastors of souls. The counsels are a divine gift, which the Church received from its Lord and which it always safeguards with the help of His grace. Church authority 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. Thus it has come about, that, as if on a tree which has grown in the field of the Lord, various forms of solidarity and community life, as well as various religious families have branched out in a marvelous and multiple way from this divinely given seed. Such a multiple and miraculous growth augments both the progress of the members of these various religious families themselves and the welfare of the entire Body of Christ.(1*) These religious families give their members the support of a more firm stability in their way of life and a proven doctrine of acquiring perfection. They further offer their members the support of fraternal association in the militia of Christ and of liberty strengthened by obedience. Thus these religious are able to tranquilly fulfill and faithfully observe their religious profession and so spiritually rejoicing make progress on the road of charity.(2*)

From the point of view of the divine and hierarchical structure of the Church, the religious state of life is not an intermediate state between the clerical and lay states. But, rather, the faithful of Christ are called by God from both these states of life so that they might enjoy this particular gift in the life of the Church and thus each in one's own way, may be of some advantage to the salvific mission of the Church.(3*)

44. 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. By such a bond, a person is totally dedicated to God, loved beyond all things. In this way, that person is ordained to the honor and service of God under a new and special title. Indeed through Baptism a person dies to sin and is consecrated to God. 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. By his profession of the evangelical counsels, then, he is more intimately consecrated to divine service.(4*) This consecration will be the more perfect, in as much as the indissoluble bond of the union of Christ and His bride, the Church, is represented by firm and more stable bonds.

The evangelical counsels which lead to charity (5*) join their followers to the Church and its mystery in a special way. Since this is so, the spiritual life of these people should then be devoted to the welfare of the whole Church. From this arises their duty of working to implant and strengthen the Kingdom of Christ in souls and to extend that Kingdom to every clime. This duty is to be undertaken to the extent of their capacities and in keeping with the proper type of their own vocation. This can be realized through prayer or active works of the apostolate. It is for this reason that the Church preserves and fosters the special character of her various religious institutes.

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. The

people of God have no lasting city here below, but look forward to one that is to come. 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. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ, but it foretells the future resurrection and the glory of the heavenly kingdom. Christ proposed to His disciples this form of life, which He, as the Son of God, accepted in entering this world to do the will of the Father. This same state of life is accurately exemplified and perpetually made present in the Church. The religious state clearly manifests that the Kingdom of God and its needs, in a very special way, are raised above all earthly considerations. 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.

Thus, the state which is constituted by the profession of the evangelical counsels, though it is not the hierarchical structure of the Church, nevertheless, undeniably belongs to its life and holiness.

45. It is the duty of the ecclesiastical hierarchy to regulate the practice of the evangelical counsels by law, since it is the duty of the same hierarchy to care for the People of God and to lead them to most fruitful pastures.(236) The importance of the profession of the evangelical counsels is seen in the fact that it fosters the perfection of love of God and love of neighbor in an outstanding manner and that this profession is strengthened by vows.(6*) Furthermore, the hierarchy, following with docility the prompting of the Holy Spirit, accepts the rules presented by outstanding men and women and authentically approves these rules after further adjustments. It also aids by its vigilant and safeguarding authority those institutes variously established for the building up of Christ's Body in order that these same institutes may grow and flourish according to the spirit of the founders.

Any institute of perfection and its individual members may be removed from the jurisdiction of the local Ordinaries by the Supreme Pontiff and subjected to himself alone. This is done in virtue of his primacy over the entire Church in order to more fully provide for the necessities of the entire flock of the Lord and in consideration of the common good.(7*) In like manner, these institutes may be left or committed to the charge of the proper patriarchal authority. The members of these institutes, in fulfilling their obligation to the Church due to their particular form of life, ought to show reverence and obedience to bishops according to the sacred canons. The bishops are owed this respect because of their pastoral authority in their own churches and because of the need of unity and harmony in the apostolate.(8*).

The Church not only raises the religious profession to the dignity of a canonical state by her approval, but even manifests that this profession is a state consecrated to God by the liturgical setting of that profession. The Church itself, by the authority given to it by God, accepts the vows of the newly professed. It begs aid and grace from God for them by its public prayer. It commends them to God, imparts a spiritual blessing on them and accompanies their self-offering by the Eucharistic sacrifice.

46. Religious should carefully keep before their minds the fact that the Church presents Christ to believers and non-believers alike in a striking manner daily through them. The Church thus portrays Christ in contemplation on the mountain, in His proclamation of the kingdom of God to the multitudes, in His healing of the sick and maimed, in His work of converting sinners to a better life, in His solicitude for youth and His goodness to all men, always obedient to the will of the Father who sent Him.(9*)

All men should take note that the profession of the evangelical counsels, though entailing the renunciation of certain values which are to be undoubtedly esteemed, does not detract from a genuine development of the human persons, but rather by its very nature is most beneficial to that development. Indeed the counsels, voluntarily undertaken according to each one's personal vocation, contribute a great deal to the purification of heart and spiritual liberty. They continually stir up the fervor of charity. But especially they are able to more fully mold the Christian man to that type of chaste and detached life, which Christ the Lord chose for Himself and which His Mother also embraced. This is clearly proven by the example of so many holy founders. Let no one think that religious have become strangers to their fellowmen or useless citizens of this earthly city by their

consecration. For even though it sometimes happens that religious do not directly mingle with their contemporaries, yet in a more profound sense these same religious are united with them in the heart of Christ and spiritually cooperate with them. In this way the building up of the earthly city may have its foundation in the Lord and may tend toward Him, lest perhaps those who build this city shall have labored in vain. (10*)

Therefore, this Sacred Synod encourages and praises the men and women, Brothers and Sisters, who in monasteries, or in schools and hospitals, or in the missions, adorn the Bride of Christ by their unswerving and humble faithfulness in their chosen consecration and render generous services of all kinds to mankind.

47. Let each of the faithful called to the profession of the evangelical counsels, therefore, carefully see to it that he persevere and ever grow in that vocation God has given him. Let him do this for the increased holiness of the Church, for the greater glory of the one and undivided Trinity, which in and through Christ is the fount and the source of all holiness.

Your Notes:

CHAPTER VII

THE ESCHATOLOGICAL NATURE OF THE PILGRIM CHURCH AND ITS UNION WITH THE CHURCH IN HEAVEN

48. The Church, to which we are all called in Christ Jesus, and in which we acquire sanctity through the grace of God, will attain its full perfection only in the glory of heaven, when there will come the time of the restoration of all things.(237) At that time the human race as well as the entire world, which is intimately related to man and attains to its end through him, will be perfectly reestablished in Christ.(238)

Christ, having been lifted up from the earth has drawn all to Himself.(239) Rising from the dead(240) He sent His life-giving Spirit upon His disciples and through Him has established His Body which is the Church as the universal sacrament of salvation. Sitting at the right hand of the Father, He is continually active in the world that He might lead men to the Church and through it join them to Himself and that He might make them partakers of His glorious life by nourishing them with His own Body and Blood. Therefore the promised restoration which we are awaiting has already begun in Christ, is carried forward in the mission of the Holy Spirit and through Him continues in the Church in which we learn the meaning of our terrestrial life through our faith, while we perform with hope in the future the work committed to us in this world by the Father, and thus work out our salvation.(241)

Already the final age of the world has come upon us (242) and the renovation of the world is irrevocably decreed and is already anticipated in some kind of a real way; for the Church already on this earth is signed with a sanctity which is real although imperfect. However, until there shall be new heavens and a new earth in which justice dwells,(243) the pilgrim Church in her sacraments and institutions, which pertain to this present time, has the appearance of this world which is passing and she herself dwells among creatures who groan and travail in pain until now and await the revelation of the sons of God.(244)

Joined with Christ in the Church and signed with the Holy Spirit "who is the pledge of our inheritance", (245) truly we are called and we are sons of God(246) but we have not yet appeared with Christ in glory,(247) in which we shall be like to God, since we shall see Him as He is.(248) And therefore "while we are in the body, we are exiled from the Lord (249) and having the first-fruits of the Spirit we groan within ourselves(250) and we desire to be with Christ".(251) By that same charity however, we are urged to live more for Him, who died for us and rose again.(252) We strive therefore to please God in all things(253) and we put on the armor of God, that we may be able to stand against the wiles of the devil and resist in the evil day.(254) Since however we know not the day nor the hour, on Our Lord's advice we must be constantly vigilant so that, having finished the course of our earthly life,(255) we may merit to enter into the marriage feast with Him and to be numbered among the blessed(256) and that we may not be ordered to go into eternal fire(257) like the wicked and slothful servant,(258) into the exterior darkness where "there will be the weeping and the gnashing of teeth".(259) For before we reign with Christ in glory, all of us will be made manifest "before the tribunal of Christ, so that each one may receive what he has won through the body, according to his works, whether good or evil"(260) and at the end of the world "they who have done good shall come forth unto resurrection of life; but those who have done evil unto resurrection of judgment".(261) Reckoning therefore that "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us", (262) strong in faith we look for the "blessed hope and the glorious coming of our great God and Saviour, Jesus Christ"(263) "who will refashion the body of our lowliness, conforming it to the body of His glory(264), and who will come "to be glorified in His saints and to be marveled at in all those who have believed"(265).

49. Until the Lord shall come in His majesty, and all the angels with Him (266) and death being destroyed, all things are subject to Him,(277) some of His disciples are exiles on earth, some having died are purified, and others are in glory beholding "clearly God Himself triune and one, as He is";(1*) but all in various ways and degrees are in communion in the same charity of God and neighbor and all sing the same hymn of glory to our God. For all who are in Christ, having His Spirit, form one Church and cleave together in Him.(268) Therefore

the union of the wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least weakened or interrupted, but on the contrary, according to the perpetual faith of the Church, is strengthened by communication of spiritual goods.(2*) For by reason of the fact that those in heaven are more closely united with Christ, they establish the whole Church more firmly in holiness, lend nobility to the worship which the Church offers to God here on earth and in many ways contribute to its greater edification.(269)(3*) For after they have been received into their heavenly home and are present to the Lord,(270) through Him and with Him and in Him they do not cease to intercede with the Father for us,(4*) showing forth the merits which they won on earth through the one Mediator between God and man,(271) serving God in all things and filling up in their flesh those things which are lacking of the sufferings of Christ for His Body which is the Church.(272)(5*) Thus by their brotherly interest our weakness is greatly strengthened.

50. Fully conscious of this communion of the whole Mystical Body of Jesus Christ, the pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead,(6*) and "because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins", (273) also offers suffrages for them. The Church has always believed that the apostles and Christ's martyrs who had given the supreme witness of faith and charity by the shedding of their blood, are closely joined with us in Christ, and she has always venerated them with special devotion, together with the Blessed Virgin Mary and the holy angels.(7*) The Church has piously implored the aid of their intercession. 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*) and the divine charisms recommended to the pious devotion and imitation of the faithful.(10*)

When we look at the lives of those who have faithfully followed Christ, we are inspired with a new reason for seeking the City that is to come (274) and at the same time we are shown a most safe path by which among the vicissitudes of this world, in keeping with the state in life and condition proper to each of us, we will be able to arrive at perfect union with Christ, that is, perfect holiness. (11*) In the lives of those who, sharing in our humanity, are however more perfectly transformed into the image of Christ,(275) God vividly manifests His presence and His face to men. He speaks to us in them, and gives us a sign of His Kingdom,(12*) to which we are strongly drawn, having so great a cloud of witnesses over us (276) and such a witness to the truth of the Gospel.

Nor is it by the title of example only that we cherish the memory of those in heaven, but still more in order that the union of the whole Church may be strengthened in the Spirit by the practice of fraternal charity.(277) For just as Christian communion among wayfarers brings us closer to Christ, so our companionship with the saints joins us to Christ, from Whom as from its Fountain and Head issues every grace and the very life of the people of God.(13*) It is supremely fitting, therefore, that we love those friends and coheirs of Jesus Christ, who are also our brothers and extraordinary benefactors, that we render due thanks to God for them (14*) and "suppliantly invoke them and have recourse to their prayers, their power and help in obtaining benefits from God through His Son, Jesus Christ, who is our Redeemer and Saviour."(15*) For every genuine testimony of love shown by us to those in heaven, by its very nature tends toward and terminates in Christ who is the "crown of all saints,"(16*) and through Him, in God Who is wonderful in his saints and is magnified in them.(17*)

Our union with the Church in heaven is put into effect in its noblest manner especially in the sacred Liturgy, wherein the power of the Holy Spirit acts upon us through sacramental signs. Then, with combined rejoicing we celebrate together the praise of the divine majesty;(18*) then all those from every tribe and tongue and people and nation (278) who have been redeemed by the blood of Christ and gathered together into one Church, with one song of praise magnify the one and triune God. 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. This Sacred Council accepts with great devotion this venerable faith of our ancestors regarding this vital fellowship with our brethren who are in heavenly glory or who having died are still being purified; and it

proposes again the decrees of the Second Council of Nicea,(20*) the Council of Florence (21*) and the Council of Trent.(22*) And at the same time, in conformity with our own pastoral interests, we urge all concerned, if any abuses, excesses or defects have crept in here or there, to do what is in their power to remove or correct them, and to restore all things to a fuller praise of Christ and of God. Let them therefore teach the faithful that the authentic cult of the saints consists not so much in the multiplying of external acts, but rather in the greater intensity of our love, whereby, for our own greater good and that of the whole Church, we seek from the saints "example in their way of life, fellowship in their communion, and aid by their intercession."(23*) On the other hand, let them teach the faithful that our communion with those in heaven, provided that it is understood in the fuller light of faith according to its genuine nature, in no way weakens, but conversely, more thoroughly enriches the laeuitic worship we give to God the Father, through Christ, in the Spirit.(24*)

For all of us, who are sons of God and constitute one family in Christ,(279) as long as we remain in communion with one another in mutual charity and in one praise of the most holy Trinity, are corresponding with the intimate vocation of the Church and partaking in foretaste the liturgy of consummate glory.(25*) For when Christ shall appear and the glorious resurrection of the dead will take place, the glory of God will light up the heavenly City and the Lamb will be the lamp thereof.(280) Then the whole Church of the saints in the supreme happiness of charity will adore God and "the Lamb who was slain",(281) proclaiming with one voice: "To Him who sits upon the throne, and to the Lamb blessing, and honor, and glory, and dominion forever and ever".(282)

Your Notes:

End Notes and references:

236 Ezech. 34:14.

237 Acts 3:21.

238 Cf Eph. 1:10; Col. 1:20; 2 Pt.3:10-13.

239 Cf. Jn. 12:32.

240 Cf. Rom. 6:9.

241 Cf. Phil. 2:12.

242 Cf 1 Cor. 10:11.

243 Cf. 2. Pt. 3:13.

244 Cf. Rom. 8:19-22.

245 Eph. 1:14.

246 Cf. 1 Jn. 3:1.

247 Cf. Col. 3.4

248 Cf. 1 Jn. 3:2

249 2 Cor. 5:6.

250 Cf. Rom. 8:23.

251 Cf. Phil. 1:23.

252 Cf. 2 Cor 5:15.

253 Cf. 2 Cor. 5:9.

254 Cf. Eph.6:11-13.

255 Cf. Heb 9:27.

256 Cf. Mt. 25:31-46.

257 Cf. Mt. 25:41.

258 Cf. Mt. 25:26.

259 Mt. 22:13 and 25:30.

260 2 Cor. 5:10.

261 Jn. 5:29; Cf. Mt. 25:46.

262 Rom. 8:18; cf. 2 Tim. 2.11-12.

263 Tit. 2:13.

264 Phil. 3,:21.

265 2 Thess. 1:10.

266 Cf. Mt. 25:31.

267 Cf. 1 Cor. 15:26-27.

268 Cf. Eph. 4:16.

269 Cf. 1 Cor. 12:12-27.

270 Cf. 2 Cor. 5.8.

271 Cf. 1 Tim. 2.5.

272 Cf. Col. 1:24.

273 2 Macc. 12:46.

274 Cf. Heb. 13:14; 11:10.

275 Cf. 2 Cor. 3:18.

276 Cf. Heb. 12:1.

277 Cf Eph. 4:1-6.

278 Cf. Rev. 5:9.

279 Cf. Heb. 3:6.

280 Cf. Rev. 21:24.

281 Rev. 5:12.

282 Rev. 5:13-14.

SUPPLEMENTARY NOTES (*)

Chapter VI

- (1) Cfr. Rosweydeus, *Viqae Patrum*, Antwerpiae 1628. *Apophthegmata Patrum*: PG 65. Palladius, *Historia Lausiaca*: PG 34, 995 ss.; ed. C. Butler, Cambridge 1898 (1904). Pius XI, *Const. Apost. Umbratilem*, 8 iul. 1924: AAS 16 (1924) pp. 386-387. Pius XII, *Alloc. Nous sommes heureux*, 11 apr. 1958: AAS 50 (1958) p. 283.
- (2) Paulus VI, *Alloc. Magno gaudio*, 23 maii 1964: AAS 56 (1964) p. 566.
- (3) Cfr. *Cod. Iur. Can.*, c. 487 et 488, 40. Pius XII, *Alloc. Annus sacer*, 8 dec. 1950, AAS 43 (1951) p. 27 s. Pius XII, *Cons. Apost. Provida Mater*, 2 Febr. 1947: AAS 39 (1947) p. 120 ss.
- (4) Paulus VI, 1. c., p. S67.
- (5) Cfr. S. Thomas, *Summa Theol.* II-II, q. 184, a. 3 et q. 188, a. 2. S. Bonaventura, *Opusc. X, Apologia Pauperum*, c. 3, 3: cd. *Opera, Quaracchi*, t. 8, 1898, p. 245 a.
- (6) Cfr. *Conc. Vat. I. Schema De Ecclesia Christi*, cap. XV, et *Adnot.* 48: Mansi 51, 549 s. et 619 s. Leo XIII, *Epist. Au milieu des consolations*, 23 dec. 1900: AAS 33 (1900-01) p. 361. Pius XII, *Const. Apost. Provida Mater*, 1. c., p. 1145.
- (7) Cfr. Leo XIII, *Const. Romanos Pontifices*, 8 maii 1881: AAS 13 (1880-81) p. 483. Pius XII, *Alloc. Annus sacer*, 8 dec. 1950: AAS 43(1951) p. 28 8.
- (8) Cfr. Pius XII, *Alloc. Annus sacer*, 1. c., p. 28. Pius XII, *Const. Apost. Sedes Sapientiae*, 31 maii 1956: AAS 48 (1956) p. 355. Paulus VI, 1. c., pp. 570-571.
- (9) Cfr. Pius XII *Litt. Encycl. Mystici Corporis*, 19 iun. 1943: AAS 35 (1943) p. 214 s.
- (10) Cfr. Pius XII, *Alloc. Annus sacer*, 1. c., p. 30. *Alloc. Sous la maternelle protection*, 9 dec. 1957: AAS 50 (1958) p. 39 s.

Chapter VII

- (1) *Conc. Florentinum, Decretum pro Graecis*: Denz. 693 (1305).
- (2) *Praeter documenta antiquiora contra quamlibet formam evocationis spirituum inde ab Alexandro IV* (27 sept. 1958), cfr *Encycl. S.S.C.S. Officii, De magne tismi abusu*, 4 aug. 1856: AAS (1865) pp. 177-178, Denz. 1653 1654 (2823-2825); *responsiones S.S.C.S. Officii*, 24 apr. 1917: 9 (1917) p. 268, Denz. 218 (3642).
- (3) *Videatur syntheticae expositionis huius doctrinae paulinae in: Piu XII, Litt. Encycl. Mystici Corporis* AAS 35 (1943) p. 200 et passim
- (4) Cfr., i. a., S. Augustinus, *Enarr. in Ps. 85, 24*: PL 37, 1095 S. Hieronymus, *Liber contra Vigilantium*, b: PL 23, 344. S. Thomas *In 4m Sent.*, d. 45, q. 3, a. 2. Bonaventura, *In 4m Sent.*, d. 45, a. 3, q. 2; etc.
- (5) Cfr. Pius XII, *Litt. Encycl. Mystici Corporis*: AAS 35 (1943) p. 245.

- (6) Cfr. Plurimae inscriptione in Catacumbis romanis.
- (7) Cfr. Gelasius I, Decretalis De libris recipiendis, 3: PL 59, 160, Denz. 165 (353).
- (8) Cfr. S. Methodius, Symposion, VII, 3: GCS (Bodwetsch), p. 74
- (9) Cfr. Benedictus XV, Decretum approbationis virtutum in Causa beatificationis et canonizationis Servi Dei Ioannis Nepomuecni Neumann: AAS 14 (1922 p. 23; plures Allocutiones Pii X de Sanetis: Inviti all'croismo Diseorsi... t. I-III, Romae 1941-1942, passim; Pius XII, Discorsi Radiomessagi, t. 10, 1949, pp 37-43.
- (10) Cfr. Pius XII, Litt. Encycl : Mediator Dei: AAS 39 (1947) p . 581.
- (11) Cfr. Hebr. 13, 7: Eccli 44-50, Nebr. 11, 340. Cfr. etia Pius XII, Litt. Encycl. Mediati Dei: AAS 39 (1947) pp. 582-583
- (12) Cfr. Cone. Vaticanum Const. De fide catholica, cap. 3 Denz. 1794 (3013).
- (13) Cfr. Pius XII, Litt. Encycl. Mystici Corporis: AAS 35 (1943) p. 216.
- (14) Quoad gratitudinem erga ipsos Sanctos, cfr. E. Diehl, Inscriptiones latinae christianae vereres, 1, Berolini, 1925, nn. 2008 2382 et passim.
- (15) Conc. Tridentinum, Sess. 25, De invocatione... Sanctorum: Denz. 984 (1821) .
- (16) Breviarium Romanum, Invitatorium infesto Sanctorum Omnium.
- (17) Cfr. v. g., 2 Thess. 1, 10.
- (18) Conc. Vaticanum II, Const. De Sacra Liturgia, cap. 5, n. 104.
- (19) Canon Missae Romanae.
- (20) Conc. Nicaenum II, Act. VII: Denz. 302 (600).
- (21) Conc. Florentinum, Decretum pro Graecis: Denz. 693 (1304).
- (22) Conc. Tridentinum Sess. 35, De invocatione, veneratione et reliquiis Sanctorum et sacris imaginibus: Denz. 984-988 (1821-1824); Sess. 25, Decretum de Purgatorio: Denz. 983 (1820); Sess. 6, Decretum de iustificatione, can. 30: Denz. 840 (1580).
- (23) Ex Praefatione, aliquibus dioecesibus concessa.
- (24) Cfr. S. Petrus Canisius, Catechismus Maior seu Summa Doctrinae christianae, cap. III (ed. crit. F. Streicher) pas I, pp. 15-16, n. 44 et pp. 100-101, n. 49.
- (25) Cfr. Conc. Vaticanum II Const. De Sacra Liturgia, cap. 1 n. 8.

Chapters 6 and 7– Questions for reflection

These questions are designed to invite reflection or meditation on the content of a faith document and to assist a group in faith sharing about their prayer experience over the content of the document.

1. The document states that Religious Life (also called the regular or ruled life) is not to be thought of as halfway between orders and the lay state as a kind of second class leadership. Rather, men and women are called to live the vowed religious life either as clergy or as laity but can be seen as a way of life that responds to the special gift of the counsels of poverty, chastity and obedience given to the whole Church. Do you know anyone who has entered and lived this life? What gift or gifts has such a person given to your spiritual life? What does that person offer as a model for you?
2. The spiritual life that various vowed religious have lived has given numerous “spiritualities” to the Church. Do you find one of these spiritual paths particularly helpful to you? In what way?
3. The vowed religious life challenges everyone in the Church to live the graces of Baptism more fully. They don’t take away the responsibility of the rest of the Church to live holy lives, but they place holiness in front of us in the world. Have you been attracted to the dedication, freedom and generosity that religious have demonstrated? How does this attraction guide your journey of faith?
4. Religious life must demonstrate healthy psychological growth as well as any other state of the spiritual journey. What about religious life nurtures such growth? What about the patterns of religious life might prevent such growth?
5. Religious are called to witness the life of faith in a particular visible way to both believers and non-believers. Does this place a special burden on them? Is there a way that that burden can be supported and carried by those who are not sharing this way of life but do share their faith or spirituality?

6. What does the image of “pilgrim people” imply about the Church? If you are on pilgrimage what does that mean for your life? Your plans and expectations?

7. The pilgrimage model implies that the journey toward God in company with one another has already begun. Are you comfortable with that image? Does it challenge your sense of stability in this life?

8. Those holy men and women who have gone before us are in communion with us on this pilgrimage. Do you have “favorite” saints or patrons that you refer to, ask for assistance or are in relationship with? Are they the canonized (recognized saints) or members of your family or community? Can you tell a little about the relationship that you enjoy with these fellow pilgrims?

9. Consider for a moment some of the people who formed you in the faith – whether they are still living on earth or now living in Christ. What about their life or work served your faith? Identify a couple of them and consider what it was that these members of the pilgrim people taught you about the journey and may still be teaching you.

10. The Liturgical practice of the Church challenges us to realize that all the members of the Body of Christ continue to worship the Father in Spirit and truth. Thus whenever we baptize a new member we sing the litany of saints invoking their care and protection for this new sister or brother. When was the last time you participated in a baptismal liturgy? Was care taken to invoke the presence and participation of the saints? Was the newly baptized invited to name a patron or patroness to support his or her pilgrimage of faith? Did it matter to you?

Chapters 6 and 7 – Study for Meaning Questions

These groups of questions are posed to assist in understanding the meaning of the text of Chapters six and seven from the Constitution. The questions are “open-ended” and invite you to draw from experience and knowledge in all areas of your life to respond to them. There are no “right” answers, but the document does offer particular ways to respond.

1. Consider the term “evangelical counsel” that is used in the document. Does the term apply to all Christians or only to those who lived a vowed religious life?
2. What religious communities are you familiar with? What ways do they practice these counsels? Do you agree that the wide variety of religious orders through the centuries has been a blessing for the Church?
3. How do the evangelical counsels lead to charity? Does it always follow that religiously vowed Catholics are more charitable than their brothers and sisters who do not live in vows? Should they be expected to be?
4. Why was the terminology of the “states of perfection” abandoned? What term(s) is preferred now for religious life?
5. What does the document say about the purpose and goal of a vow or similar solemn promise? What does the liturgical context for such a promise offer to help understand the relationship of religious to the rest of the Church?
6. Do the religious that you know incline you to lead a more faithful Christian life as you follow their witness? Do vowed religious teach all of us something about prayer? About control of our appetite for material wealth? About management of our sexual impulses? How do they do this in the larger Church? In your own experience?
7. Religious are held up in the document as models of the Church at work serving the poor, witnessing to the praying Jesus, reconciling sinners and so forth. When you see vowed religious in these and many other of their works do you think that they are the Church in a certain way? For example, when you think of “the Church” is one of your images that of vowed religious serving the poorest of the poor, encountering unjust structures in the name of the Gospel, spending hours in prayer – even in the night while the world sleeps? Is this a legitimate image in your experience?

8. Do you think that the episcopal leadership of the Church properly appreciates the work of the religious congregations? What leads you to make your conclusions?

9. Does eschatological language (glorious finality of the Reign of God) give you hope and encouragement in your faith? Why or why not? What does the fact that we believe in life after death for each person mean in terms of the ways Christians live their lives here?

10. As you get older do you think more easily about the coming of the Reign of God than you did as a younger person? Is it likely that as you materially approach death you consider if and how you will “be” after your body dies? Do you have an imagination about life after death? Do you think your imagination is more formed by secular culture or the Church?

11. Does the Communion of Saints make sense to you? Does it communicate anything about life after this earthly time? How do you imagine the Communion of Saints? Has the death of someone you care about caused you to think differently about death and life after death than you did before that person’s death? Have you had to face the “untimely” (i.e. sudden or early in life) death of a child or very young person that you cared about? Did it change your imagination about eternal life?

12. What does the Church teach about life after death but before the Parousia (Second Coming)?

13. The Council approves proper relationship between those of us on earth and the saints in heaven, but wants the Church to correct any abuses in possible “worship” of the saints. Do you think that is still a problem in the Church or did this caution in the document firmly stamp out such practices?

14. Pope John Paul II began the practice of formally canonizing a significant number of people. What witness does such frequent canonization offer to the rest of the Church? Is this a practice that supports and nourishes your faith? Have you spent time discovering something about the men and women who have been canonized in the last 35 years? Are there people you would like to see canonized? What witness to the Gospel would their canonization offer?

Scripture Resources to support prayer and study of Chapters 6 and 7

Listed below are scripture citations that might be brought to prayer or study to deepen one's reflection on Chapters Six and Seven of *Lumen Gentium*. These are texts that the writers employed (among many others) to support the assertions of the text. Such texts support prayerful understanding of the text as a faith or theological statement.

Ezechial 34.1-15 "... I myself will shepherd them ..."

Mark 10. 17-31 "... How hard it is for those who have wealth to enter the kingdom of God ..."

Matthew 25. 31-46 "... All the nations will be assembled before Him ..."

Acts 3. 1-21 "... people of Israel, why are you amazed? ..."

Matthew 22. 1-14 "... The Kingdom of heaven may be likened to a king who gave a wedding feast for his son. ..."

2 Corinthians 5.11-15 "... For the love of Christ impels us, once we have come to the conviction that one died for all ..."

John 5. 19-30 "... it will all come out that those who have done good deeds to the resurrection of life. ..."

Revelations 21. 22-27 "... The city had no need of sun or moon to shine on it, for the glory of God gave it light ..."

For additional study resources refer to the listing in Session I.

Week 6 - Chapter 8

“The Mystery of Mary, Mother of God In the Mystery of Christ and the Church”

Readings: Chapter eight from *Lumen Gentium* translated and published by <http://www.Vatican.va> with end notes attached

Reflection/ Faith Sharing Questions

Study/Discussion Questions

Resources: Scripture suggestions for Prayer

DOGMATIC CONSTITUTION ON THE CHURCH
LUMEN GENTIUM
SOLEMNLY PROMULGATED BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 21, 1964

CHAPTER VIII

**THE BLESSED VIRGIN MARY, MOTHER OF GOD
IN THE MYSTERY OF CHRIST AND THE CHURCH**

I. Introduction

52. Wishing in His supreme goodness and wisdom to effect the redemption of the world, "when the fullness of time came, God sent His Son, born of a woman...that we might receive the adoption of sons".(283) "He for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit from the Virgin Mary."(1*) This divine mystery of salvation is revealed to us and continued in the Church, which the Lord established as His body. Joined to Christ the Head and in the unity of fellowship with all His saints, the faithful must in the first place reverence the memory "of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ".(2*)

53. The Virgin Mary, who at the message of the angel received the Word of God in her heart and in her body and gave Life to the world, is acknowledged and honored as being truly the Mother of God and Mother of the Redeemer. Redeemed by reason of the merits of her Son and united to Him by a close and indissoluble tie, she is endowed with the high office and dignity of being the Mother of the Son of God, by which account she is also the beloved daughter of the Father and the temple of the Holy Spirit. Because of this gift of sublime grace she far surpasses all creatures, both in heaven and on earth. At the same time, however, because she belongs to the offspring of Adam she is one with all those who are to be saved. She is "the mother of the members of Christ . . . having cooperated by charity that faithful might be born in the Church, who are members of that Head."(3*) Wherefore she is hailed as a pre-eminent and singular member of the Church, and as its type and excellent exemplar in faith and charity. The Catholic Church, taught by the Holy Spirit, honors her with filial affection and piety as a most beloved mother.

54. Wherefore this Holy Synod, in expounding the doctrine on the Church, in which the divine Redeemer works salvation, intends to describe with diligence both the role of the Blessed Virgin in the mystery of the Incarnate Word and the Mystical Body, and the duties of redeemed mankind toward the Mother of God, who is mother of Christ and mother of men, particularly of the faithful. It does not, however, have it in mind to give a complete doctrine on Mary, nor does it wish to decide those questions which the work of theologians has not yet fully clarified. Those opinions therefore may be lawfully retained which are propounded in Catholic schools concerning her, who occupies a place in the Church which is the highest after Christ and yet very close to us.(4*)

II. The Role of the Blessed Mother in the Economy of Salvation

55. The Sacred Scriptures of both the Old and the New Testament, as well as ancient Tradition show the role of the Mother of the Saviour in the economy of salvation in an ever clearer light and draw attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. 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. When it is looked at in this way, she is already prophetically foreshadowed in the promise of victory over

the serpent which was given to our first parents after their fall into sin.(284) Likewise she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel.(285) She stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from Him. With her the exalted Daughter of Sion, and after a long expectation of the promise, the times are fulfilled and the new Economy established, when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin.

56. The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role. It is no wonder therefore that the usage prevailed among the Fathers whereby they called the mother of God entirely holy and free from all stain of sin, as though fashioned by the Holy Spirit and formed as a new creature.(5*) Adorned from the first instant of her conception with the radiance of an entirely unique holiness, the Virgin of Nazareth is greeted, on God's command, by an angel messenger as "full of grace", (286) and to the heavenly messenger she replies: "Behold the handmaid of the Lord, be it done unto me according to thy word".(287) Thus Mary, a daughter of Adam, consenting to the divine Word, became the mother of Jesus, the one and only Mediator. Embracing God's salvific will with a full heart and impeded by no sin, she devoted herself totally as a handmaid of the Lord to the person and work of her Son, under Him and with Him, by the grace of almighty God, serving the mystery of redemption. Rightly therefore the holy Fathers see her as used by God not merely in a passive way, but as freely cooperating in the work of human salvation through faith and obedience. 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. This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death it is shown first of all when Mary, arising in haste to go to visit Elizabeth, is greeted by her as blessed because of her belief in the promise of salvation and the precursor leaped with joy in the womb of his mother.(288) This union is manifest also at the birth of Our Lord, who did not diminish His mother's virginal integrity but sanctified it,(10*) when the Mother of God joyfully showed her firstborn Son to the shepherds and Magi. When she presented Him to the Lord in the temple, making the offering of the poor, she heard Simeon foretelling at the same time that her Son would be a sign of contradiction and that a sword would pierce the mother's soul, that out of many hearts thoughts might be revealed.(289) When the Child Jesus was lost and they had sought Him sorrowing, His parents found Him in the temple, taken up with the things that were His Father's business; and they did not understand the word of their Son. His Mother indeed kept these things to be pondered over in her heart.(290)

58. In the public life of Jesus, Mary makes significant appearances. This is so even at the very beginning, when at the marriage feast of Cana, moved with pity, she brought about by her intercession the beginning of miracles of Jesus the Messiah.(291) In the course of her Son's preaching she received the words whereby in extolling a kingdom beyond the calculations and bonds of flesh and blood, He declared blessed(292) those who heard and kept the word of God, as she was faithfully doing.(293) After this manner the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross, where she stood, in keeping with the divine plan,(294) grieving exceedingly with her only begotten Son, uniting herself with a maternal heart with His sacrifice, and lovingly consenting to the immolation of this Victim which she herself had brought forth. Finally, she was given by the same Christ Jesus dying on the cross as a mother to His disciple with these words: "Woman, behold thy son".(295) (11*)

59. But since it has pleased God not to manifest solemnly the mystery of the salvation of the human race before He would pour forth the Spirit promised by Christ, we see the apostles before the day of Pentecost "persevering

with one mind in prayer with the women and Mary the Mother of Jesus, and with His brethren", (296) and Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation. Finally, the Immaculate Virgin, preserved free from all guilt of original sin, (12*) on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, (13*) and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords (297) and the conqueror of sin and death. (14*)

III. On the Blessed Virgin and the Church

60. There is but one Mediator as we know from the words of the apostle, "for there is one God and one mediator of God and men, the man Christ Jesus, who gave himself a redemption for all". (298) The maternal duty of Mary toward men in no wise obscures or diminishes this unique mediation of Christ, but rather shows His power. For all the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure. It flows forth from the superabundance of the merits of Christ, rests on His mediation, depends entirely on it and draws all its power from it. In no way does it impede, but rather does it foster the immediate union of the faithful with Christ.

61. Predestined from eternity by that decree of divine providence which determined the incarnation of the Word to be the Mother of God, the Blessed Virgin was on this earth the virgin Mother of the Redeemer, and above all others and in a singular way the generous associate and humble handmaid of the Lord. She conceived, brought forth and nourished Christ. She presented Him to the Father in the temple, and was united with Him by compassion as He died on the Cross. 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. Wherefore she is our mother in the order of grace.

62. This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation. (15*) By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and cultics, until they are led into the happiness of their true home. 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. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.

The Church does not hesitate to profess this subordinate role of Mary. It knows it through un failing experience of it and commends it to the hearts of the faithful, so that encouraged by this maternal help they may the more intimately adhere to the Mediator and Redeemer.

63. By reason of the gift and role of divine maternity, by which she is united with her Son, the Redeemer, and with His singular graces and functions, the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ. (18*) For in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother. (19*) By her belief and obedience, not knowing man but overshadowed by the Holy Spirit, as the new Eve she brought forth on earth the very Son of the Father, showing an undefiled faith, not in the word of the ancient serpent, but in that of God's messenger. 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.

64. The Church indeed, contemplating her hidden sanctity, imitating her charity and faithfully fulfilling the Father's will, by receiving the word of God in faith becomes herself a mother. By her preaching she brings forth to a new and immortal life the sons who are born to her in baptism, conceived of the Holy Spirit and born of God. She herself is a virgin, who keeps the faith given to her by her Spouse whole and entire. Imitating the mother of her Lord, and by the power of the Holy Spirit, she keeps with virginal purity an entire faith, a firm hope and a sincere charity.(20*)

65. But while in the most holy Virgin the Church has already reached that perfection whereby she is without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin.(300) And so they turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues. 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. For Mary, who since her entry into salvation history unites in herself and re-echoes the greatest teachings of the faith as she is proclaimed and venerated, calls the faithful to her Son and His sacrifice and to the love of the Father. 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. Hence the Church, in her apostolic work also, justly looks to her, who, conceived of the Holy Spirit, brought forth Christ, who was born of the Virgin that through the Church He may be born and may increase in the hearts of the faithful also. The Virgin in her own life lived an example of that maternal love, by which it behooves that all should be animated who cooperate in the apostolic mission of the Church for the regeneration of men.

IV. The Cult of the Blessed Virgin in the Church

66. Placed by the grace of God, as God's Mother, next to her Son, and exalted above all angels and men, Mary intervened in the mysteries of Christ and is justly honored by a special cult in the Church. Clearly from earliest times the Blessed Virgin is honored under the title of Mother of God, under whose protection the faithful took refuge in all their dangers and necessities.(21*) Hence after the Synod of Ephesus the cult of the people of God toward Mary wonderfully increased in veneration and love, in invocation and imitation, according to her own prophetic words: "All generations shall call me blessed, because He that is mighty hath done great things to me".(301) This cult, as it always existed, although it is altogether singular, differs essentially from the cult of adoration which is offered to the Incarnate Word, as well to the Father and the Holy Spirit, and it is most favorable to it. The various forms of piety toward the Mother of God, which the Church within the limits of sound and orthodox doctrine, according to the conditions of time and place, and the nature and ingenuity of the faithful has approved, bring it about that while the Mother is honored, the Son, through whom all things have their being (302) and in whom it has pleased the Father that all fullness should dwell,(303) is rightly known, loved and glorified and that all His commands are observed.

67. This most Holy Synod deliberately teaches this Catholic doctrine and at the same time admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered, and the practices and exercises of piety, recommended by the magisterium of the Church toward her in the course of centuries be made of great moment, and those decrees, which have been given in the early days regarding the cult of images of Christ, the Blessed Virgin and the saints, be religiously observed.(22*) But it exhorts theologians and preachers of the divine word to abstain zealously both from all gross exaggerations as well as from petty narrow-mindedness in considering the singular dignity of the Mother of God.(23*) Following the study of Sacred Scripture, the Holy Fathers, the doctors and liturgy of the Church, and under the guidance of the Church's magisterium, let them rightly illustrate the duties and privileges of the Blessed Virgin which always look to Christ, the source of all truth, sanctity and piety. Let them assiduously keep away from whatever, either by word or deed, could lead separated brethren or any other into error regarding the true doctrine of the Church. Let the faithful remember moreover that true devotion consists neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God, and we are moved to a filial love toward our mother and to the imitation of her virtues.

V. Mary the sign of created hope and solace to the wandering people of God

68. In the interim just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come, so too does she shine forth on earth, until the day of the Lord shall come,(304) as a sign of sure hope and solace to the people of God during its sojourn on earth.

69. It gives great joy and comfort to this holy and general Synod that even among the separated brethren there are some who give due honor to the Mother of our Lord and Saviour, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin.(24*) The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men that she, who aided the beginnings of the Church by her prayers, may now, exalted as she is above all the angels and saints, intercede before her Son in the fellowship of all the saints, until all families of people, whether they are honored with the title of Christian or whether they still do not know the Saviour, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most Holy and Undivided Trinity.

Each and all these items which are set forth in this dogmatic Constitution have met with the approval of the Council Fathers. And We by the apostolic power given Us by Christ together with the Venerable Fathers in the Holy Spirit, approve, decree and establish it and command that what has thus been decided in the Council be promulgated for the glory of God.

Your Notes:

End Notes and References

283 Gal. 4:4-5.

284 Cf. Gen. 3:15.

285 Cf. Is 7:14; cf. Mich. 5:2-3; Mt. 1:22-23.

286 Cf. Lk. 1:28.

287 Lk. 1:38.

288 Cf. Lk. 1:41-45.

289 Cf. Lk. 2:34-35

290 Cf. Lk. 2:41-51.

291 Cf. Jn. 2:1-11.

292 Cf. Mk. 3:35; Lk. 11:27-28.

293 Cf. Lk. 2:19, 51.

294 Cf. Jn. 19:25.

295 Cf. Jn. 19:26-27.

296 Acts 1:14.

297 Cf Rev. 19:16

298 1 Tim. 2:5-6.

299 Rom. 8:29.

300 Cf. Eph 5:27.

301 Lk. 1:48.

302 Cf. Col. 1:15-16.

303 Col 1:19.

304 Cf. 2 Pt. 3:10.

SUPPLEMENTARY NOTES (*)

Chapter VIII

- (1) Credo in Missa Romana: Symbolum Constantinopolitanum: Mansi 3, 566. Cfr. Conc. Ephesinum, ib. 4, 1130 (necnon ib. 2, 665 et 4, 1071); Conc. Chalcedonense, ib. 7, 111-116; Cow. Constantinopolitanum II, ib. 9, 375-396.
- (2) Canon Missae Romanae.
- (3) S. Augustine, De S. Virginitate. 6: PL 40, 399.
- (4) Cfr. Paulus Pp. VI, allocutio in Concilio, die 4 dec. 1963: AAS 56 (1964) p. 37.
- (5) Cfr. S. Germanus Const., Nom. in annunt. Deiparae: PG 98, 328 A; In Dorm. 2: col. 357. Anastasius Antioch., Serm. 2 de Annunt., 2: PG 89, 1377 AB; Serm. 3, 2: col. 1388 C. S. Andreas Cret. Can. in B. V. Nat. 4: PG 97, 1321 B. In B. V. Nat., 1: col. 812 A. Hom. in dorm. 1: col. 1068 C. - S. Sophronius, Or. 2 in Annunt., 18: PG 87 (3), 3237 BD.
- (6) S. Irenaeus, Adv. Haer. III, 22, 4: PG 7, 9S9 A; Harvey, 2, 123.
- (7) S. Irenaeus, ib.; Harvey, 2, 124.
- (8) S. Epiphanius, Nacr. 78, 18: PG 42, 728 CD; 729 AB.
- (9) S. Hieronymus, Epist. 22, 21: PL 22, 408. Cfr. S. Augustinus, Serm. Sl, 2, 3: PL 38, 33S; Serm. 232, 2: col. 1108. - S. Cyrillus Hieros., Catech. 12, 15: PG 33, 741 AB. - S. Io. Chrysostomus, In Ps. 44, 7: PG SS, 193. - S. Io. Damascenus, Nom. 2 in dorm. B.M.V., 3: PG 96, 728.
- (10) Cfr. Conc. Lateranense anni 649, Can. 3: Mansi 10, 1151. S. Leo M., Epist. ad Flav.: PL S4, 7S9. - Conc. Chalcedonense: Mansi 7, 462. - S. Ambrosius, De inst. virg.: PL 16, 320.
- (11) Cfr. Pius XII, Litt. Encycl. Mystici Corporis, 29 iun. 1943: AAS 35 (1943) pp. 247-248.
- (12) Cfr. Pius IX, Bulla Ineffabilis 8 dec. 1854: acta Pii IX, I, I, p. 616; Denz. 1641 (2803).
- (13) Cfr. Pius XII, Const. Apost. Munificensissimus, 1 no. 1950: AAS 42 (1950) ú Denz. 2333 (3903). Cfr. S. Io. Damascenus, Enc. in dorm. Dei genitricis, Hom. 2 et 3: PG 96, 721-761, speciatim col. 728 B. - S. Germanus Constantinop., in S. Dei gen. dorm. Serm. 1: PG 98 (6), 340-348; Serm. 3: col. 361. - S. Modestus Hier., In dorm. SS. Deiparae: PG 86 (2), 3277-3312.
- (14) Cfr. Pius XII Litt. Encycl. Ad coeli Reginam, 11 Oct. 1954: AAS 46 (1954), pp. 633-636; Denz. 3913 ss. Cfr. S. Andreas Cret., Hom. 3 in dorm. SS. Deiparae: PG 97, 1089-1109. - S. Io. Damascenus, De fide orth., IV, 14: PG 94, 1153-1161.
- (15) Cfr. Kleutgen, textus reformatus De mysterio Verbi incarnati, cap. IV: Mansi 53, 290. cfr. S. Andreas Cret., In nat. Mariae, sermo 4: PG 97, 865 A. - S. Germanus Constantinop., In annunt. Deiparae: PG 98, 321 BC. In dorm. Deiparae, III: col. 361 D. S. Io. Damascenus, In dorm. B. V. Mariae, Hom. 1, 8: PG 96, 712 BC-713 A.

(16) Cfr. Leo XIII, Litt. Encycl. *Adiutricem populi*, 5 sept. 1895: ASS 15 (1895-96), p. 303. - S. Pius X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: Acta, I, p. 154- Denz. 1978 a (3370) . Pius XI, Litt. Encycl. *Miserentissimus*, 8 maii 1928: AAS 20 (1928) p. 178. Pius XII, *Nuntius Radioph.*, 13 maii 1946: AAS 38 (1946) p. 266.

(17) S. Ambrosius, *Epist.* 63: PL 16, 1218.

(18) S. Ambrosius, *Expos. Lc. II*, 7: PL 15, 1555.

(19) Cfr. Ps.-Petrus Dam. *Serm.* 63: PL 144, 861 AB. Godefridus a S. Victore. *In nat. B. M.*, Ms. Paris, Mazarine, 1002, fol. 109 r. Gerhohus Reich., *De gloria et honore Filii hominis*, 10: PL 194, 1105AB.

(20) S. Ambrosius, *l. c. et Expos. Lc. X*, 24-25: PL 15, 1810. S. Augustinus, *In lo. Tr.* 13, 12: PL 35 1499. Cfr. *Serm.* 191, 2, 3: PL 38 1010; etc. Cfr. ctiam Ven. Beda, *In Lc. Expos. I*, cap. 2: PL 92, 330. Isaac de Stella, *Serm.* 51. PL 194, 1863 A.

(21) *Sub tuum praesidium*

(22) *Conc. Nicaenum II*, anno 787: Mansi 13. 378-379; Denz. 302 (600-601) . *Conc. Trident.*, sess. 2S: Mansi 33, 171-172.

(23) Cfr. Pius XII, *Nuntius radioph.*, 24 oct. 1954: AAS 46 (1954) p. 679. Litt. Encycl. *Ad coeli Reginam*, 11 oct. 1954: AAS 46 (1954) p. 637.

(24) Cfr. Pius XI, Litt. Encycl. *Ecclesiam Dei*, 12 nov. 1923: AAS 15 (1923) p. 581. Pius XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) pp. 590-591.

Chapter 8 – Questions for reflection

These questions are designed to invite reflection or meditation on the content of a faith document and to assist a group in faith sharing about their prayer experience over the content of the document.

1. What is your own imagination about Mary, and how would you describe your relationship to her?
2. In your opinion or reflection do you believe that Mary has anything to offer your own development of faith? Would you recommend reflection on Mary or prayer to Mary as a practice in faith? Why or why not?
3. Have you ever thought about the fact that Mary, too, had to be saved? Does the Church's recognition of this give you any sense of connection to Mary?
4. Would Mary be accepted by many of your Catholic friends if she showed up today in a similar condition to her historical situation? A poor, young woman of the peasant class who is forced by war and oppression into an undocumented state in a neighboring country with a new born baby and a man who is not the child's father? Or later on when she returns to her own world, as the wife of a Jewish artisan in a Roman Empire dominated, client state? Are you comfortable with this picture or do you prefer the image of the statue of the Immaculate Conception? Or other artistic image?

5. The document stresses that there is only one Mediator of God and humanity and that is Jesus – it carefully places Mary in the “first among the saved” role, rather than as a co-savior. Does this fit with your own devotion to Jesus and to Mary?

6. Chapter eight also stresses that all Christians share in the saving work of Jesus so that even here, Mary is not a unique co-redeemer. As you reflect on this does it seem to diminish Mary’s importance to the Church and to the work of God in Jesus?

7. Has the Cult of the Virgin Mary in the Church enhanced or diminished the role of other women in your experience? Is there an ambiguity about devotion to Mary while still practicing a kind of oppression of women in some of the Church’s history?

8. Does Mary’s role as already enjoying the fruits of the Parousia give you hope that you will one day also enjoy the glory of God’s Reign? Does the glorification of Mary’s humanity hold out hope for all of us as the document stresses?

Chapter 8– Study for Meaning Questions

These groups of questions are posed to assist in understanding the meaning of the text of Chapter eight from the Constitution. The questions are “open-ended” and invite you to draw from experience and knowledge in all areas of your life to respond to them. There are no “right” answers, but the document does offer particular ways to respond.

1. This eighth chapter in *Lumen Gentium* replaced a planned whole other document on Mary. By placing the reflection on Mary in this context, the Council was sending a theological signal about the proper devotion to Mary in the Church’s life. As you think about the prior chapters, how does this chapter on Mary fit with the People of God, Hierarchy, the Laity, the Call to Holiness, Religious and Saints? How does Mary further illuminate the Mystery of the Church according to this final chapter?
2. In the last chapter the document mentions that there have been times and ways that the saints have been honored excessively – is this even more the case with Mary? Does this Chapter seem to want to balance that?
3. What is Mary’s role vis-à-vis salvation?
4. What does it mean that Mary is in the upper room prayer with the disciples for the outpouring of the Spirit?

5. What are the various roles that Mary plays in the life of the whole Church? Are they indicated in the Scriptures or more in the liturgical practice (Tradition)?

6. The document stresses that Mary is important in helping us understand more fully Jesus' humanity and mystery of the Incarnation. How is this the case? In what ways can Mary lead us to a greater appreciation of Jesus' humanity?

7. What practices does Paragraph 67 commend about the Church's tradition of honoring Mary, and what practices does it admonish or warn against?

8. How is Mary a sign of hope and encouragement to us? How is Mary received by other Christian traditions? Is this a positive sign for the Catholic Church?

Scripture Resources to support prayer and study of Chapter 8:

Listed below are scripture citations that might be brought to prayer or study to deepen one's reflection on Chapter Eight of *Lumen Gentium*. These are texts that the writers employed (among many others) to support the assertions of the text. Such texts support prayerful understanding of the text as a faith or theological statement.

Isaiah 7. 10-16 "... Ask for a sign from the LORD your God; ..."

Luke 1.26-38 "In the sixth month, the angel Gabriel was sent from God to a town of Galilee, called Nazareth ..."

Luke 2. 25-38 "Now there was a man in Jerusalem whose name was Simeon ..."

Mark 3.20-35 "... Who are my mother and my brothers? ..."

John 19. 23-30 "... Woman, behold your son ..."

Acts 1. 13-14 "... All these devoted themselves with one accord to prayer. ..."

1 Timothy 2.1-7 "... This is good and pleasing to God our savior, who wills everyone to be saved ..."

2 Peter 3.8-16 "... The Lord does not delay his promise, as some regard "delay," but he is patient with you, ..."

For additional study resources refer to the listing in Session I.

APPENDIX:

Group meetings for Study and Discussion of *Lumen Gentium*, the *Dogmatic Constitution on the Church*

One kind of gathering for groups who want to understand the content and meaning of a Church document is a study or discussion group. This format focusses less on the faith content of the document than in understanding what the document says, its historical context and what it might mean for current Church thinking or teaching. This does not preclude a deepened faith experience, but it allows the group to discuss and even argue over the content in a way that can be threatening for some. If this is the case it might be good for the group to try the faith sharing format (see resources). It requires a fairly strong group history or ethic of respectful conversation to do it successfully and/or a strong group facilitator/leader that can call the group to order if it deteriorates into a shouting match or a forum that is insulting.

The Role of the Facilitator

The facilitator of a discussion group

- Takes responsibility for convening the group;
- Provides for some hospitality (either asks a member or host to provide at least non-alcoholic drinks and possibly light snacks);
- Sets time and place for the next meeting with the agreement of the group, and keeps people informed if change is necessary;
- Opens and closes the meetings on time;
- Prevents any one person from dominating the time by gently intervening if necessary;
- Makes sure that everyone who wants to orally contribute can get into the conversation and has time to do so;
- Makes sure that everyone has access to the study and reflection materials that they need to do the “home work” in preparation for the next group meeting.

The Role of Group Members

All members of a discussion group

- Undertake the preparation by reading and studying the content during the time between meetings.

Members are respectful of the group at the meeting by

- Arriving a few minutes before the agreed upon meeting time;
- Entering into a prayer or quiet meditation at the appropriate times;
- Sharing their true thoughts and feelings and raising questions about the content;
- Keeping interventions short, respectful and on-topic;
- Respectfully disagreeing or agreeing, answering someone’s question or confusion etc. as appropriate without taking over the whole discussion;
- Refraining from interrupting another group member, and waiting until they are finished before responding or raising a point of agreement or disagreement;
- Making sure that people are allowed to speak and be heard throughout the meeting;
- Not “kibitzing” with those near-by in a way that interrupts someone else or cuts others out with a sub-conversation;
- Refraining from “pontificating” or supposing that your ideas or opinion are matters of fact or absolute truth;
- Being open to question or correction and not taking offense;
- Informing the facilitator, in a timely way, if they will not be able to attend a meeting.

The Gatherings or meetings: This is a suggested plan for a 90-minute meeting for 6 – 8 people. For more people in the group add about 8-10 minutes per person.

- The group gathers at the agreed upon site (a common site such as a local church or one another's homes) and at the agreed upon time.
 - A designated host/hostess may provide refreshments to the group as they gather, and sees that drinks are refilled if necessary; host or hostess also informs group members where the restroom facilities are;
 - It is important to start and end at – or close to – the agreed upon times;
 - Begin with introductions if the group is new to one another. This may take a few minutes so groups may want to make the first meeting a half hour longer than subsequent meetings. If the group already knows one another this step is clearly not necessary, but the group might want to take time to share briefly what outcomes or goals they have for this common document study, or simply a round of statements about what is happening in his/her life.
 - After introductory greetings, group shares a time of prayer, 5 minutes of Scripture, silence and song. Some recommended Scripture passages are included in the meeting formats.
 - The facilitator opens the discussion by inviting the group members to respond to one or more of the discussion questions on the content, identifying their thoughts, feelings, and possibly challenges or questions. People engage the discussion as they wish to do so, respecting the speaker and not interrupting unless someone goes way too long. If several people want to speak at a time then the facilitator should designate an "order" for the interventions – being sure that everyone has a chance to speak once before the same person/s engage multiple interventions.
 - If the discussion lags, the facilitator can offer another discussion question or point to a different place in the content that deserves attention.
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- At ten minutes before the ending time the facilitator announces the time and place of next meeting and the content for the sharing. It is important to be sure everyone has access to the content. The group is invited to raise prayer needs for others to pray for during the next week, and the meeting ends with a shared "Our Father" and blessing or sign of peace.

Group meetings for reflection and faith sharing on *Lumen Gentium*, the *Dogmatic Constitution on the Church*

Another kind of gathering for groups who want to work toward understanding the content and meaning of a Church document is a faith sharing group. This format focusses more on the faith content of the document through understanding what the document says, its historical context and subsequent use of the document by the Church. What it means for my personal faith is central to the sharing. A faith sharing group does not encourage back and forth discussion (discourages it, in fact) but rather provides a non-judgmental, deeply attentive listening to what each person shares about what they have learned and how they have been touched in faith by the content. If the group prefers a more academic or discussion style meeting then they might better choose the study/discussion format also provided here (see resources). The faith sharing style requires a commitment of the group to listen but not dispute even if they disagree with something that is said.

The Role of the Facilitator

The facilitator of a faith sharing group

- Takes responsibility for convening the group;
- Provides for some hospitality (either asks a member or host to provide at least non-alcoholic drinks and possibly light snacks) at the end of the meeting.
- Sets time and place for the next meeting with the agreement of the group, and keeps people informed if change is necessary;
- Opens and closes the meetings on time;
- Establishes the amount of time each one has for sharing (according to the size of the group and the total time agreed upon for meeting) and keeps any one member from dominating the time by gently intervening if necessary;
- Makes sure that everyone who wants to orally contribute can get into the conversation and has time to do so;
- Makes sure that everyone has access to the study and reflection materials that they need to do the “home work” in preparation for the next group meeting.

The Role of Group Members

All members of a faith sharing group

- Undertake the preparation by reading , reflecting and praying with the content during the time between meetings.

Members are respectful of the group at the meeting by

- Informing the facilitator, in a timely way, if they will not be able to attend a meeting.
- Arriving a few minutes before the agreed upon meeting time;
- Entering into a prayer or quiet meditation at the appropriate times;
- Sharing their true thoughts and feelings and raising questions about the content;
- Keeping interventions short, respectful and on-topic;
- Refraining from disagreeing or agreeing, answering someone’s question or confusion etc. except in the case of a brief question about fact or specific information that can be responded to briefly;
- Making sure that people are allowed to speak and be heard throughout the meeting;
- Not “kibitzing” with those near-by or otherwise acting in a manner that distracts the group from the prayer or the sharing of one of the group;
- Sharing your feelings, thoughts and questions with a sense of reverence for the group and for yourself as beloved of God who speaks because of God’s desire that he or she should speak.

The Gatherings or meetings: This is a suggested plan for a 90-minute meeting for 6 – 8 people. For more people in the group add about 8-10 minutes per person.

- The group gathers at the agreed upon site (a common site such as a local church or one another's homes) and at the agreed upon time.
 - A designated host/hostess may provide refreshments to the group at the end of this kind of meeting, and host or hostess also informs group members where the restroom facilities are;
 - It is important to start and end at – or close to – the agreed upon times;
 - Begin with introductions if the group is new to one another. This may take a few minutes so groups may want to make the first meeting a half hour longer than subsequent meetings. If the group already knows one another this step is clearly not necessary, but the group might want to take time to share briefly what outcomes or goals they have for this common document study, or simply a round of statements about what is happening in his/her life.
 - After introductory greetings, group shares a time of prayer for 10 - 15 minutes of Scripture reading, silence and song. Some recommended Scripture passages are included in the meeting formats. A personal method for praying with Scripture or ecclesial text is also available in the resources.
 - The facilitator opens the discussion by inviting the group members to respond to one or more of the reflection questions on the content that they had been reflecting upon, identifying their thoughts, feelings, and possibly challenges or questions.
 - People attend very carefully to each speaker, and if there is silence between each speaker this is a good time to really "hear" what has been said. Each person can ask him/herself "what does this say to my heart? To my experience? How does it make me feel? Do I know why?"
 - When all have shared, after a time of brief silence – if there is time – the facilitator can ask the group to share a brief "second round" in which folks share what they heard that moved them, challenged them or invited them to greater grace.
 - If there is not time for a second round, the facilitator asks everyone to consider carefully what they have heard and to jot points or ideas that they might want to reflect on this coming week along with the new material. In any case the group has a few minutes to reflect and then to enter prayer for one another and the world, to pray together the "Our Father" and to exchange a sign of peace.
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- At ten minutes before the ending time the facilitator announces the time and place of next meeting and the content for the sharing. Facilitator asks if there is any business or announcements for the group. It is important to be sure everyone has access to the reflection content. Refreshment can then be shared and general discussion, socializing takes place for approximately 20 minutes.

Facilitating (Guiding) a Faith Sharing Group

Faith Sharing is a different kind of interchange than nearly any other. It involves the sharing of the most sacred inner core of our lives, and to be done well it must be given in an open, receptive, caring environment. For many Catholics, expressing their faith life to other persons is a new kind of self-revelation. In many Catholic cultures, faith is a very private function, so folk do not have a lot of vocabulary, or may feel silly expressing feelings or thoughts that are real but may not sound "orthodox". In many ways, real faith sharing is the most intimate form of verbal sharing we do – it allows others into the most vulnerable core of ourselves, and if we feel that we don't have anything to offer, or will be judged so, it may be difficult to express anything. Furthermore, many people, when first beginning to pray and to faith share do not know what they think or feel, and need to have it mirrored to them in order to be able to read their own hearts.

The following guidelines are designed to assist a facilitator lead a group of beginners in the process of faith sharing.

After a group has experience they may find these "rules" too restrictive or unnecessary and decide to loosen them, but in the beginning they will provide structure and security for the less experienced.

1. When the group gathers, be sure that the space is warm and hospitable. Comfortable chairs that do not squeak or otherwise aurally intrude are necessary. Possibly a lighted candle and an open Bible on a central table or stand will set environment of prayer and reverence.
2. Agree on the start and stop time, and on the question that will be shared. (If you are using a common program that may already be established.) It is helpful to remind the group that silence is a friend to us, and we need not fear it. If your group has some extended silence time, rather than resist it, allow it to support on-going prayer.
3. Once people begin to share there should be little or no oral *response* to their sharing. Some questions of clarification may be necessary, but discussion, problem solving, kidding, correction, or other response is generally inappropriate. This is not an intellectual discussion, nor is it a therapy session. Faith sharing is meant to allow the person to explore the way the gospel is entering his or her life and transforming him or her into Christ's own presence, and to do this in the context of community of believers.
4. Usually faith sharing 'turns' are random in the group rather than "going round the circle." If people do not want to share they need not do so, although if someone never shares, his or her presence to the group may be damaging, and such a person should be asked privately by the facilitator why they are so reticent.
5. Always have tissues on hand and within easy reach. The group needs to know that weeping is one of the spiritual gifts and not to be disparaged or frowned upon.
6. If someone in the group is judgmental, corrective or domineering – or if someone takes too much time, or jumps back in after sharing once before, this should be gently controlled by the group leader. These behaviors, if chronic, are disrespectful of the group and make everyone uncomfortable.
7. Generally, faith sharing begins and ends with prayer and an expression of gratitude and love. Hugs (if people are comfortable with them) among the participants after sharing may work, or a comment of love and support at the end of the time are appropriately supportive.
8. Remember, wherever two or three are gathering in Christ's name, He is present among us. This is one of the holiest activities we can engage in, and we should enter it with infinite reverence for God's desire to dwell within and speak from each of our hearts.