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Papal Legate Opens Eucharistic Congress

An Advocate News Summary
BOMBAY — The 38th International Eucharistic Congress opened in Maiden Oval here Nov. 28 in a solemn ceremony attended by 150,000 pilgrims from throughout the world.

The opening was presided over by Bombay's Valerian Cardinal Gracias and Gregory Cardinal Agagianian, Pope Paul's own emissary to the congress opening.

THE POPE himself will spend three days in Bombay before the close of the celebration.

But the Pontiff was present in a very real sense to many Indians. As the congress opened the American Freighter SS Steel Voyager unloaded part of Paul's gift of wheat at a Bombay pier as three

other ships stood nearby waiting their turn to unload the food for the famine-struck Indians.

Cardinal Agagianian celebrated a Solemn Pontifical Mass and distributed Communion to groups of delegates who were seated on stands near the towering white congress altar.

Earlier, the papal legate delivered a speech inaugurating the congress in which he praised Indians as "unflinching devotees of human ideals and religious convictions."

Cardinal Agagianian's talk was preceded by an introduction by Cardinal Gracias and talks by national and local officials.

BRITISH Archbishop John C. Heenan spoke on the mean-

ing of the congress.

"This Eucharistic Congress is no sectarian affair," he said. "Indian Catholics are not holding a kind of private international garden party. India herself is the host of this great congress to which all men of goodwill have been invited."

India "is making her first Holy Communion by becoming host for the first time in history to an International Eucharistic Congress," he declared.

Dr. Zakir Hussain, the Moslem vice president of India, hoped the congress, by bringing about a deeper understanding among men and nations, would pave the way for the creation of a world social order which would be rid of ra-

(Continued on Page 3)



MSGR. SCULLY



MSGR. SUCHON



MSGR. BRESTEL



MSGR. SHEERIN



MSGR. STEFAN



FATHER DUFFY



MSGR. HILL



MSGR. LOUIS



FATHER WALSH



MSGR. HAAG



MSGR. RODIMER



FATHER CATOIR



FATHER LASCH



FATHER LONGUA



FATHER TRAPASSO

Find Bodies in Church

Congo Killings Continue; Pope Pleads for Peace

LEOPOLDVILLE, The Congo (NC) — The bodies of 28 white persons, most of them said to be nuns and priests, were discovered in a church

THIRTEEN OTHER persons were reported killed at Wamba, north of Stanleyville. Eight of these were said to be Catholic mission workers. The news of the Wamba slaying was carried to the town of Paulis by Dominican nuns after that town was liberated by Belgian paratroopers.

news agency reported that about 170 foreign missionaries, including White Fathers and nuns of various congregations, are being held under house arrest in Uele province north of Stanleyville. Later reports said 20 priests are being held hostage in the town of Aba near the Sudan border, and that a group of Carmelite nuns at Fataki have been kidnapped.

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across the Congo River from the onetime rebel stronghold of Stanleyville.

Reports from Stanleyville said eight other persons were rescued by white mercenary troops in the Congo's northeast. Many other missionaries are still in danger.

The Verona Fathers in Italy announced that one of their missionaries, 57-year-old Rev. Remo Armani, was killed by rebels in Paulis just before that town, 230 miles north-east of Stanleyville.

Survivors have told grim stories of torture and attempted escape. Sister Anne-Marie Merkens, 45, of Hoensbroek, The Netherlands, told how she and 16 other nuns were beaten and forced to parade naked before jeering rebel soldiers. She was superior at a mission hospital at Bondamba, about 300 miles northwest of Stanleyville.

Fast Rules In Effect

VATICAN CITY (NC) — An official of the Congregation of the Holy Office has said the new Communion fast regulations, announced at the closing of the ecumenical council's third session, are now in effect and being observed.

Also listed among the 21 killed at Paulis was the Rev. Joseph Tucker of Portland, Ore., a Protestant medical missionary. He was killed at a mission operated by the Dominican Fathers.

IN OTHER developments: Four of seven Canadian members of the Sisters of Wisdom, missing in the Congo since August, are now safe in Leopoldville. Three of them are still unreported, however, according to the Canadian Department of External Affairs.

A Few Snags But...

Response Loud, Clear to English Mass

By ANNE BUCKLEY
NEWARK — "Let the Amen sound from His people again!" urges the 17th century hymn currently being revived in Catholic churches. And last Sunday the people's "Amen" sounded — loud and clear — to the Mass prayers offered by their priests for the first time in English.

English. And from there on, in most parishes, the people gave their responses with enthusiasm — and continued to do so in the smaller congregations at weekday Masses.

"For the first time in my life," said a 70-year-old man in Paterson, "I didn't feel left out of the Mass."

FOR PRIESTS, the effect of praying in their conversational language was more meaningful and intense prayer, more deliberate enunciation, and a feeling of union with the people.

"I'm not alone any more," said a priest of 25 years. "It's not just 'God and me' — it's the whole community, the total sacrifice. I can't forget the people are there, because I can hear them."

Said Rev. John P. Hourihan: "The feeling of union — it was like falling in love with the lay people."

"Attention to Mass is fantastic," said Msgr. Joseph J. Gallo of Blessed Sacrament, Paterson, where an altar facing the congregation was just installed. "The people are looking at you when you read

Bishops Hit Trend In Films

WASHINGTON (NC) — A warning against a "deplorable trend" in films has been issued by the Episcopal Committee on Motion Pictures, Radio and Television, which calls upon religious leaders, educators, government officials — and particularly parents — to do something about it.

The trend, the Bishops point out, is "a substantial decrease" in family films and an

Paterson Appointments

BISHOP NAVAGH this week announced 17 major diocesan appointments as well as honors granted to two members of the clergy by Pope Paul VI.

Msgr. William F. Louis, chancellor of the diocese since its creation in 1938, was named a vicar general and was also one of eight vicars forane (deacons) appointed by the Bishop. The number of deaneries was expanded from three to

eight by Bishop Navagh.

THE TWO priests honored by the Pope are Msgr. Andrew V. Stefan, pastor of SS. Cyril and Methodius, Boonton, who was elevated to the rank of "protonotary apostolic," and Msgr. Edward J. Scully, pastor of Immaculate Heart of Mary parish, Wayne, who was made a domestic prelate. They were also named vicars forane by Bishop Navagh.

Msgr. Scully was one of three diocesan consultants appointed by the Bishop, the others being Msgr. Emil R. Suchon, pastor of Sacred Heart, Rockaway, and Msgr. Joseph R. Brestel, pastor of St. George's, Paterson.

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Statement On Jews Attacked

As the Fathers of the Vatican Council left Rome to return to their Sees, the Middle East erupted in a turmoil of opposition to the council declaration on non-Christians.

While the document — not to be promulgated until the fourth session — contains many kind comments on Moslems, the Middle East Moslems and many of their Catholic neighbors ignored it to heap abuse on the council and its statement on the Jews absolving them of the killing of Christ.

A NEW PARISH, St. Gerard Majella, was created in Paterson and Rev. Thomas J. Trapasso, assistant at Blessed Sacrament parish for 15 years, was named its pastor, effective Jan. 6 of next year.

Both Msgr. Stefan and Msgr. Scully will be invested with their new rank at ceremonies to be held in their parish churches at a date yet to be determined.

IN JORDAN, the Jerusalem Times led the attack with this comment: "Who crucified Christ? The Vatican in 1964."

Listings and Text, Page 3

MSGR. STEFAN, who had served as vice chancellor of the diocese and notary of the matrimonial tribunal since 1938, is a native of Elizabeth and was ordained in 1928. He became pastor at SS. Cyril and Methodius in 1933. Msgr. Stefan was named a papal chamberlain.

And a group of Christian parliamentary deputies said they will ask the government to take control of all Catholic mission schools and urged Catholics to "split" with the Vatican. An Orthodox deputy made an explicit invitation to them to join their churches.

Tell Disappointment At Failure to Vote On Liberty Draft

North American Fathers returned from the Vatican Council this week disappointed — but not bitter — over the last-minute failure of the religious liberty declaration.

Each had his own story to tell about the fate of the document. The draft was originally scheduled for a vote Nov. 19 — the next-to-last council working day — but was postponed at the request of a number of Bishops.

Pope felt the minority who asked for more time to study the document were well within their rights in asking for a delay and reminded the petitioners that a vote could be taken "only after mature examination of a question, no matter what it be."

Cardinal Meyer said "Pope Paul explained to us that... he did not wish to infringe upon the right of those who asked that the document be carried over..."

ALBERT CARDINAL Meyer of Chicago, Joseph Cardinal Ritter of St. Louis and Paul Emile Cardinal Leger of Montreal led a last-minute petition drive to have the Pope bring the draft up for a vote. The appeal lost.

Cardinal Ritter said one reason for this was that Pope Paul himself saw faults in the document and told him "We don't want a faulty statement — we want a statement based on sound principles" when the Cardinals presented the petition.

Cardinal Leger said the

(Continued on Page 2)

Council Texts In 2nd Section

Texts of Vatican Council decrees promulgated by Pope Paul VI at the close of the third session are included with this issue.

See the tabloid section for the full texts of the Constitution on the Nature of the Church, and the decrees, On Ecumenism and On the Eastern Churches.

Because of the space needed to provide this service to readers, the feature page has been eliminated this week, and the movie and play listings appear in abbreviated form. Next week Topic will resume its normal schedule, with a treatment of moral values appropriate to Legion of Decency Sunday, Dec. 31.

Holy Day On Dec. 8

Tuesday, Dec. 8, is the Feast of the Immaculate Conception and a holy day of obligation on which Catholics must attend Mass.

The office of The Advocate will be closed that day in observance of the feast.



LAYMEN TO THE ALTAR — Frank Walsh kisses Book of the Gospel held by Msgr. Charles B. Murphy in ceremony of installation of 21 lay lecturers at St. Bernard's, Plainfield, last week. (Story, Page 16) Last Sunday, with the introduction of English into the Mass, laymen took their places as readers and commentators in hundreds of North Jersey churches.

"I HAD TO commute," said Msgr. William C. Heimbuch of St. Genevieve's, Elizabeth, "between the card and the" (Continued on Page 2)



DIocese OF PATERSON
34 DE GRASSE STREET
PATERSON 1, NEW JERSEY

Clergy Appointments

DIOCESAN APPOINTMENTS
Consultors (Effective Dec. 16)
Rt. Rev. Msgr. Edward J. Scully, Rt. Rev. Msgr. Emil R. Suchon, Rt. Rev. Msgr. Joseph R. Brestel

Vicars Forane (Effective Nov. 27)
Morristown — Rt. Rev. Msgr. John J. Sheerin, P.A., V.G.
Boonton — Rt. Rev. Msgr. Andrew V. Stefan, P.A.
Dover — Rev. Joseph J. Duffy
Paterson — Rt. Rev. Msgr. Walter H. Hill, P.A.
Passaic-Clifton — Rt. Rev. Msgr. William F. Louis, P.A., J.C.D., V.G.

Wayne — Rt. Rev. Msgr. Edward J. Scully
Upper Passaic — Rev. Donatus W. Oluf
Sussex — Rt. Rev. Msgr. Christian D. Haag

Chancery Office and Diocesan (Effective Dec. 16)
Rt. Rev. Msgr. William F. Louis to be a vicar general
Very Rev. Msgr. Frank J. Rodimer, J.C.D., to be chancellor
Rev. John T. Catoir, J.C.D., to be secretary of the tribunal in residence at Our Lady of the Valley, Wayne
Rev. Kenneth B. Lasch, J.C.B., to be assistant chancellor
Rev. Paul J. Longua to be director of the Society for the Propagation of the Faith and diocesan representative to The Advocate, in residence at Our Lady of the Valley, Wayne

Pastor (Effective Jan. 6)
Rev. Thomas J. Trappasso, from assistant at Blessed Sacrament, Paterson, to be pastor of St. Gerard Majella, Paterson

Assistant Pastors
Rev. Bernard V. Lebiez from assistant, St. Joseph's, Passaic, to Annunciation, Wayne, effective Nov. 27
Rev. Thomas P. Costello from assistant, Sacred Heart, Clifton, to Immaculate Heart of Mary, Wayne, effective Jan. 6
Rev. Joseph LoGatto from assistant, St. Michael's, Paterson, to Sacred Heart, Clifton, effective Jan. 6
Rev. Philip Kotlarek, O.F.M. Conv., to St. John Kanty, Clifton, effective Oct. 19
Rev. Philip Pascucci, S.D.B., to St. Anthony's, Paterson, effective Nov. 25

Bishop Establishes Eight Deaneries

Following is the text of the decree from Bishop Navagh establishing eight deaneries in the Diocese of Paterson, effective Nov. 27.

Inasmuch as the Diocese of Paterson has been blessed by God with remarkable growth since its erection on Dec. 9, 1937, and at the same time the pastoral supervision envisioned in Canon 447 has increased, it appears beneficial to the spiritual and temporal administration of such an expanding diocese to divide the deanery of Passaic County into four deaneries and the deanery of Morris County into three deaneries, which, with the presently undivided deanery of Sussex County, comprise a total of eight deaneries.



THE THREE deaneries of Morris County are to be known as:

- (1) The Deanery of Morristown, comprising the towns, boro and townships of Morristown, Morris Township, Morris Plains, Parsippany-Troy Hills, Hanover, Florham Park, Chatham, Madison, Passaic Township including Stirling, Gillette and Gladstone, Harding, Mendham, Mendham (Township), Chester, Chester (Township), Mt. Olive, Washington and Whippany.
- (2) The Deanery of Dover, comprising the boro and townships of Dover, Rockaway, Rockaway (Township), Randolph, Roxbury, Mt. Arlington, Netcong, Jefferson, Victory Gardens and Mine Hill.
- (3) The Deanery of Boonton, comprising the boro and townships of Boonton, Boonton (Township), Mountain Lakes, Denville, Denville (Township), Montville, Kinnelon, Butler, Montvale, Pequannock and Lincoln Park.
- (4) The Upper Passaic County Deanery, comprising the boro and townships of Pompton Lakes, West Milford, Ringwood, Pompton, Wanaque and Bloomingdale.

THE FOUR deaneries of Passaic County are to be known as:

- (1) The Paterson Deanery, comprising the cities, boro and townships of Paterson, West Paterson, Totowa, Haledon, Prospect Park and Hawthorne.
- (2) The Passaic-Clifton Deanery, comprising the cities of Passaic and Clifton.
- (3) The Wayne Deanery, comprising Wayne Township and Little Falls.
- (4) The Upper Passaic County Deanery, comprising the boro and townships of Pompton Lakes, West Milford, Ringwood, Pompton, Wanaque and Bloomingdale.

Paterson Appointments...

berlain in 1949 and a domestic prelate in 1954. He is also an examiner of the junior clergy and the Morris County Holy Name director.

Msgr. Scully, a native of Newark, was ordained in 1930. He became pastor at Holy Cross, Mountain View, in 1945 and was moved to Immaculate Heart of Mary in 1959. Msgr. Scully was the first diocesan director of the Propagation of the Faith, 1938-40, and served as director of vocations, 1953-59. He is a member of the commission for visitation of the Religious Sisterhood and of the diocesan school board. He was named a papal chamberlain in 1953.

Msgr. Suchon was born in Passaic and was ordained in 1935. He came to Sacred Heart as pastor in 1945 after serving three years as director of Pope Plus High School, Passaic. Since the formation of the diocese, he has been moderator of the diocesan commission for sacred music and director of the priests' choir. He was named a domestic prelate in 1954 and was appointed a protonotary parish priest consultant in 1963.

Msgr. Brestel was born in Paterson and ordained in 1938. He became pastor of Holy Spirit, Pequannock, in 1950 and moved to St. George's in 1954, the same year he was named a papal chamberlain. He was appointed diocesan director of the Expansion Fund in September, 1963, and was raised to the rank of domestic prelate in November of the same year.

MSGR. SHEERIN has been vicar general of the diocese since 1954 and, before that, was official in 1941 to 1954. He is presently head of the diocesan building and sites commission and has been a diocesan consultant since 1945. Msgr. Sheerin was born in

Kingston, Pa., and was ordained in 1916. He was raised to the rank of domestic prelate in 1944 and was named a protonotary apostolic in 1954.

Msgr. Hill, born in Newark, was ordained in 1921. He has been at St. John's Cathedral since 1926 and has been rector since 1943. He is a diocesan consultant and was named dean of Passaic County in 1955. Msgr. Hill was elevated to the rank of papal-chamberlain in 1944 and was named a domestic prelate in 1949 and a protonotary apostolic in 1958.

Msgr. Louis was born in Jersey City and was ordained in 1934. He was an assistant at St. Vincent's, Madison, when named chancellor of the diocese in 1938 and has been pastor of St. Brendan's, Clifton, since 1945. He also served as director of the Propagation of the Faith from 1940 to this year and is secretary of the building and sites commission and the administrative board. Msgr. Louis was named a papal chamberlain in 1944, a domestic prelate in 1949 and was made a protonotary apostolic in 1954.

MSGR. HAAG, born in Clifton, was ordained in 1938. He spent 10 years at St. Vincent's, Madison, before being named administrator and later pastor of St. Monica's. In 1963, he was named a consultant of the diocese and was raised to the rank of domestic prelate.

Father Duffy is a native of Jersey City and was ordained in 1932. He was named pastor of Our Lady of the Lake, Mt. Arlington, in 1945 and of St. Mary's, Dover, in 1957.

Msgr. Rodimer was born in Rockaway and was ordained in 1951. He received his doctorate in canon law from Catholic University in 1954 and was named an assistant chancellor the same year. In 1962, Msgr.

Rodimer was appointed Paterson representative to The Advocate. He was appointed secretary to Bishop Navagh in 1963 and was named chairman of the diocesan commission on the sacred liturgy last September. He was raised to the rank of papal chamberlain in November, 1963.

Father Trappasso is a native of Richmond Hill, N.Y., and was ordained in 1949. After a summer at Camp Columbus as chaplain, he was appointed to Blessed Sacrament and has been there ever since. He is director of the Apostolate for the Deaf in the Diocese of Paterson and is a member of the commission for the sacred liturgy.

FATHER CATOIR is from New York City and was ordained in 1960. He has served at both St. Monica's, Sussex, and St. Brendan's, Clifton, and took his doctorate in canon law at Catholic University. He will now be in residence at Our Lady of Consolation, Wayne.

Father Longua is from Upper Montclair and was ordained in 1961. He has served at St. Monica's, Sussex, and Immaculate Heart of Mary, Wayne, and was named director of the diocesan bureau of information in 1964. He will now be in residence at Our Lady of the Valley, Wayne.

Father Lasch is from Morristown and was ordained in 1962. After a year at St. Therese's, Paterson, he went to Rome for studies in canon law at the Lateran University.

In Bombay, Poverty Is Plainly Visible

By PATRICK RILEY

BOMBAY (PAU) — For the pilgrim Pope Paul VI, India presents a composite of some of the most pressing problems of the Second Vatican Council — poverty to the starvation point, a rapidly growing population, birth control.

DARKNESS will shield the Pope from the sight of the worst blights of poverty along his route from the airport into Bombay: hives of huts on seaside mud flats, swarming with half-naked, swarming and completely naked children.

These huts cling low to the mud, not allowing a man to stand upright. They lack the most primitive necessities of

life and those who live in them are unable to live in anything approaching ordinary human dignity.

The Pope will also arrive too early to see the thousands upon thousands of homeless sleeping on the pavement.

This huge city, with its population of 4½ million, is unable to provide homes for the thousands who come here in search of work. Its population density is almost 1,200 persons per acre, and it has few dwellings of more than four stories.

YET BOMBAY is among the richest of India's cities, with the biggest concentration of industry in the subcontinent. Many people have feared the

Pope would be walking into an explosive situation, not only with the extremist Hindu organizations threatening demonstrations against his visit, but with the more serious threat of food riots.

India has been in the pitiless fist of famine no one has yet succeeded in explaining.

THE POPE'S gift of wheat to India came just at the proper moment. Nothing could be more welcome in a country where people too poor to pay the black market price sometimes find themselves too weak to stand in the endless lines outside the fair-price foodshops.

The Eucharistic Congress itself has organized

study groups on the problems of food as well as the problem of population.

B.R. Sen, director of the United Nations Food and Agriculture Organization, who returned to his native India for the Eucharistic Congress, quietly offered some criticism of the policies that led up to India's present crisis in food. India's food plan, he said, was drawn up by some of the finest economists available. The hitch has been in the execution.

The FAO has continually advised many governments — including India's — to build up buffer stocks of staple foods. This was to act as a cushion against shortages or rises in

price.

CLEARLY, he said, such a buffer has not been built up in India.

While he disclaimed any special insight into a problem that has baffled most Indian experts, he said, part of the answer was to be found in the psychology of farmers, middlemen, storekeepers and consumers.

With a scare in the air, all begin to hoard: the first three in hopes of higher profits, and the consumer in hopes of keeping well fed.

Sen said he agreed fully with the government minister who said there was more scare than scarcity in India.



OFF TO CONGRESS — Msgr. Andrew V. Stefan, pastor of St. Cyril and Methodius, Boonton, boards his flight for the Eucharistic Congress in India. He is leading a North Jersey group taking part in a pilgrimage sponsored by Cardinal Cushing of Boston.

Congress . . .

(Continued from Page 1)

cial discrimination, exploitation and intolerance and in which truth, justice and mutual respect would prevail.

THE WEEKEND opening rites ended Sunday night at the congress altar with the Baptism of 40 infants and the Confirmation of 5,000 children by Archbishop Andre Beck of Liverpool, England.

The congress opened with only a hint of the wild anti-congress sentiment expressed by radical Hindu organizations only the week before.

Police had arrested some 28 leaders of the militant Mahasabha Party, apparently taking most of the steam out of the opposition.

In spite of that, security policemen were conspicuously placed along Cardinal Agagianian's 15-mile route from Santa Cruz airport to Bombay.

Preparations for the celebration — held every four years since its start in 1881 in Lille, France — were still being completed the day before the opening.

Scaffolding still surrounded the white concrete altar and workmen were giving public buildings last-minute coats of paint. Stands for the 5,000 voice choir and a dignitary's platform were completed on the eve of the congress.

IN ROME, Vatican officials announced a last-minute — and perhaps significant —

Papal Legate to Visit Goa

BOMBAY (RNS) — Gregory Peter Cardinal Agagianian, Papal Legate to the 38th International Eucharistic Congress, is scheduled to visit Goa where the 42-year-old preserved body of St. Francis Xavier, Apostle of the Indies, is being exposed for public veneration.

The Apostolic Internunciature in New Delhi, disclosed that the Pope had directed the Papal Legate to join in "special veneration" of "that most holy herald of the Gospel" and implore "his protection and

assistance so that the Eucharistic Congress may be successfully concluded and result in mature and rich fruits of faith and piety for his beloved India."

Cardinal Agagianian is scheduled to leave Bombay for Goa Dec. 4 eight other ecclesiastics for a one-day visit during which he would offer a Mass in the Goa Cathedral. St. Francis' remains will be on view in the cathedral until Jan. 6. After the Mass he will visit the various Christian shrines of Old Goa.

Hit Film Trend . . .

(Continued from Page 1)

increase in objectionable fare. This "moral brinkmanship," the committee adds, "is compounded by the double-billing of the few available family films with adult or objectionable films."

THE TREND was noted in the annual report of the Legion of Decency, the committee said. The report noted that it gave "A-1" rating to only 51 films last year. This is the smallest number of family films ever rated in the 30-year history of the legion.

By contrast, the legion gave "C" rating to 16 pictures, the greatest number and the high-

est percentage of films ever condemned by the legion.

THE EPISCOPAL Committee says it is "not unreasonable to expect film artists and producers to devote some of their talent and resources to the production of a greater number of family films. And it is not excessive to expect them to show more consideration for the young, who are an important segment of the film industry's present and future patrons," it adds.

The committee says "religious leaders, educators and government officials should join in urging film industry leaders to produce a greater number of family films." The Bishops make "a particular and fervent appeal to parents to meet their conscientious responsibility towards their children in this matter."

The committee made the legion's report public as a prelude to the observance of Pledge Sunday, Dec. 13, when Catholics renew their pledge of support to the Legion of Decency's program for better films.

Fifty-three "B" films (morally objectionable in part for all) were released by Hollywood, an increase of 17 or almost 7%. "At least half of these 43 domestic releases were major films," the legion noted.

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Films on TV This Week

FAMILY

Read Things in Life Are Free
Blowdown on Broadway
Campagne Waltz
Cryin' Back
Give Up the Night
Go for Broke
Ricky Hart
Remember Mama
The 700
Love on Toast
Lock of Irish

ADULTS

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SEPARATE CLASSIFICATION
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New Plays

Reviewed by
Jean Thelluson Nourse

Bajour — Gay, gaudy musical in which cheerfully larcenous gypsies try a big bajour, or swindle, to con a gullible New York widow. Fun if don't mind rooting for crooks.

Zizi — Generally pleasant French revue with some clever and unusual dance numbers. Includes one tasteless comic routine.

St. Anthony Play Touring Locally

MONTCLAIR — "Anthony on Overtime," a comedy by Rose Grieco of Montclair originally staged by Blackfriars Theater, is currently being produced by Lt. Vincent J. Russo Post, American Legion, with Miss Grieco directing.

On Dec. 5 it will be staged at Hillside School here and on March 9 at the Elliott St. School, Newark, sponsored by St. Christopher's Guild Travel Club. Last Sunday it was presented at Holy Rosary, Jersey City. Genevieve De Bonis of Montclair plays the lead.

Christmas Record

ENGLEWOOD — "The Core of Christmas" by Rev. Joseph E. Manton, C.S.S.R., and "Jesus, the Prophet From Nazareth" by Rev. Christian Ceroke, O.Carm., will be the spiritual talks for December from the Conference-A-Month Club here.

Plan Book Fair

BLOOMFIELD — A book fair to benefit the proposed Sacred Heart School library will be given by the Elizabeth Seton Library Guild in the school auditorium Dec. 11 and 12.

Television

SUNDAY, DEC. 6
7 a.m. (17) — The Christophers
Responsibilities of Journalists
8:25 a.m. (11) — The Christophers
"Riches from Sea."
8:30 a.m. (17) — For Thou Art with Me
New Liturgy, Mgr. Richard B. Curtin
9:20 a.m. (14) — Talk About God
Maryknoll Sisters, "Mary, Mother of Jesus"
10 a.m. (4) — Inquiry
10:30 a.m. (12) — Look Up and Live
"Freedom and Man," Rev. John Courtney MURRAY, Rev. Hans Kueng, Daniel Callahan

Radio

6:15 a.m. WHAN — Sacred Heart
6:45 a.m. WINS — Paulist Sermons
7 a.m. WNEV — Hour of Crucified
7:15 a.m. WHN — Hour of St. Francis
7:30 a.m. WWRN — Hour of St. Francis
8:30 a.m. WHAN — Sacred Heart
8:45 a.m. WYAT — Crucifixion
9 a.m. WNEV — Hour of Crucified
9:30 a.m. WHN — Hour of St. Francis
10:30 a.m. WHAN — Sacred Heart
11:30 a.m. WYAT — Crucifixion
12:15 p.m. WYAT — Mass
12:30 p.m. WYAT — Mass
1:15 p.m. WHAN — Sacred Heart
1:30 p.m. WYAT — Crucifixion
2:15 p.m. WHAN — Sacred Heart
2:30 p.m. WYAT — Crucifixion
3:15 p.m. WHAN — Sacred Heart
3:30 p.m. WYAT — Crucifixion
4:15 p.m. WHAN — Sacred Heart
4:30 p.m. WYAT — Crucifixion
5:15 p.m. WHAN — Sacred Heart
5:30 p.m. WYAT — Crucifixion
6:15 p.m. WHAN — Sacred Heart
6:30 p.m. WYAT — Crucifixion

Drama Ratings

Following is a list of current or recent plays, compiled by the League of Decency of the Newark Archdiocese.

FAMILY

Hello Dolly
Here's Love
Fate of Foe
Farewell to Manzanara
Ragtime
The Rose Tree
The Shrike
The Sound of Music
The Tenth Muse
The Trip to Italy
The War of the Wonders
The Yearling
The Zoo

ADULTS

How to Succeed
Case of Label
Chips With Everything
Dear Me the
Say It Falling
Enter Laughing
Mary, Mary
The Merchant of Venice
The Moon Is Blue
The Music Man
On the Waterfront
The Rose Tree
The Sound of Music
The Tenth Muse
The Trip to Italy
The War of the Wonders
The Yearling
The Zoo

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MOVIES

Moral rating by the Newark Office of the National Legion of Decency with cooperation from the Motion Picture Department International Federation of Catholic Alumni.

Ratings not listed below may be obtained at MA 3-5700 or AD 2-6900

Morally Unobjectionable for Everyone

Border Voyage	Hard Day's Night	Moon-Spinners	Savage Sam
Boxing Day	It's Mad Mad Mad	Vacation	My Heart
Caddy	Mad World	My Fair Lady	Swingin' Maiden
Cavalry Command	King Kong vs. Godzilla	Patay	3 Leaves of Grass
Empire	Law of Lawless	Quo Vadis	Thomasina
Finest Hours	Lovely Let	Ready for People	Tiger Walks
First Men in Moon	Master Spy	Ride Wild Surf	Voyage to End of Universe
Flipper	Mollie's Navy	Romeo & Juliet	Wreckless Ship in Army
Godzilla vs. Thing	McIntock		

Unobjectionable for Adults, Adolescents

Advance to Rear	Konga	Roman Holiday	Trancers
Behold Pale Horse	Lili	Routabout	Sierra Madre
Deal of Titans	Magic Sword	Secret Invasion	Unsinkable
Full Safe	Night Train	Send Me No Flowers	Molly Brown
Good Neighbor	In Paris	Stagnation	World of Henry
Sam	One Potato, Two Potato	Thunder Rock	Young Yee
I'd Rather Be Rich	Pow! Pow! Pow!	Thunder Rock	Young Yee
Kings of Sun	Miracibus		

Morally Unobjectionable for Adults

America, America	Hustler	Pink Panther	West Side Story
Apes Woman	Invitation to a Beheading	Prize	What Ever Happened to Baby Jane?
Badlanders	Gunfight	Rio Conchos	Where Love Has Gone
Becket	Luck of the Irish	Send Me No Flowers	Woman of Straw
Bikini Beach	Ginger Coffey	Susan Slade	Young Yee
Come Blow Your Horn	Paris When It Sizzles	Tambling	Zulu
Goodbye Charlie	Peaton PL	Topkapi	
Gun at Hat			

For Adults (With Reservations)

This classification is given to certain films which, while not morally offensive in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions.

Girl With Green Eyes	Pumpkin Eater	Under Yum Yum	Vast
	Servant	Tree	

Morally Objectionable in Part for Everyone

Americanization	From Russia	Looking for Love	Shot in Dark
Diary of a Bachelor	With Love	Masque of the Red Death	Stripper
	House Is Not Home	Of Human Bondage	Under Age
	Yma LaBooie	Oklahoma	Viva Las Vegas
	Kitten With Whip	Red Dawn	What a Way to Go
	Lafayette Escadrille	7th Dawn	

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Dec. 7 - Famous Make Man's or Women's Watch	Dec. 11 - Paris Grand Prize

Urge Action to End Race Problem in Jersey

NEW BRUNSWICK — Fair housing, equal employment rights and community relations were the subjects of recommendations made at the Religious Leadership Conference sponsored by the New Jersey Conference on Religion and Race at Douglass College here Dec. 1.

Over 200 delegates from the three major faiths attended the day-long meetings at the Labor Education Center of the college, which is affiliated with Rutgers University. They took part in eight panel sessions devoted to the entire spectrum of the fight for justice and equality.

Principle speakers were Welfare Commissioner James R. Dumpson of New York City and Harold A. Lett of the National Conference of Christians and Jews. Both stressed the urgency of the challenge posed by the Negro revolution of recent years and the need for prompt action.

CONFERENCE workshops recommended that subsidiary bodies be established in every county of the state, as have already been done in Union, Essex, Hudson and Bergen. It asked churches and synagogues to give active support to local fair housing units and also to refuse building con-

tracts to firms using discriminatory employment practices.

In another field, the conference called on the mayors and executives of all communities to provide courses on human rights for police and public housing personnel, as well as for others dealing with the public.

DUMPSON, in his keynote address, told the conference that "the upheaval caused by Negro insistence on equality and human justice will not just go away. This is not a comfortable fact," he added, but neither are the conditions in which Negroes find themselves comfortable facts.

"There is no middle ground, no turning back. The issue is inequality that is contrary to the basic American principle that all citizens are equal before the law. A nation cannot long live a lie without detrimental consequences, any more than an individual can live a lie without self-destruction."

"What does the Negro mean when he says he wants freedom? He means he wants complete economic, social and political equality. Equality of opportunity is the cornerstone of the American nation. The Negro wants that opportunity."

IN HIS SPEECH, Lett said

that the common American weakness of a "direct, simple answer to a complex situation must be abandoned in organizing the community for justice and equality." He then outlined major obstacles in the way of the solution and decried certain dangerous trends, such as the present coolness between young Negro leaders and the older white and Negro liberal groups.

"Any widespread inability or unwillingness of the liberal elements in the total community to identify with the Negro minority gravely lessens the chance for achieving the peaceful, adequate and acceptable compromise which is an inescapable manner of settling sharp differences within a free society."

He said that white liberals must be ready to accept a new role and to realize that "the present state of disenchantment of young Negro leadership will not permit unchallenged continuance of the hitherto unquestioned dominance of white leadership. . . . They must be ready to enter into the more self-effacing role of assistant strategist and tactician, no longer able to make final judgments either as to the target or the pace of today's operations."



MEMORIAL BELL — Bell commemorating the two Johns — President John F. Kennedy and Pope John XXIII — a gift of a group of Italo-Americans, will hang in the tower of the shrine of St. Gabriel of the Sorrowful Mother, located at Isola in the Abruzzi region of Italy. Detail at right depicts the Pope and President sowing seeds of Justice and peace upon the earth.



Reds in Italy Inch Forward

ROME (NC) — Results of Italy's local elections, with the Communists edging upward very slightly and the Christian Democrats taking a more perceptible dip, have thrown doubts on the center-left formula Italy has been governed by.

The provincial and municipal elections were regarded as an indirect but significant trail for the political strength and nationwide influence of the present Italian government.

PREMIER ALDO Moro, the Christian Democrat architect of the present coalition between the center and the left, admitted before the results were known that they would be crucial for his government's future. He said they might affect the future of the Christian Democratic Party itself.

Ninety per cent of qualified citizens went to the polls. The Christian Democrats won 38.4% of the votes, down 2.4% from the last local elections in 1960. They advanced a fraction of 1% however over their share of the votes in last year's general elections.

The Communists won 26.1%. This represents a gain over last year's general elections (25.5%) and the previous pro-

vincial elections (24.5%).

Of the other partners of Premier Moro's center-left coalition, only the Socialist Democratic Party gained. It got 6.6%, up from 6.3% in 1963 and 5.8% in 1960.

The Socialists dropped 3% from 1960 to 11.5%, while the Republicans in the same period fell 10 to 1.1%.

The most substantial gains over 1960 were registered by the Liberals, a moderately rightist group, who were not invited to take part in the center-left experiment, because their opposition was too firm from the outset. They took 7.5% of the vote, almost the double of the 1960 share.

Jordan Mufti Rules On Birth Control

AMMAN (RNS) — Sheth Abdullah Al-Qalqili, Grand Mufti of Jordan, has made a religious ruling that birth control was permissible for Islamic believers.

Noting that he had prepared the ruling in response to a query submitted by the Jordan government, he said that if the government decides to introduce a birth control program, "it is binding to comply with it."

Religion and Race

Form New Interracial Group

FORT SMITH, Ark. (RNS) — A Catholic Interracial Council has been established here under auspices of Bishop Albert L. Fletcher of Little Rock and Carl J. Shelby who has been elected president.

The council will meet on the third Sunday of each month. Membership is open to all Catholics of western Arkansas. Its announced goals are:

- To promote interracial justice and its practice in all the institutions and organizations of the Catholic community in Fort Smith and surrounding territory through persuasion and educational activities at each and every appropriate level.

To familiarize Catholics with the Church's teachings on matters of interracial justice and charity and to apply these principles to everyday experiences; and

- To work in cooperation with public and responsible private agencies, endeavoring to "strengthen the fabric of America's democratic way of life through the promotion of good human relations."

New Rights Unit

BINGHAMTON, N.Y. (RNS) — Twenty-eight Protestant, Catholic and Jewish clergymen have united in a long-range interreligious effort to promote human relations in this area.

As their first public activity, they sponsored a meeting in support of the Mississippi civil rights project.

There is optimism that the meeting is but the first of many religious activities in civil rights and other fields.

Urban League Names Wilson

ELIZABETH — James S. Wilson Jr. of St. Joseph's parish, Roselle, has been appointed executive director of the Urban League of Eastern Union County, effective Jan. 4. It was announced this week by the board of directors.

Wilson is a native of Newark and a graduate of Rutgers University. He has been a board member of the Urban League for the past five years, serving as program chairman, finance chairman and president.

He is also vice president of the Catholic Human Relations Council of Union County, a secretary to the New Jersey Conference on Religion and Race, member of the executive board of the Roselle branch of the NAACP and commissioner of the Roselle Zoning Board of Adjustment.

Calls Race Protest 'Unfinished Business'

NEW YORK (NC) — A priest-editor said here the Church's "unfinished business" in the race question is staggering.

At an anniversary Mass for St. John LaFarge, S.J., at St. Ignatius Loyola Church, Rev. Thurston N. Davis, S.J., editor of America, weekly magazine, cited the roster of things to be done.

He said they include "truly equal education, job training, free access to jobs and the opportunity for jobs, housing programs, welfare and guidance projects, an end to the humiliating rebuke of discrimination and segregation, the inculcation of confidence, and a vast outpouring of a love which is the overflow of plain ordinary justice."

"WE HAVE only begun our protest," Father Davis said. "We have only made the first small beginnings of a peaceful but effective revolution

whose effect will be to cancel out 300 years of error and prejudice.

"Nineteen of the states of our Union still prohibit marriage between persons of different races," he said, with punishment for a violation of these laws ranging from a \$100 fine in Delaware to as much as 10 years imprisonment in several other states.

"A recent poll of church-going people throughout the U. S.," he continued, "revealed that only 26% of those questioned could say that they had ever heard a sermon on the subject of interracial justice."

Catholics must understand "that we are face to face here, not simply with a political question, as some have said, but with a true moral issue that will not go away merely because we choose not to confront it and to take on the obligations that it lays upon us," Father Davis said.

Urges Non-Violent, Direct Rights Action

MILWAUKEE (NC) — A Catholic law school dean called here for civil rights groups to resume a program of "militant, continuous and systematic" nonviolent direct action against racial discrimination.

Rev. Robert F. Drinan, S.J., of the Boston College law school warned that without renewed demonstrations, the white community will be tempted "to try to resolve the Negro problem by attempting to deny its existence."

ADDRESSING the Catholic Interracial Council of Milwaukee, he stressed the need for resuming demonstrations interrupted by a "moratorium" declared by most major civil rights groups for the duration of the presidential campaign.

He called direct action "indispensably necessary" for joggling white consciences, and said:

"Prejudice is so deep, white supremacy is so taken for granted, and the Negro is so downtrodden and poor that the ordinary legal processes cannot be expected to bring about the elevation of the Negro's status to substantial equality with the majority of white citizens."

"Only direct action — dramatic and continuous — can tear the conscience of the white majority and thereby bring about an improvement in the Negro's position."

Father Drinan said direct action is "the result of a conviction by the Negro that he simply cannot rely on the moral sense of the white majority."

Without it, he said, "the white majority will try to forget the plight of the Negro."

NCWC Offers Kits For Cooperation

WASHINGTON (NC) — In conjunction with International Cooperation Year designated by the United Nations, the NCWC Foreign Visitors Office has prepared a kit called "International Cooperation at Home."

The kit contains some 20 selected program aids for community and campus groups. They are available at \$1.50 each from the Foreign Visitors Office, NCWC, 1312 Massachusetts Avenue, N.W., Washington, D.C.



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Observer Probes Orthodox 'No' at Rhodes

By REV. GEORGES DeJAIFVE, S.J.
NCWC News Service

From the pragmatic standpoint of the West, the third Panorthodox Conference appears to have been rather fruitless in view of its announced purpose of preparing an Orthodox dialogue with the Catholic Church.

The meeting, convoked on the initiative of Ecumenical Patriarch Athenagoras I of Constantinople, had the primary task of establishing the limits, the various topics and the successive stages, as well as the date for beginning the dialogue with Rome.

It was also foreseen that the conference would take up the question of renewing theological discussions with the Anglican and Old Catholic Churches, broken off in 1932 and 1936 respectively.

CONCERNING rapprochement with the Catholic Church at least, its final communiqué revealed that the conference took no risks, but rather limited itself to platitudes.

The communiqué: "Recalled that the second Panorthodox Conference had 'decided in principle to propose, to the Roman Catho-

lic Church, dialogue on equal terms."

• Stated that the third conference "reiterates" this "previously expressed desire," but added: "Having decided the details, the conference realized that a due preparation and the creation of the appropriate conditions are necessary for a fruitful commencement of a real theological dialogue."

• Stated that this delay should not bar any individual Orthodox "Church from continuing to cultivate, on its own and not on behalf of all Orthodoxy, fraternal relations with the Roman Catholic Church, the conviction being that in this way the actually existing difficulties will be gradually neutralized."

THESE "EXISTING difficulties" are not spelled out. It would seem that they include the ancient grievances against Rome, especially the concept of papal primacy and the old imputation of an imperialistic mentality toward the Eastern Churches on the part of Rome.

These fears are far from

disappearing. Rather, the Orthodox see them only reinforced by the attitude of Pope Paul VI, because of statements he has made since the beginning of his pontificate, and in particular by his encyclical letter, *Ecclesiam Suam*.

It is above all this complaint against *Ecclesiam Suam* that is felt most strongly by all the Orthodox Churches, above all those whose people live in close proximity to the Catholic Church and which have always held that the so-called Uniate Churches are living proof that Rome has not given up her goal of absorbing Orthodoxy under the domination of the Pope.

AT THE START, there were some optimistic signs. There was the moving inaugural address in which the president, Metropolitan Meliton of Halipolis urged the Orthodox Churches to begin a renewal, in the Holy Spirit, and leave "our self-sufficiency, our ghetto, our partisanship."

There was the moderate speech by the head of the delegation of the Russian Orthodox Patriarchate of Moscow, Metropolitan Nikodim, who stressed the necessity for "un-

animity of the Orthodox Churches in solving important questions which concern Orthodoxy as a whole."

Above all there was the very humble message from Pope Paul, which made a profound impression on the whole assembly.

But at the start of the conference's closed-door sessions it became apparent that this dialogue about dialogue was to be full of tension. The initial warning signal was that it took two days to draft a message of reply to the Pope.

FOR ANOTHER two days the heads of delegations made speeches about the theme of the conference. It wasn't until Friday, Nov. 6, that general debate began. With a recess for Saturday and Sunday, it went on until the following Tuesday, when the conference accepted the proposal of Metropolitan Elie of Aleppo to set up a commission charged with drafting a statement on the dialogue with the Church of Rome.

The commission of five prelates and three professors worked constantly until Friday without reaching agreement. Even the full sessions of the conference were suspended to

give way to the endless discussions which took place every day and far into the night before leaders of the opposing sides could come to agreement.

THE DELEGATION from Constantinople, following the views of Patriarch Athenagoras, proposed announcement of an immediate beginning of the dialogue, drafting concrete groundrules and even setting a date.

But the Russian Church made it known from the start that there could be no question of dialogue with the Church of Rome until the end of Vatican II. Metropolitan Nikodim said that no mention should be made of dialogue, but rather that the conference should content itself with making a declaration of good will.

Inasmuch as Metropolitan Nikodim himself had noted in his opening speech that it was Patriarch Alexei of Moscow who had suggested the idea of a third conference to Patriarch Athenagoras, this sudden reserve on the part of the Russian Church was something of a bombshell. Moreover, the Moscow patriarchate itself had been the first, and for a time, the only one,

of the Orthodox Churches to send delegate observers to the Vatican Council.

THE MOTIVES for the reserve are complex. It is too simple to dismiss it as politics.

It is probable that the Russian Church is uneasy about the intentions of Vatican II. She is afraid that the council might issue a condemnation of atheism that would be taken by public opinion to be a condemnation of Communism and therefore of the Soviet regime. In such a case, her position would be precarious at home if she had already become so much closer to Rome as to lose her freedom to maneuver.

But this motive is not enough of itself, for in the course of the conference various other delegations rallied to the Russian stand, even though some of them exist under different conditions. Here the only answer is the old suspicion of Roman intentions.

For a time it seemed that the conference would break up without making a decision on anything. Thus it was at least a little victory for the Ecumenical Patriarchate that the conference did recognize

the right of individual churches to promote friendly relations with Rome.

SO' ORTHODOXY at this conference took no forward step but rather contented itself with a wait-and-see attitude. Of all the churches, the Orthodox are the least involved in the current tidal wave of ecumenism. It must be noticed that representatives of the Orthodox of the United States and Western Europe—those who could have added a prophetic voice to the debates—were absent. This absence is so astonishing that it can only be explained as the result of a mysterious veto—one whose source would not be too difficult to identify.

But the future must be viewed optimistically. In renewing her theological dialogue with the Old Catholic and Anglican Churches, Orthodoxy will be more immediately confronted with the tragedy of Christian disunity. Then not too much later, in response to the summons of the Spirit, the Orthodox Churches might be able to see their way clear to enter into dialogue with the sister Church of Rome.

Scores Sex Law Revisions

NEW YORK (NC) — A Catholic spokesman has attacked proposals to drop sections against sexual deviation and adultery from New York State's penal law, warning that both practices threaten the welfare of the community.

THIS STAND was taken by Charles Tobin on behalf of the New York State Catholic Welfare Committee in testimony before the state Temporary Commission on Revision of the

Penal Law and Criminal Code.

The commission has proposed exempting homosexuality and adultery from prosecution as crimes, when such actions are performed in private by consenting adults. Its recommendations on changing the state penal law for the first time in 83 years are to be presented to the state legislature next year, probably around Feb. 1.

While Tobin was attack-

ing the proposals, the recommendation on homosexuality was endorsed by John V. P. Lassoe Jr., director of Christian Social Relations for the Episcopal Diocese of New York. He did not comment on the adultery question.

Lassoe said it is "absurd" to say that the state "by no longer punishing" acts of sexual deviation is thereby "condoning" them.

"In this case, the sinfulness simply returns to its proper context; no harm having been done another person, the individuals involved are rightly freed of the state's judgement and punishment—and are returned to the exclusive judgement of God."

TOBIN HOWEVER, argued that homosexuality, as well as adultery, even when practiced in private by consenting adults, does have a social dimension and hence should be subject to prosecution as a crime.

"Homosexuality," he said, "is an increasing threat to sound family life in our community. We must take every reasonable step to inhibit its spread and to eradicate it. A determining factor is the social danger which arises in part from the fact that such deviates are frequently proleptists among the young."

Likewise, he said, adultery should be included in the penal code. "We know that adultery is a serious threat to the marriage bond, undermines family life, and endangers the common good."

Earlier, the New York County Bar Association recommended that privately practiced adultery and sexual deviation by consenting adults be no longer treated as crimes. It also said the so-called age of consent for women in sex cases should be set at 16 instead of the present 18.



FATHER ANNESE

To Ordain Fr. Annese In Rome

ROME — Rev. John J. Annese of Jersey City will be ordained at St. Peter's Basilica here Dec. 16 by Bishop Francis Reh, rector of the North American College.

Father Annese is the son of Mr. and Mrs. William V. Annese of Jersey City. His parents, brother, uncle and aunt will attend the ordination.

After attending St. Paul's school and St. Aloysius High School, Jersey City, Father Annese began studies for the priesthood at Seton Hall University.

After three years at Immaculate Conception Seminary, Darlington, he was sent to Rome to study at the North American College.

He will offer his first Mass Dec. 17 at St. Anselmo's on the Aventine Hill here. He will return to the U.S. in July following completion of his studies.

Cardinal Cites Liturgy's Social Impact

BOSTON (NC) — Richard Cardinal Cushing said in a pastoral letter that renewal of the liturgy should lead to greater social consciousness by Catholics.

"It is in the liturgy that we become involved with our brothers in the adoration of our common Father. This involvement cannot stop when the act of liturgy ends. Social action must follow from good liturgy," he wrote.

THE PASTORAL was the fifth in a series of annual letters directed to the Boston Archdiocese's 1.5 million Catholics.

The 36-page letter, which will be generally distributed in

booklet form on Nov. 29, says that "one of the great scandals of our Christian existence is a lack of social consciousness, a failure to be concerned for the welfare of our brothers."

"The liturgy, properly carried out," the Cardinal wrote, "leads us to a consciousness of our brothers, for it is with them that we worship the Father."

The new liturgy, he said, will help remove a spirit of "rugged individualism" by which Catholics "have been accustomed to excuse ourselves when we have been requested to become involved."

"Liturgy understood as the worship of the Church and social action understood as the

work of the Church are part, one of the other. Liturgy which does not move its participants to social action is mere cere-

monialism; social action which does not find its source in the liturgy is mere humanitarianism," the Cardinal said.

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Mexican Labor Dispute Looms in Washington

WASHINGTON (NC) — A new battle looms over the use of Mexican nationals as seasonal farm laborers in the U.S., with church groups on one side and growers on the other.

"It is now becoming apparent that the growers are determined to continue to demand and get the equivalent of a slave-labor force," charged Rev. James L. Vizard, S.J., director of the Washington office of the National Catholic Rural Life Conference.

He spoke to a Labor Department conference here.

MEXICANS WERE imported

by the tens of thousands annually for many years under a special federal law. But continuing protests from Catholic groups and others, such as the National Council on Agricultural Life and Labor, resulted last year in congressional defeat of the law's extension.

Father Vizard charged that plans are now under way to substitute a new U.S. law or the present immigration laws to authorize importation of Mexicans.

Father Vizard's group and its allies charge the low-cost Mexican workers depress American workers' pay and living conditions to the point of poverty.

"When we succeeded in killing the 'bracero' program," he said, "we thought that at last American farm employers would be forced to join the 20th century economy."

Growers, including those which operate large farms in which a big crop must be harvested quickly, claim they cannot get Americans to do the exhausting work and that they cannot afford to pay the wages Americans demand.

At a later Labor Department hearing, Father Vizard placed the blame for the bracero program on the shoulders of the growers who, he said have "the economic and social land moral outlook of the slave-owning plantation proprietors of the pre-Civil War South."

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Lodi Board Installs Minute of Meditation

LODI — The Board of Education of this community last week authorized public schools to provide a minute of silent prayer at the beginning of each public school day.

This was the latest in a series of events in Bergen County which are considered a reaction to the U.S. Supreme Court prayer decisions of 1962 and 1963. The court itself has since refused to rule on (and thus upheld) the practice of reciting the Pledge of Allegiance with the phrase "one nation under God" in New York public schools.

The "Under God" pennants continued to fly in several Ber-

gen communities this week and they were joined by West Orange, Butler, Montville and Wanaque, while Bogota and Washington Township received pennants but did not decide to use them. Car decals with the phrase are now being sold at a nominal figure in Park Ridge.

The Lodi decision was announced by A.H. DellaPenta, superintendent of schools, who said that children will be asked to rise for the silent meditation at the beginning of each day, but that those who refuse will be excused. "No one will be penalized," he said.



FAMILY PROJECT — Even 20-month old Maureen McBarron gets into the act during the family advent wreath session at St. Mary's, Rutherford, Nov. 28. Helping her are her parents, Mr. and Mrs. Thomas McBarron, and brothers Mary Ellen, 9, Kevin, 4, and Tom, 6.

Action Delayed On Medical School

TRENTON — The struggle over how to reapportion the New Jersey legislature has delayed any final action on the proposed state takeover of the Seton Hall Medical School until at least Dec. 16.

The legislature met in a special session, called by Gov. Richard J. Hughes, Nov. 30, but transacted little business.

Men Building School Library

NEWTON — The men of St. Joseph's parish here are converting a private house at 19 Trinity St. into a library for students of the parish school.

Rev. Anthony Franchino, pastor, said the building will eventually include facilities for adults.

The library will initially contain 2,000 volumes and will be staffed on a voluntary basis by members of the Parents Guild under the supervision of Sister Joanne, S.C.C., principal of the school. It is scheduled to open Feb. 1.

The Governor addressed a joint meeting on his plan for reapportionment.

The State Supreme Court last week declared the present makeup of the legislature unconstitutional in line with recent U.S. Supreme Court decisions based on the "one man, one vote" principle. However, the state court has still to rule on the weighted voting setup passed by the Senate a few weeks ago.

The legality of this plan will be decided by the state court Dec. 14 and the legislative session was presumably put over until Dec. 16 to await this decision. It was earlier feared that any bills passed under the weighted system might eventually be found void, if the system itself were struck down by the courts.

In one bit of action, the Assembly passed on voice vote a resolution already passed by the Senate to establish a committee to study the long-range needs of medical education in New Jersey. This is not expected to affect the vote on the Seton Hall facility.

Would Not Accept Aid

OAKLAND, Cal. (RNS) — The Catholic Bishop of Oakland said here that if state aid were to become available to parochial schools he would refuse it.

Bishop Floyd Begin told newsmen: "I wouldn't want state aid for the schools of my diocese because eventually we would be getting state control."

His reply was spurred by press questions about the statements made about government aid to education during the closing hours of the Ecumenical Council. Francis Cardinal Spellman of New York had asked the Council to speak out in favor of government aid to church-related schools.

Bishop Begin said the U.S. Bishops "are not unhappy with the church-state relationship we have in America, although I think some of our parents (of school children) are."

In Oregon Shared Time Starts — Without a Hitch

PORTLAND, Ore. (RNS) — Oregon's first major experiment in shared time education is "progressing without a hitch," Jesse V. Fassold, superintendent of the Lane County School District, told the annual convention of the Oregon School Boards Association.

"You can expect much more of it in this state and throughout the nation, and 'shared-time' attendance can be accomplished without major problems if you make adequate plans for it," he said. The Lane School District project involves 52 seventh and eighth graders from Our Lady of Perpetual Help School who are attending the Lincoln Junior High School in Cottage Grove.

Catholic students study science, math, physical education, shop, music and other elective courses at the public junior high, and are instructed in English, social studies, reading, spelling, writing and religion at the parochial school.

All graduates of the parochial elementary school attend Cottage Grove High because there is no Catholic high school in the community. Parochial seventh graders attend the public school in the morning, eighth graders in the afternoon. Scheduling modifications have been made at both schools.

Fassold said the parochial school provides bus transportation to and from the public school and parochial students are subject to all rules of the public school system while at the junior high. Parochial students must attend

the public school on days which are observed as "religious holidays" in the parish school.

To Allocate College Aid

TRENTON — Dec. 15 to submit requests for a share in the \$6.05 million federal appropriation for college construction in the state.

The money will be divided among the public and private colleges of the state according to a priority list drawn by a committee of state Board of Education members and college presidents. The latter include Sister Hildegard Marie of St. Elizabeth's and Bishop John J. Dougherty of Seton Hall.

Of the \$6.05 million, approximately one-fifth will be spent for the development of two-year community colleges. The rest will be divided among senior colleges according to their present and potential enrollment, classroom space and auxiliary needs.

The colleges must supply \$2 of matching funds for each dollar received under the program which will extend at least through 1966 and probably for the full five years authorized by the Higher Education Facilities Act.

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Education News

Court Testing College Grants

ANNAPOLIS, Md. (NC) — Hearings have begun in Anne Arundel Circuit Court on a suit that may write a definitive chapter on the legality of using public funds for church-affiliated colleges.

The suit challenges the constitutionality of 1962 and 1963 Maryland laws allocating matching grants to four colleges, two of them Catholic, to help finance construction of science halls and dormitories.

Challenging the legislation as a violation of both state and Federal constitutions is the Horace Mann League, a by-invitation-only association of public schools administrators.

The National Education Association has also pledged \$15,000 to help the Mann League's suit.

Parties on both sides of the dispute say it is likely to wind up in the U.S. Supreme Court.

The Mann League charges the grants constitute an establishment of religion forbidden by the U.S. Constitution, that taxpayers are being deprived of their property without due process of law and that the Maryland Constitution's Declaration of Rights is violated because taxpayers are being compelled to contribute to "a place of worship."

The school now serves more than 300 Catholic and non-Catholic pupils. All children from the third grade on are enrolled in a guidance program that follows them through the first year of college.

The Ford grant will expand the school's facilities to take care of an additional 200 students per year and permit a follow-up on all.

Asks Tuition Plan

FRANKFORT, Ky. (NC) — Kentucky Citizens for Educational Freedom has urged revision of the state constitution to permit payment of state tuition grants to nonpublic schools.

CEF representatives told the education committee of the Kentucky Constitution Revision Assembly here that such grants "are not only constitutional but, in fact, are the only practical way to provide equal protection of the law for all students."

The CEF recommended state tuition grants for nonpublic school students of one-half the cost of their education in public schools. The group said this would come to about \$150 to \$200 annually for each of 100,000 students now in Kentucky nonpublic schools.

However, it added, the plan might actually save taxpayers money by encouraging more pupils to attend nonpublic schools and thus relieve the burden on public schools.

Favors New Tax

BAY CITY, Mich. (NC) — The Advisory Board of Education for the Diocese of Saginaw has gone on record in favor of a proposed increase in property tax for public school revenue.

Bay City public schools were placed on a half-day basis this fall after voters turned down a tax proposal to provide more funds for the public education.

Guidance Grant

NEW HAVEN, Conn. (NC) — A \$48,000 Ford Foundation grant, first of its kind in the nation, will enable an interracial Catholic parochial school here carry out its program of vocational guidance for inner-city children.

The two-year grant will permit St. Martin de Porres Guidance Center and Vocational Library to expand its program of assisting local students in choosing vocations in life. The program was begun two years ago by Msgr. Peter L. Gerety, pastor of St. Martin de Porres.

'Educational Ecumenism'

NEW ROCHELLE, N.Y. (NC) — Richard Cardinal Cushing said here Catholic colleges must widen their contacts with secular institutions "for our own good as well as theirs."

The Cardinal urged what he called "educational ecumenism" in a speech accepting the Iona College lay trustees' award as "a church leader who has contributed significantly to his fellowman." Iona is located in suburban New Rochelle.

"I would hope," he said, "in the years ahead that all of us would multiply our contacts — professional and personal — with those learned people, who under other auspices see the same truth that is the object of our striving."

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Business School to Open International Institute

SOUTH ORANGE — A new Institute of International Business in the graduate school of business administration at Seton Hall University will begin operations in February, 1965, according to Dean Robert J. Senkler.

The institute will enable candidates for the Master of Business Administration degree to earn a certificate in international business by completing electives in the management of operations, economics, finance and accounting and marketing on an international level.

Dean Senkler said that the

program was being introduced in response to demands of business and banking establishments.

It will be directed by Dr. Raymond Pellister, former dean of the Georgetown School of Business.

Dr. Pellister has taught international business in Western Europe and India.

The School of Business Administration also announced this week that Paul Butler, district sales manager for the Pangborn Corp., has been elected president of the MBA Club of Seton Hall, representing graduate degree recipients.

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North Jersey Date Book

Information must be received by 10 a.m. on Monday of the week of publication if it is to be included in the Date Book listing unless there is an early deadline. Listings will cover Sunday through Saturday activities following Thursday of publication. All notices should be mailed. Publicity chairmen are invited to make use of this service. We will need the name of your organization, location, event, time, date, place, full name of speaker and topic and the name of the chairman.

SUNDAY, DEC. 6

St. Elizabeth College Alumnae, Essex County Chapter — Annual Christmas tea, 3-5 p.m., home of Mrs. John Dalesio, Newark; Mrs. Mary Grace Naegle, Mrs. George Ganthier, chairmen.

St. Paul's Rosary Society, Clifton — Cake sale-fancy booth, after masses, hall; Mrs. Leonard Neering, chairman.

St. Rose of Lima's Rosary Altar, Newark — Dinner party, from St. Rose's at 3:45 to Patricia Murphy's.

St. Augustine's Rosary, Newark — Cake Sale, after Masses, hall; Mrs. Joseph Lahey chairman.

MONDAY, DEC. 7

St. John's Rosary, Linden — Meeting-Chinese auction, 8:30, auditorium.

St. Leo's Rosary, Irvington — Meeting-Christmas party, 8 p.m., auditorium; collection for food baskets; Archbishop Walsh High School glee club, entertainment; Mrs. Joseph P. Ryall, Mrs. Norman Smith, chairmen.

Good Counsel Rosary, Washington Township — Meeting-Christmas party, after novena, hall.

League of St. Mary's Hospital, Orange — Meeting-Christmas party, 8:30, Nurses Educational Building; Joseph Strzeles, Polish Christmas carols.

Our Lady of Visitation Rosary, Paramus — Meeting-Christmas party, after novena, hall.

Our Lady of Assumption Rosary, Morristown — Meeting-Christmas party, after novena, choir room.

St. Aloysius Rosary, Jersey City — Meeting Christmas party, after novena, hall; Mrs. Kenneth Krista, chairman.

St. Catherine's Rosary Altar, Cedar Grove — Meeting, after novena, auditorium; Christmas on the reservation, program; benefit of Indian mission, South Dakota; Mrs. John Hearn, Mrs. Cornelius Lynch, chairmen.

St. Thomas' Rosary Confraternity, Bloomfield — Meeting-Christmas party, after novena, auditorium; Nutley High School choralettes, entertainment; Mrs. Carl Buechle, chairman.

Holy Family Rosary, Florham Park — Meeting, 9 p.m., auditorium; Mrs. F. Taylor Jones, speaker, church Christmas tree decoration, topic.

St. Peter's Prep Mothers' Club, Jersey City — Christmas party-supper-fashion show, 8 p.m., gym; Mrs. Walter Coppinger, chairman.

TUESDAY, DEC. 8

St. Anthony's Rosary, Belleville — Cakeless cake sale, cafeteria; Mrs. Charles Cozzarello, chairman.

St. Joseph's Rosary, West Orange — Meeting-Christmas party, after Rosary, hall; Major Music School, Irvington, entertainment.

a'Kempis of New Jersey — Meeting-Christmas party, 3 p.m., Robert Treat Hotel, Newark; Mrs. Leo Fahey, chairman.

WEDNESDAY, DEC. 9

St. Vincent's Marian Group, Bayonne — Cake and apron sale, 11 a.m.-5 p.m., auditorium; proceeds to needy parish children; also Dec. 10; Mrs. Anthony DeMaria, Mrs. Joseph Cilino, chairmen.

Sacred Heart Rosary, Bloomfield — Meeting-Christmas party, 8:30, girls' cafeteria; holiday demonstration.

St. John's Altar Society, Lenonia — Day of Recollection, 10 a.m.-3:30 p.m., Church; Rev. Ronald Gray, O.Carm., retreat master; Mrs. J. Hudson Hausmann, chairman.

St. Elizabeth College Alumnae, Union County Chapter — Meeting-Christmas party - cookie sale, 8 p.m., home of Mrs. Philip Arheiter, Summit; proceeds to scholarship fund; Pauline Rotunno, Mrs. James Fiore, chairmen.

SS. Peter and Paul Rosary, Hoboken — Meeting-Christmas party, 7 p.m., Clam Broth House; Mrs. August Ghelli, chairman.

THURSDAY, DEC. 10

Holy Spirit Rosary Altar, Union — Meeting-Christmas party, 8 p.m., K. of C. Hall; gifts for Holy Angels Nursery; Union High School glee club, entertainment; Mrs. James Caulfield, chairman.

St. Mary's Hospital Senior Auxiliary, Orange — Christmas luncheon, 12:15, Bow and Arrow, West Orange; toy collection for hospital clinic children; Mrs. J. Frederick Campbell, chairman.

Seton Hall College of Medicine and Dentistry Woman's Guild, South Orange — Christmas luncheon party, noon, Galleon Room, Seton Hall Student Center; Mrs. LeRoy J. Miller, Mary McNulty, chairmen.

Catholic Women's College Club — Dinner meeting, 6:15, East Orange Woman's Club, East Orange; Jane Talbot Singers, entertainment; Molly Feeney, Elizabeth Teeling, chairmen.

St. James Hospital Ladies Auxiliary, Newark — Luncheon-Christ Child's birthday tree unveiling, 1 p.m., lobby; Marie Finan, chairman.

FRIDAY, DEC. 11

Bayley-Seton League, South Orange — Meeting-Christmas party, 1:30, Galleon Room, Seton Hall Student Center; Imperials, entertainment; Mrs. John Clare, chairman.

Court Bernadette CDA, West Orange — Card party, 8 p.m., Our Lady of Lourdes hall; Mrs. Edward Morrow, chairman.

Memorial Appeal
BIRMINGHAM, England (NC) — The Lord Mayor of Birmingham has agreed to local Catholics to help raise \$14,000 for a public garden as a memorial to the late President Kennedy.



READING DEVELOPMENT — One of the devices used for developing better reading habits is demonstrated by Joseph McCarthy, consultant for Educational Development Laboratories of Huntington, N.Y. Looking on are Sisters M. Margaret, O.P., supervisor of Dominican elementary schools in the Newark Archdiocese; Sister Grace Thomas, principal of St. Aloysius, Caldwell, and Maria Schantz, assistant professor at Montclair State Teachers College. The demonstration was given at a reading workshop Nov. 30 at St. Aloysius, Caldwell. Workshops are also scheduled for Dec. 7 and Dec. 14.



PRO ECCLESIA RECIPIENT — Catherine Lamb of Holy Name parish, East Orange, receives the Pro Ecclesia et Pontifice medal from Auxiliary Bishop John J. Maguire, vicar general of the New York Archdiocese. Program director of the Cardinal Spellman Servicemen's Club in New York City, Miss Lamb has been associated with the club since 1961 and directs over 400 hostesses.

I Was Thinking . . .

Thanksgiving Day, a Time Of Thanks for All Things

By RUTH W. REILLY



Thanksgiving Day! What a beautiful day it has been! After school Wednesday the children helped me shine up the house, and in the evening I stuffed the turkey, made pies and put the cider in the refrigerator to chill.

Instead of going to our usual 6:45 a.m. week-day Mass, we slept late (Thank you, Lord!) and went to the special 9 a.m. Mass in our parish. The church was filled. Much of the credit goes to our teaching Sisters who reminded the children that the best way to give thanks to God is through participation in the Holy Sacrifice of the Mass.

AS THE MASS progressed, an infant complained out loud and I thought: how appropriate to hear a child's crying in this House of God, gazing in place for His children on earth. The baby's mother crooned just for him to hear, and he was quiet.

I thanked God for our freedom to go to the church of our choice to praise and adore Him. I thanked God for the car we got into to drive home. I

and with special burdens. Through these He is seeking to waken us to eternal truths, to purify our mettle and instill in us the joy and fullness and freedom which are the singular heritage of the children of God, even in this world.

O God, help us to thank Thee for all things.

Paterson Council Meeting Planned

PARSIPPANY — The Paterson Diocesan Council of Catholic Women will hold its regional meeting Dec. 10 at 9 p.m. at St. Christopher's here.

Mary-Eunice, James and Joseph Spagnola of the Mary Productions Guild, Belford, will perform a special Christmas program of four sketches — "Star Over Bethlehem," "The English," "Frantic Bus Driver" and "St. Teresa of Avila."

In Bolivia

4 Immaculatas Receive 'Revolutionary' Welcome

PATERSON (NC) — "I'll bet no other missionaries ever had such a welcome! We had 'fireworks' and a real revolution."

The comment came from four missionary Sisters in their first letter to Mother M. Candida, provincial superior of the Missionary Sisters of the Immaculate Conception, since leaving here, Oct. 8, for Bolivia.

Sisters Emery Kavanagh, Assunta Parent, Jean Paul Boucher and Leo Joseph D'Atri arrived at Guanay, Bolivia, as demonstrations broke out against the government of Victor Paz Estensoro.

"WE WERE CLOSE enough to smell gunsmoke," the Sisters reported. "Machine guns and hand grenades went off all about us, and the priests from the Franciscan Central House called to tell us to turn off all our lights and to stand back from the windows."

In a few days the Sisters were in the midst of a full-grown revolution. The letter said:

"At about 10 a.m. shooting started. A school for nurses, not far from us, had a big bazooka gun aimed at Paz' men. We were at a distance but could see everything. Truckloads of men passed by

St. E's Grad Is Recipient Of Award

CONVENT — The College of St. Elizabeth presented its ninth annual Mother Xavier Award to Mary A. Sheehan at a formal faculty-student convocation Dec. 1.

Miss Sheehan is consultant to the president of St. John Fisher College. She received her bachelor of arts degree from St. E's in 1913 and her master's degree from the University of Rochester. Besides an honorary degree from Nazareth College, Miss Sheehan is the only woman to hold an honorary degree from St. John Fisher College.

She began her career teaching seventh and eighth grade English. She later served as vice principal in three high schools including Monroe High, Rochester, of which she became the first woman principal.

In 1935, the University of Rochester awarded her an alumni citation in special recognition for service and devotion to the University. She was the only woman president of the Board of governors of the University of Rochester Alumni Federation.

The Mother Xavier Award was established in 1956 in memory of Mother Mary Xavier Meehan, foundress of the Sisters of Charity of St. Elizabeth in 1859 and of St. E's, the first New Jersey college for women in 1899. The award is presented annually to an alumna who exemplifies the ideals the college inculcates.

ACCW Directors To Meet Dec. 12

NEWARK — The Newark Archdiocesan Council of Catholic Women's Board of Directors will meet at 9:30 a.m. Dec. 12 at Thomn's Restaurant. The meeting will be followed at noon by a Christmas party.

Archbishop Boland, guest of honor, will speak. Msgr. John E. McHenry, archdiocesan moderator, will also address the meeting. A report on the national convention will be given by Ethel M. Wille, archdiocesan president.

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Pope Pius Makes Highest National Yearbook Group

NEWARK — Pope Pius, Pasaic, led North Jersey Catholic High Schools in the National School Yearbook Association ratings published recently gaining the top "Special Excellent" category with its publication, Keys.

Five area schools earned a listing in the second high "Excellent" category which included 176 high schools, and one made the third "Very Good" group, which included 152 yearbooks.

A RECORD 646 reports this year brought 610 honor scores compared with 607 reports last year and 336 merit scores. Schools earning mention in a fourth "Good" rating will be announced later.

Yearbooks included in the "Excellent" category were Lumen of Mt. St. Dominic Academy, Caldwell; Shield of Morris Catholic, Denville; Santon of St. Anthony's, and Dominica of St. Dominic Academy, both Jersey City, and Felician of Immaculate Conception, Lodi.

Marylawn of the Oranges, South Orange, made the "Very Good" listing with its publication, Marylawn.

The Carillon of Caldwell College for Women, Caldwell, was included in the "Very Good" grouping in that division.



WELL SPOKEN — Winners in the Seton Forensic League Grand Tournament at Mother Seton High School, Clark, recently, receive trophies from Sister Mary Magdalen, league president and principal of St. James High School, Newark. Recipients left to right are Sharon Calegari, extemporaneous speaking, and Robert Ruddock, oratorical declamation, both of St. Cecilia's, Englewood; Katherine Durning of Immaculate Conception, Montclair, original oratory, and Jo Lynn Ryan of St. Peter's, New Brunswick, poetry reading.

Msgr. Murphy Was Equal to the Task

JERSEY CITY — Msgr. Henry J. Murphy was a man perfectly fitted for the task which occupied most of his priestly life — service to the youth of Hudson County.

As a young curate at Our Lady of Victories Church, here, he took an active hand in coaching the parish baseball teams. OLV soon became known as the center for youth activities in its part of the city and a leader in the operation of the Holy Name leagues which preceded the establishment of the Catholic Youth Organization.

When the CYO was formed, Msgr. Murphy was the natural choice to head its operations in the county, just as he was the natural one to assume direction of the old People's Palace, when it was bought by the Archdiocese of Newark and converted into a CYO center.

With the assistance of Bill Martin, Msgr. Murphy took on the task of directing the complex assortment of CYO athletic leagues which had to embrace many of the old-time neighborhood rivalries of the city.

Starting with basketball and baseball, it was not long before football, track and field, swimming, basketball, gymnastics and bowling were added.

Many great athletes got their first tutelage in these leagues. Some of the more notable ones are Tommy Heinsohn of the Boston Celtics, Jimmy Hannon of the Washington Senators, Vinnie Ernst of Providence College and Bill Raftery of LaSalle College.

Hudson County CYO, under Msgr. Murphy, did not content itself with merely running programs for its own charges. In 1945, it launched a Northern New Jersey interscholastic track and field meet, and later added an invitation high school cross-country meet. An early winner at the indoor meet was Andy Stanfield, Olympic champion.

Nor have the CYO graduates merely gone on to athletic fame. More than a few are long since ordained and active themselves as parish directors. Others are in the ranks of the teaching Religious, both Brothers and Sisters. They all insure that Msgr. Murphy's work will long survive him.

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Bayley Sets Leadership Workshop

MADISON — A leadership workshop sponsored by the National Honor Society will be held at Bayley-Elliard High School here Dec. 13. It is open to all juniors and seniors.

Rev. John E. Morris, assistant superintendent of schools for the Paterson Diocese, will be the principal speaker.

The program will begin at 10:15 a.m. with registration followed by a general session and a Mass. A lunch will be served by the junior members of the society. Workshops will be held during the afternoon followed by a review.

Sister David Ellen of the College of St. Elizabeth, Convent, Rev. James Pindar, of Seton Hall University, South Orange; Sister James Liguori, College of St. Elizabeth, and Florence Ruan, College of St. Elizabeth will moderate.

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Jane Folk Sews Up Hobby Show Prize

JERSEY CITY — Janet Rose Folk, 17, of St. Bridget's, Jersey City, won the "Best of the Show" award in the Archdiocesan Hobby Show at the CYO Center here, it was announced Dec. 1.

Her entry in the sewing category was a complete mint green outfit including a spring coat with matching silk dress, hat and purse.

Patricia Killeen Captures Bergen Showcase Award

PARAMUS — Patricia Killeen of St. Mary's parish, Dumont, received the "Best of the Show" award in the first annual Bergen County CYO Hobby Showcase at the Bergen Mall here, Nov. 27.

The award presented by Rev. Edward J. Hajduk, county CYO director, was for her oil painting depicting the Civil War entered in the junior division. St. Mary's also took two second places and one third.

St. Catherine's, Glen Rock, won three first prizes, tied for another first and placed third to lead the parishes.

JUNIOR DIVISION
(under 16) winners were:
Painting — Patricia Killeen of St. Mary's, Dumont.
Drawing — Elisa Gurta of Epiphany, Cliffside Park.
Models — Michael Treppicchio of Corpus Christi, Hasbrouck Heights.
Handicraft — Carla Beater of St. John's, Hillsdale.
Knitting — Diane Zurey of St. Catherine's, Glen Rock.
Embroidery — Deborah Smith of St. Catherine's, Glen Rock.
Sewing — Cheryl Tyson of St. Paul's, Ramsey, and Deborah Smith of St. Catherine's, Glen Rock, tied for first place.

SENIOR DIVISION
(under 18) winners were:
Painting — Michael Duffy of St. Matthew's, Fairview.
Collections — Nancy Pfaff and Cheryl Kiss of Guardian Angel, Alendale.
Models — James Horan of St. Catherine's, Glen Rock.
Sewing — Susan Robinson of St. John's, Hillsdale, and Kathy Brinski of Holy Name, Garfield, tied for first.

Hudson Slates All-Star Clash

JERSEY CITY — The first annual Msgr. Henry J. Murphy Memorial Hudson County CYO Football League All-Star game between Northern and Southern division teams will be held Dec. 5 at Roosevelt Stadium, here.

Holy Family Bowlers Tied In Two Loops

MONTCLAIR — Holy Family, Nutley, is tied for first place in both boys' and girls' Essex County CYO bowling leagues. In girls' play St. Thomas, Bloomfield, is sharing the top rung while in the boys loop, St. Benedict's, Newark, is the close challenger.

Marlene Grzbowski of St. Aloysius, Newark, leads the girls with a 134 average. Al Czaya leads the boys with a 170 average.

St. John's, Orange, holds a one game lead over Our Lady of Fatima, Newark, in the Young adults league. Barbara Figueiredo of Our Lady of Fatima, heads the girls with a 135 average. Bob Bowers paces the boys with a 179 average.

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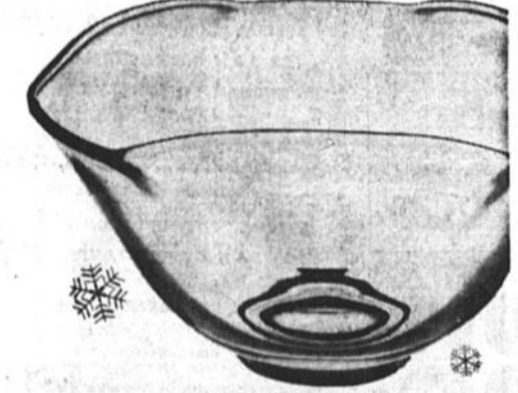
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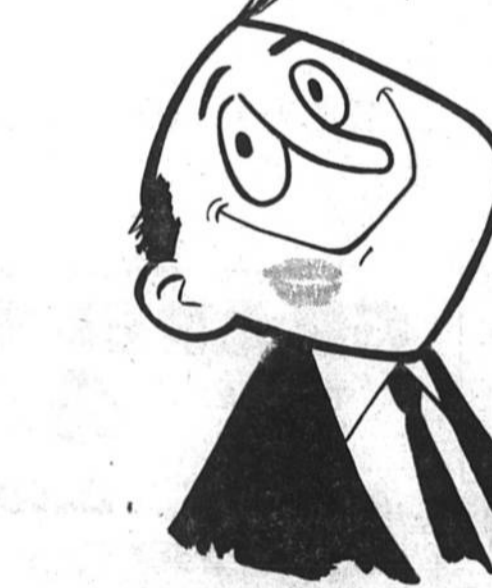
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Guild Slates Performances

NEWARK — The St. Benedict's Drama Guild will produce the drama "A Man for All Seasons," at 520 High St., here, Dec. 4-6.

Performances start at 8:30 p.m. Dec. 4 and 5 while on Dec. 6 a matinee is scheduled at 2:30 p.m. and an evening performance at 7:30. The Benedictine Academy of Elizabeth and East Orange Catholic High School are participating with St. Benedict's in the production.

The drama is about St. Thomas More, martyr. Tickets may be purchased at the door or by writing to the guild.

Coaches to Meet

MONTCLAIR — Coaches of 24 Essex County CYO girls basketball teams will meet at the CYO office, 425 Bloomfield Ave., here Dec. 4 at 7:30 p.m. to discuss rules. Margaret Crowley, director, will release schedules for the four leagues.

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Harrier Stars

Essex Athletes Capture Three Berths; Standards Soar

By ED GRANT

NEWARK — Only 10 runners have ever broken 12:30 on the present state championship course at Warinanco Park...

Standards of excellence were so high in the conference this year that performances which rated first team selection a year ago were only good enough for honorable mention this time.

THREE ESSEX Catholic boys were on the first team, matching the Eagles' record of last season. Greg Ryan led the list with his 12:11.5 course record...

first team, both of them newcomers to the squad this year. In fact, Hayes didn't run cross-country at all in 1963...

Other repeaters from the 1963 first team, in addition to Ryan, were Bob Kennedy of Our Lady of the Valley...

MIKE GARVEY of Roselle Catholic, aside from Lane the only junior on the first team, improved with each race until

he placed third to Ryan and Kennedy at the NJSIAA meet. Mike also won the Union County title and two Van Cortlandt races at the St. John's and Marist Brothers' meets.

Another newcomer to the team — and a distinct surprise — was Tom Hinek of Christian Brothers. He was rated the Col's fourth-best man at the start of the season...

MIKE GARVEY of Roselle Catholic, aside from Lane the only junior on the first team, improved with each race until

Essex each had two boys on the second team, which was dominated by underclassmen. Sheehan and Bergen Catholic's Don Armour, a late starter...

CHARLIE SCANELLA of Roselle Catholic had the best Warinanco Park time in this group, 12:37, and was a big factor in saving the Lions from disaster after injuries sidelined seniors Bob Gill and Frank Heffernan...

greatest season the conference ever enjoyed. The NJCTC has had New Jersey's top team in four of the last five years, but this time it had the three best in Essex, Christian Brothers and Roselle Catholic...

Two seniors had their seasons curtailed by illness or injury. Eager lost his battle with blisters and ran only three major races all year. Bruce Rafferty of DePaul had to cut off his campaigning just before the championship meets due to a respiratory infection...

To Honor Gridders

ENGLEWOOD — The St. Cecilia's Fathers Club will hold its annual dinner honoring the high school football team at the Suburban Restaurant, Paramus, Dec. 8. Jack McMullen, Notre Dame University graduate and member of the Jersey Giants football team, will speak.

1964 All-Star Cross-Country Team

Table with columns: NAME, CLASS, TIME, NAME, CLASS, TIME. Lists first and second teams for the 1964 All-Star Cross-Country Team.

HONORABLE MENTION: Roy Almeida, Seton Hall; Jim Walsh, Roselle Catholic; Bob Byron, Red Bank Catholic; Gerry Bowdren, St. Joseph's (Metuchen); Jim Sanders, Union Catholic.

Football Wrap-Up

Valley Heads Team, Individual Standings

NEWARK — Although only one North Jersey Catholic team finished the 1964 campaign unbeaten and untied, two state Parochial titles are just about wrapped up for this area with a possible Hudson County championship in the offing.

total of 114 in the North Jersey race.

CLOSEST INDIVIDUAL and the only other to go over the century mark is Tim Hawkes, St. Peter's Prep backfield star. He tallied 107 touchdowns for 102 points. Bill Griego of St. Joseph's, West New York, lost his chance to improve his position when the Blue Jays and Essex Catholic tied, 0-0 on Thanksgiving Day. He dropped to third with 95 points including 13 touchdowns.

The deadlock represented the first failure for the Eagles to win after eight straight successful outings. They are still the number one candidate for Parochial A honors, however.

St. Joseph's featured in another upsetting development during the week when it was picked by the Hudson County Inter-scholastic Athletic Association to play in the championship game against North Bergen, Dec. 6, at Roosevelt Stadium, Jersey City.

THE DISPOSITION of the games and the number of opponents used to determine each team's points are the main points in the controversy.

Table titled 'FINAL RECORDS' showing W, L, T, Pts for various schools like O.L. Valley, Roselle Catholic, St. Peter's, etc.

Table titled 'INDIVIDUAL SCORING' showing points for individual players like T. Cunningham, G.L. Valley, etc.

Table titled 'Last Week's Results' showing scores for games like St. Peter's vs. Dickinson, etc.

ny. Hoboken, which was rated third instead of an expected second, has protested but the Blue Jays are preparing to meet the same team they defeated, 18-0, for the loop title.

The Tri-County Conference ended in a three way deadlock as a result of Turkey Day decisions when Bergen Catholic, Oradell, and Queen of Peace, North Arlington, made sure of their slices of the pie by defeating Don Bosco, Ramsey, and Pope Plus, Passaic, respectively. Pre-season speculation mentioned the probability of a shared championship.

St. Cecilia's, Englewood, defending champ, which had finished its league campaign, is the third side of the winning triangle. The Saints dropped a 21-20 independent tussle to Englewood in their finale.

IN THE NORTH Jersey team listing, St. Peter's Prep, Jersey City, and Seton Hall Prep, South Orange, tied for third spot with 6-2 records followed by DePaul, Wayne, (6-2-1). Morris Catholic, Den-ville, and St. Joseph's are tied for sixth (5-2-1). Debarton,

Morristown (5-3), last year's leader, dropped to eighth although Brian Regan, the Green Wave's star, stayed among the top eight scorers for the second straight year.

Tom Jennings of Morris Catholic moved up a notch to fourth place over last year's scoring performance.

Once again eight teams failed to make the .500 mark and once again the same two teams are at the bottom. Pope John, Sparta, stayed last with an 0-9 record. Last year under the old name, Our Lady of the Lakes, the Lakers' mark was 0-8 in their first full varsity season.

Oratory, Summit, second last year at 0-7, gave away the most points (298) as the Rams stretched their losing skin to 34 games over the past four seasons.

IN THE LIST of football teams reduced to 20, Essex Catholic, St. Joseph's and Seton Hall showed the most improvement over last year.

Table titled 'TRI-COUNTY CONFERENCE' showing W, L, T, Pts for various schools.

Table titled 'BIG EIGHT CONFERENCE' showing W, L, T, Pts for various schools.

Table titled 'Individual Leaders' showing scores for individual players.

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College Cagers

St. Peter's, Seton Start Campaign

NEWARK — St. Peter's College, Jersey City, plunges right into the basketball season on Dec. 1 against Monmouth College at the Jersey City Armory, the first of three

games for the week for the Peacocks.

On Dec. 5, Kings College, Pa., comes into the armory to pose the second challenge. On Dec. 8 the Peacocks travel to Philadelphia to play St. Joseph's.

Many Good Picks 'Twixt Grid Slips

NEWARK — Two ties and three one-point reversals ended the grid selection season for the Careful Computer as it began, slightly out of wack.

However, consistency during the campaign enabled it to finish with a .731 average made up of 95 correct picks against 35 incorrect.

tice. A revamped offense, to offset the loss of sharpshooter Nick Werkan, has a longer way to go however.

St. Peter's, which finished last season with a 13-9 record, is expected to better that mark. The Pirates, who ended at 13-12 in 1963, were aimed at a .500 season.

Seton Hall University begins its cage campaign with a visit to Baltimore, Md., at Loyola University Dec. 4 and then visits Connecticut Dec. 9 to play Fairfield University. St. Peter's with veteran depth, speed and scoring ability has an optimistic coach in Don Kennedy despite a lack of height.

Setonia's Richie Regan faces "a long winter" in a rebuilding year although some of his players are giving him more reason for hope than he had at the beginning of prac-

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Just a Minute Capsule Opinions

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The Role of Sisters - "Sisters should consider it their primary obligation to help in the formation of lay apostles and to live in close touch with the faithful to show them the way, so they can learn by doing..."

Pray for Them

- Other Deaths... Otto J. Thoma of Haledon, 46, brother of Sister Mary Gabriel of the Poor Clares of Evansville, Ind., died Nov. 22 at St. Joseph's Hospital.



PARISH VETERAN - John R. deRichmond, a parishioner of Mt. Carmel, Ridgewood, since its institution 75 years ago, receives a certificate from Msgr. James F. Kelley, pastor, at a ceremony Nov. 29 honoring those who have been members of the parish 25 or more years.

Weekly Calendar

- FRIDAY, DEC. 4 - Gregory Club of New Jersey, Upper Montclair - Day of recollection. St. Thomas the Apostle Church, Bloomfield, 2:30 p.m.

Political Buddhists Continue War on Vietnam Government

By REV. PATRICK O'CONNOR, S.S.C. Catholics to demonstrate. He said his group "sets aside criticism for the government's future achievements..."

Church Honors Two Pastors

JERSEY CITY - Two priests who have spent 65 years in the service of St. Bridget's parish here will be honored at an "Old Home Night" Dec. 5 in the church auditorium.

Days of Recollection Set in Paterson

PATERSON - The monthly days of recollection for priests of the Diocese of Paterson will be held next week at three sites in the diocese.

Fr. LoBianco to Attend Conference in Rome

NEWARK - Rev. Francis R. LoBianco, assistant superintendent of schools for archdiocese of Newark, will attend an international meeting of specialists to be held at the Domus Mariae in Rome, Jan. 29-Feb. 1.

FAMILY MONUMENTS JOHN F. A. MCGOVERN MEMORIALS AUTHORIZED DEALER

ADVOCATE CLASSIFIED MARKET PLACE

HELP WANTED FEMALE, BUSINESS OPPORTUNITY, AUTO DEALERS - NEW CARS, FUEL OIL - BURNERS, NURSING HOMES, REAL ESTATE FOR SALE, REAL ESTATE FOR SALE KEARNY, REAL ESTATE FOR SALE LITTLE FALLS, REAL ESTATE FOR SALE POINT PLEASANT BEACH, REAL ESTATE FOR SALE SPRING LAKE, REAL ESTATE FOR SALE LONGSTREET AGENCY, STANHOPE, BREATHING ROOM AT A BARGAIN, JAMES P. MCKEON, SUMMIT, EDMONDSON & FISHER, REALTOR, SUSSEX COUNTY, UNION, VERONA, WAYNE, WEST MILFORD, FURNISHED ROOM.

Vital Changes

Sodality Reformation Being Planned

NEWARK — Rev. George M. Keating of Immaculate Conception Seminary told a recent meeting of the Union of Adult Sodalities of the Archdiocese of Newark that some vital changes will take place in sodality organization in line with the actions of the Vatican Council.

Father Keating, archdiocesan director of the group, said the sodality must break the stereotyped image which has not enabled the organization to present itself in its true light as a truly apostolic adult organization.

He called upon all adult sodality moderators to re-evaluate their groups in the light of the Apostolic Constitution "Bis Saeculari" of Pope Pius XII. "Sodalists who are interested in this type of sodality will be presented with an opportunity to form cell groups which will meet with main regional groups from time to time."

Father Keating designated five current "Bis Saeculari" sodalities as regional groups for the cell movement and said that anyone interested in joining them should contact the presidents: Phyllis Leonardis, 120-40th St., Irvington; John Czervinski, 41 W. 35th St.,

Bayonne; Celia Mantia, 527 3rd Ave., Elizabeth; Margaret O'Connell, 61 5th St., Newark, and Agnes Donegan, 127 Winfield Ave., Jersey City.

Parish Installs Lectors at a Liturgical Ceremony

PLAINFIELD — With a blessing from the ordination ceremony and an instruction calling the "chosen leaders in the house of God," 21 men of St. Bernard's parish were installed as lectors and commentators last Monday in the church. Msgr. Charles B. Murphy, pastor and a member of the archdiocesan liturgical commission, presided.

The ceremony, combining a Bible devotion and excerpts

from the ordination of lectors (one of the seven orders a priest receives) dramatized the role of the layman in the worship of God and the responsibility of these "chosen" ones to teach the word of God by their presence in the church and outside it.

The 21 men have been trained for seven weeks with Rev. Donald J. McConnell, who has an additional six lectors and commentators in training now.

They read the Epistle and give the liturgical commentary at all six Sunday Masses.

THE MEN entered the church in procession and the sanctuary one by one as their names were called. Their chairman, Alphonse La-Rosa, knelt before Msgr. Murphy to receive the Gospel book, and then each lector was commissioned by the pastor to be a "reader of the word of

God."

Each kissed the book, accepted a silver medal engraved with the symbols of the Four Evangelists, and received the blessing from the ordination ceremony, adapted only by the insertion of the word "lay."

"Holy Lord, Father Almighty, Eternal God, deign to bless these thy servants for the office of lay lector. May they, by constant application to

reading, acquire knowledge and proficiency, read aloud the word of God, and practice what they have read so that by the example of their virtue in both respects they may give support to Holy Church. Through Christ our Lord. Amen."

Also included in the ceremony was an instruction by Father McConnell on the history of the order of Lector, the distribution of roles in the

liturgy, and the place of the layman "in God's work and worship."

During the Bible service that followed, all the lectors were seated in the sanctuary. The texts, read by La Rosa and Frank Walsh, and Msgr. Murphy's homily, centered on Christ's commissioning of His Apostles, and on Christian unity — the latter advanced as the ultimate hoped-for result of the liturgical renewal.

Advertisement for Grand Union Supermarkets featuring 'FINE CHINA Royal Court Porcelain CHINA' and 'SAVE \$300 WITH THESE COUPONS!' with images of porcelain dishes and coupon details.

MOTT'S APPLESAUCE 6 15-oz. jars \$1.00

TRU-NOTE ELBERTA PEACHES 3 1-lb. 12-oz. cans 89c, 3 VARIETIES POST CEREALS 3 8-oz. pkgs. 95c, SALAD DRESSING MIRACLE WHIP qt. jar 53c, ALL GRINDS YUBAN COFFEE 1-lb. can 83c

WHITE OR ASSORTED COLORS SCOTTISSUE single roll 10c

BROADCAST HASH CORNED BEEF 1-lb. 12-oz. can 55c, MADE BY ARMOUR DASH DOG FOOD 6 1-lb. cans 89c, GALLON SIZE WESSON OIL gallon \$1.59, CHASE & SANBORN or BEECHNUT COFFEE 1-lb. 12-oz. can 79c

LIPTON TEA BAGS 48 tea bags 59c

CHOCK FULL O' NUTS INSTANT COFFEE 3-oz. jar 95c, LARGE SIZE AJAX CLEANSER 1-lb. 3-oz. can 21c, COLGATE'S GIANT FAB 3-lb. 1 1/2-oz. pgs. 75c, COLGATE'S AJAX LIQUID 15-oz. size 39c

GRAND UNION PRUNE JUICE 3 quart bottles 89c

CREAM MUM DEODORANT 1.2 oz. jar plus tax 59c, GLAIROL HAIR SPRAY 1 1/2-oz. jar plus tax \$1.19

Winter Wonder Lamb Sale! WHOLE OR HALF LAMB 49c lb. YOU RECEIVE: LEGS FOR ROASTING, LOIN CHOPS - RIB CHOPS - SHOULDER CHOPS AND MEATY LAMB FOR STEW, ETC. ALL AT ONE LOW PRICE CUSTOM WRAPPED AT NO EXTRA COST!

The finest meat producing lambs in the world are bred and grown on American farms. Grand Union sells only the best domestic lambs. SHOULDER CHOPS lb. 69c, LOIN CHOPS lb. 99c, RIB CHOPS lb. 89c, LEG O' LAMB REC. STYLE lb. 53c, LAMB COMBINATION CHOPS & STEW lb. 29c, BREAST of LAMB lb. 15c

Now at Grand Union... PORK SALE featuring PORK LOINS RIB PORTION lb 29c, LOIN PORTION lb 39c, PORK LOINS RIB HALF lb. 39c, WHOLE PORK LOINS lb. 45c, PORK LOINS LOIN HALF lb. 49c, PORK CHOPS CENTER CUTS or ROAST lb. 69c

NEW ENGLAND PORK SHOULDERS Smoked Calas lb. 29c

SLICED BACON EARLY MORN lb. 49c, BEEF LIVER SWIFT'S PREMIUM lb. 45c, BOLOGNA LIVERWUET HYGRADE-By the Piece lb. 49c, GROUND CHUCK FRESH LEAN lb. 65c, FRANKS Grand All Union Beef lb. 59c All Meat lb. 49c, JONES SAUSAGE MEAT lb. 79c, KING CRAB LEGS AND CLAWS FROZEN-ALASKA lb. 79c, FRESH FLOUNDER FILLET lb. 69c, HALIBUT STEAKS Stone Sliced lb. 69c, FISH STICKS GRAND UNION FROZEN 1-lb. pkg. 55c

Garden Fresh "Pick of the Crop" Produce! FRESH FLORIDA TANGERINES 10 for 29c, FRESH FLORIDA SWEET CORN 10 for 69c, FIRM CRISP CUCUMBERS 4 for 25c, YELLOW ONIONS 3 lb. bag 29c, CITRUS SALAD CYPRESS GARDENS qt. jar 69c, PKG. OF 25 BAGGIES 39c, DOUBLE EDGE STAINLESS STEEL BLADES SAVE 60c 2 98c

MIRACLE MARGARINE 1-lb. deal pkg. 29c, CHICKEN O' SEA LIGHT TUNA Chunk style 3 6 1/2-oz. cans 89c

CHOCOLATE HERSHEY SYRUP 2 16-oz. cans 37c, ALL FLAVORS ROYAL GELATIN 4 3-oz. pkgs. 37c, PROGRESSO TOMATO PUREE 3 1-lb. 12-oz. cans \$1.00, GRAND UNION SYRUP Made with Maple & Cane Sugars 12-oz. bottle 29c

DEL MONTE TOMATO JUICE 3 1 quart 14-oz. cans 89c

RUITONI MEAT OR MARINARA SAUCE 10-oz. can 27c, 3 VARIETIES-B 'N B MUSHROOMS 3 3-oz. cans 99c, NEW ACTION BLEACH 11-oz. pkg. 75c, PEPPERIDGE FARMS FROZEN TURNOVERS 4 in. pkg. 47c

BIRDS EYE GREEN PEAS 6 10-oz. pkgs. \$1.00

GRAND UNION FROZEN GRAPE JUICE 6 6-oz. cans \$1.00, BIRDS EYE FROZEN FRENCH FRIES 2 9-oz. pkgs. 29c, SNOW CROP FROZEN ORANGE JUICE 3 6-oz. cans 89c, 3-LOAF PKG.—MORTON FROZEN BREAD DOUGH 1-lb. pkg. 45c

ALL VARIETIES GRAND UNION FROZEN MEAT DINNERS 2 11-oz. dinners 89c

GIANT SIZE AJAX DETERGENT 3-lb. 1 1/2-oz. pkg. 70c, DOMINO SUGAR 5 lb. 55c

Catholics Expelled

PARIS (NC) — Imprisonment, torture and expulsion of European Catholics is occurring in the former French Congo, according to a French priest who arrived here after being expelled from its capital at Brazzaville.

The priest, identified as a Rev. Lemaire, said he was tortured in prison before being expelled. He said another priest, still in prison, was also tortured.

The former French Congo, now the Republic of the Congo, adjoins the former Belgian Congo, the current scene of major bloodshed and rebellion. Father Lemaire attributed the repression of the Church to what he called the increasingly Communist-oriented attitude of the government.

He said the government was trying to imprison the president of the African Confederation of Christian Workers, a Mr. Biyaoula, who fled from Brazzaville. The priest offered Biyaoula shelter, and for this he and his missionary colleague were thrown into prison and beaten.

Hail Action On Jews

FAIR LAWN — Rabbi Robert Aronowitz of Temple Beth Shalom said here Nov. 23 that "Jews everywhere are delighted with the anti-discrimination stand taken by the council in Rome."

The rabbi was one of three speakers on a panel at a meeting of B'nai B'rith Lodge at the Jewish Center here. Other speakers were Rev. Herbert J. Clancy, S.J., of the Loyola House of Retreats, Morristown, and Rev. Charles B. McConnell, minister of the Church in Radburn.

Rabbi Aronowitz tempered his praise of the declaration on the Jews with his hope that the next session of the council will pass the draft on religious liberty, without which "the first is meaningless."

Father Clancy said that the declaration on the Jews should have been passed a long time ago. Rev. McConnell said the declaration was "one of the finest things that has developed around the world."

Father Walsh Marks Jubilee

WOODSTOCK, Md. — Rev. James A. Walsh, S.J., former professor of philosophy at St. Peter's College, recently celebrated his 50th anniversary as a member of the Society of Jesus.

A native of Pittstown, Pa., Father Walsh joined the society in 1914 at St. Andrew-on-Hudson, Poughkeepsie, N.Y. He was ordained in 1927 at Woodstock College here.

For 35 years Father Walsh has taught philosophy at Jesuit colleges and seminaries. He was at St. Peter's from 1936 to 1941 and is presently teaching at Woodstock College.

Religious Sale

ENGLEWOOD — A pre-Christmas religious goods sale will be held at the St. Cecilia's High School cafeteria Dec. 5 and 6 for the benefit of the education of Carmelite seminarians. The hours will be noon to 5 p.m. Dec. 5 and after all Masses Dec. 6.

Map of Bergen County showing locations of Grand Union Supermarkets in various towns including Bergenfield, Closter, Glen Rock, Hahokus, Englewood, Ridgewood, Rivervale, Rutherford, Teaneck, Tenafly, Waldwick, West Englewood, West Orange, Morris County, Passaic County, Clifton, East Paterson, Fairlawn, Haledon, Sussex County, and Union County.

Constitution On 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 (cf. Mk. 16, 15), 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.

CHAPTER I

The Mystery of the Church

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 help to salvation, in view of Christ, the Redeemer "who is the image of the invisible God, the firstborn of every creature" (Col. 1,15). All the elect, before time began, the Father "foreknew and predestined to become conformed to the image of His Son, that he should be the firstborn among many brethren" (Rom. 8, 29). 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. 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," 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 (cf. Eph. 1, 4-5 and 10). 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 the crucified Jesus (cf. Jn. 19, 34), 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" (Jn. 12, 32). As often as the sacrifice of the cross in which Christ our Passover was sacrificed (I Cor. 5, 7) is celebrated on an 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 (cf. I Cor. 10, 17) 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 (cf. Jn. 17, 4) 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 (cf. Eph. 2, 18). He is the Spirit of Life, a fountain of water springing up to life through Him, until, in Christ, He brings to life their mortal bodies (cf. Rom. 8, 10-11). The Spirit dwells in the Church and in the hearts of the faithful, as in a temple (cf. Cor. 3, 16; 6, 19). In them He prays on their behalf and bears witness to the fact that they are adopted sons (cf. Gal. 4, 6; Rom. 8, 15-16 and 26). The Church, which the Spirit guides in the way of all truth and which He unifies in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits (cf. Eph. 4, 11-12; I Cor. 12, 4; Gal. 5, 22). By the power of the Gospel He makes the Church keep the freshness of youth. Uninterruptedly He renews it and leads it to Jesus, the Lord, "Come!" (cf. Apoc. 22, 17).

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

5. The mystery of the holy Church to manifest its very foundation for 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" (Mk. 1, 15; cf. Mt. 4, 17). In the world, and in the presence of Christ, this kingdom was clearly open to the view of men. The word of the Lord may be compared to a seed which is sown in a field (Mk. 4, 14); those who hear the word with faith and become part of the little flock of Christ (Lk. 12, 32), have received the kingdom itself. Then, by its own power the seed sprouts and grows until harvest time (cf. Mk. 4, 26-29). 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" (Lk. 11, 20; cf.

TOPIC

the Advocate

12, 28). Before all things, however, the kingdom is clearly visible in the very person of Christ, of the Son of God and of the Son of Man, who came "to serve and to give His life as a ransom for many" (Mk. 10, 45).

When Jesus, who had undergone the death of the cross, had risen, He appeared as the one constituted as Lord, Christ and eternal priest (cf. Act. 2,36; Hebr. 5,6; 7,17-21), and He poured out on His disciples the Spirit promised by the Father (cf. Act. 2,33). 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 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 from husband and wife, the images receive preparatory shaping in the books of the Prophets.

The Church is a sheepfold whose one necessary door is Christ (Jn. 10, 1-10). It is a flock of which God Himself foretold He would be the shepherd (cf. Is. 40, 11; Ex. 34, 11f), and whose sheep, although tended by human shepherds, are nevertheless ceaselessly led and nourished by Christ Himself, the Good Shepherd and the Prince of the shepherds, (cf. Jn. 10, 11; I Pet. 5,4), who gave His life for the sheep (cf. Jn. 10, 11-16).

The Church is a piece of land to be cultivated, the tillage of God (I Cor. 3,9). 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 (Rom. 11, 13-26). That land, like a choice vineyard, has been planted by the heavenly Cultivator (Mt. 21, 33-43; cf. Is. 5, 1f). 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 Christ remain in Christ without whom we can do nothing (Jn. 15, 1-5).

Often the Church has also been called the building of God (I Cor. 3,9). The Lord Himself compared Himself to the stone which the builders rejected, but which was made into the cornerstone (Mt. 21,42; cf. Act. 4, 11; I Pet. 2, 7; Ps. 117, 22). On this foundation the Church is built by the Apostles (cf. I Cor. 3, 11), and from it the Church receives durability and consolidation. This edifice has many names to describe it: the house of God in which dwells His family; the household of God in the Spirit (Eph. 2, 19, 22); the dwelling place of God among men (Apoc. 21, 3); 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. As living stones we here on earth are built into it (I Pet. 2,5). Prepared like a bride adorned for her husband, John contemplates this holy city coming down out of heaven from God when the world is made anew (Apoc. 21, 1f).

The Church, further, "that Jerusalem which is above" is also called "our mother" (Gal. 4,26; cf. Apoc. 12,17). It is described as the spotless spouse of the spotless Lamb (Apoc. 19, 7; 21, 2 and 9; 22, 17), whom Christ "loved and for whom He delivered Himself up that He might sanctify her" (Eph. 5,26), whom He unites to Himself by an unbreakable covenant, and whom He unceasingly "nourishes and cherishes" (Eph. 5,29), and whom, once purified, He will be cleansed and joined to Himself, subject to Him in love and fidelity, 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 (cf. Eph. 3, 19). The Church, while on earth it journeys in a foreign land away from the Lord (cf. II Cor. 5, 6), is like an 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 (cf. Col. 3, 1,4).

7. In the human nature united to Himself the Son of God, by overcoming death through His own death and resurrection, redeemed man and remolded him into a new creation (cf. Gal. 6,15; II Cor. 5,17). 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. Through Baptism we are formed in the likeness of Christ: "For in one Spirit we were all baptized into one body" (I Cor. 12,13). 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

THE COUNCIL

Texts of the Second Vatican Council's three documents promulgated by Pope Paul VI, Nov. 21, 1964, at the close of the third session: *The constitutions on The Church, Ecumenism, and the Oriental Churches.* Translations by NCWC News Service.

so in the likeness of His resurrection also" (Rom. 6, 4-5). 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" (I Cor. 10,17). In this way all of us are made members of His body (cf. I Cor. 12,27), "but severally members one of another" (Rom. 12,4).

As all the members of the human body, though they are many, form one body, so also are the faithful in Christ (cf. I Cor. 12,12). 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 (cf. I Cor. 12,11). 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 (cf. I Cor. 14). 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 (cf. I Cor. 12,26).

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 (cf. Col. 1, 15-18). 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 (cf. Eph. 1,18,23).

All the members ought to be molded in the likeness of Him, until Christ be formed in them (cf. Gal. 4,19). 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 (cf. Phil. 3,21; II Tim. 2,11; Eph. 2,6; Col. 2,12 etc.). 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 (cf. Rom. 8,17).

From Him "the whole body, supplied and built up by joints and ligaments, attains a growth that is God" (Col. 2,19). 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 (cf. Eph. 4,11-16. Gk.).

In order that we might be unceasingly renewed in Him (cf. Eph. 4,23), 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 the principle of life, that is, the soul, fulfills in the human body.

Christ loves the Church as His bride, having become the model of a man loving his wife as his body; the Church, indeed is subject to its head (Eph. 23-24). "Because in Him dwells all the fullness of the Godhead bodily" (Col. 2,9). He fills the Church, which is His Body and the fullness, with His divine gifts (cf. Eph. 1,22-23) so that it may expand and reach all the fullness of God (cf. Eph. 3,19).

8. Christ, the one Mediator, established and ceaselessly sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation 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 vine and a human element. 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 (cf. Eph. 4,15).

This is the one Church of Christ which in the symbol of faith is professed as one, holy, catholic and apostolic, which our Savior, after His Resurrection, commissioned Peter to shepherd (Jn. 21,17), and him and the other Apostles to extend and direct with authority (cf. Mt. 28,18,etc.), which He erected for all ages as "the pillar and mainstay of the truth" (I Tim. 3,15). 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 his communion, 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 oppression, 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" (Phil. 2,6,7), and "being rich, became poor" (II Cor. 8,9) 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" (Lk. 4,18), "to seek and to save what was lost" (Lk. 19,10). Similarly, the Church encompasses with love all those who are poor and who suffer 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 (Hebr. 7,26) knew nothing of sin (II Cor. 5,21), but came to expiate only the sins of the people (cf. Hebr. 2,17), the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, follows the endless 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 (cf. I Cor. 11,26). 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.

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 (cf. Acts 10,35). God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather 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" (Jer. 31,34).

Christ instituted this new covenant, the new testament, that is to say, in His blood (cf. I Cor. XI, 25), 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 seed but from an imperishable through the word of the living God (cf. I Pet. 1,23), not from the flesh but from water and the Holy Spirit (cf. Jo. III, 5-6), are finally established as "a chosen race, a royal priesthood, a holy nation a purchased people . . . you who in times past were not a people, but are now the people of God" (I Pet. II, 9-10).

That messianic people has Christ for its head, "Who was delivered up for our sins, and rose again for our justification" (Rom. IV, 25), 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. 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 (cf. Col. III, 4), shall appear, and "creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God" (Rom. VIII, 21).

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 (cf. Mt. V, 13-16).

Israel according to the flesh, which wandered as an exile in the desert, was already called the Church of God (cf. Num. XX, 4; Deut. XXIII 1 sq). So likewise the new Israel which while living in this present age goes in search of a future and abiding city (cf. Heb. XIII, 14) is called the Church of Christ. For He has bought it for Himself with His blood (cf. Acts XX, 28), 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. 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 (Heb. V, 1-5), made the new people "a kingdom and priests to God the Father" (Apoc. I, 6; V, 9-10). 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 (cf. I Pet. II, 4-10). Therefore all the disciples of Christ, persevering in prayer and praising God (cf. Acts II, 42, 47), should present themselves as a living sacrifice, holy and pleasing to God (cf. Rom. XII, 1). 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 (cf. I Pet. III, 15).

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. 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. 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 consecrated by the baptismal character to 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). More perfectly bound to the Church by the sacrament of Confirmation, 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. Thus both by reason of the offering and through Holy Communion all act their dual part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened at the holy table 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 holy sacrament.

Those who approach the Sacrament of Penance obtain pardon from the mercy of God for the offense 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 (cf. Jas. 5, 15-16); 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 (cf. Rom. 8, 17; Col. 1, 24; II Tim. 2, 11-12; I Pet. 4, 13). 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 (cf. Eph. 5, 32), 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 (cf. I Cor. 7, 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 (cf. Heb. 13, 15). The entire body of the faithful, anointed as they are by the Holy One (cf. I Jo. 2, 20, 27), 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 (cf. I Thess. 2, 13). Through it, the People of God adheres unwaveringly to the faith given once and for all to the saints (cf. Jud. 2), 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" (I Cor. 13,11), 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" (I Cor. 12,7).

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 genuineness 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 (cf. I Thess. 5,12,19,21).

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 (cf. Jo. 11, 52). It was for this purpose that God sent His Son, whom He appointed heir of all things (cf. Heb. 1,2), 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 (cf. Acts 2,42).

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, so that "he who occupies the see of Rome knows those afar as his members" (9). Since the kingdom of Christ is not of this world (cf. Jo. 18,36) the Church or People of God in establishing that kingdom takes nothing away from the temporal welfare of any people. Rather does it foster and take 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 consecrates them.

The Church in this is mindful that she must work with and for that King to whom the nations were given for an inheritance (Ps. 71,10; Is. 9, 4,7; Apoc. 21,24). 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.

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 fulness 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 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" (I Pet. 4,10).

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 (cf. Mc. 16, 16; Jo. 3,5) 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 it 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." 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.

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. For there are many who honor Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a true apostolic zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Savior. 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. 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. 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. 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 (cf. Rom. 9, 4-5). 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 (cf. Rom. 11, 28-29). 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 (cf. Acts 17, 25-28), and as Savior wills that all men be saved (cf. 1 Tim. 2, 4).

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. 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. 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 fantastic in their notions and have exchanged the truth of God for a lie, serving the creature rather than the Creator. Or some there are who, living and dying in this world without God, are left finally in a state of hopelessness. Wherefore to promote the glory of God and procure the salvation of all the forementioned, and mindful of the command of the Lord, "Preach the Gospel to every creature" (Mk. 16, 16), the Church fosters the missions with care and attention.

17. As the Son was sent by the Father (cf. Jo. 20, 21), 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" (Mt. 21, 18-20). 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 (cf. Acts 1, 8). Wherefore she makes the words of the Apostle her own: "Woe to me, if I do not preach the Gospel" (1 Cor. 9, 16), 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. 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" (Mal. 1, 11).

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.

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 (Jn. 20, 21); 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. 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, 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 12 to be with Him, and whom He would send to preach the Kingdom of God (Mk. 3, 13-19; Mt. 10, 1-42); and these Apostles (Lk. 6, 13) He formed after the manner of a college or a stable group, over which He placed Peter chosen from among them. He sent them first to the children of Israel and then to all nations (Rom. 1, 16), so that as sharers in His power they might make all peoples His disciples, and sanctify and govern them (Mt. 26, 16-20; Mk. 16, 15; Lk. 24, 45-48; Jn. 20, 21-23), 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 (Mt. 28, 20). And in this mission they were fully confirmed on the day of Pentecost (Acts 2, 1-26) 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" (Acts 1, 8). And the Apostles, by preaching the Gospel everywhere (Mk. 16, 20), 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 (Apoc. 21, 14; Mt. 16, 18; Eph. 2, 20).

20. That divine mission, entrusted by Christ to the Apostles, will last until the end of the world (Mt. 28, 20), 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, 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, recommending to them that they attend to the whole flock in which the Holy Spirit placed them to shepherd the Church of God (Acts 20, 28). They therefore appointed such men, and gave them the order that, when they should have died, other approved men would take up their ministry. 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 begin-

ning, are passers-on of the apostolic seed. Thus, as St. Irenaeus testifies, through those who were appointed Bishops by the Apostles, and through their successors down to our own time, the apostolic tradition is manifested and preserved.

Bishops, therefore, with their helpers, the priests and deacons, have taken up the service of the community, presiding in place of God over the flock, whose shepherds they are, as teachers for doctrine, priests for sacred worship, and ministers for governing. 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. Therefore, the sacred council teaches that Bishops by divine institution have succeeded to the place of the Apostles, as shepherds of the Church, and he who hears them, hears Christ, and he who rejects them, rejects Christ and Him who sent Christ (cf. Lk. 10, 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, 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 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 (cf. 1 Cor. 4, 1), to whom has been assigned the bearing of witness to the Gospel of the grace of God (cf. Rom. 15, 16; Act. 20, 24), and the ministration of the Spirit and of justice in glory (cf. 2 Cor. 3, 8-9).

For the discharging of such great duties, the Apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them (cf. Acts 1, 8; 2, 4; Jn. 20, 23), and they passed on this spiritual gift to their helpers by the imposition of hands (cf. 1 Tim. 4, 14; 2 Tim. 1, 6-7), and it has been transmitted down to us in episcopal consecration. 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. 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, and the sacred character so impressed, 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. 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's 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, and also the councils assembled together, in which more profound matters, after prudent deliberation on the opinion of the many, were settled in common, 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. 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 (Mt. 16, 18-19), and made him shepherd of the whole flock (Jn. 21, 15); it is evident, however, that the power of binding and loosing, which was given to Peter (Mt. 16, 19), was granted also to the college of Apostles, joined with their head (Mt. 18, 18).

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 preeminence of their head, exercise their own authority for the good of their own faithful, and in-

deed of the whole 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. 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 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. The individual Bishops, however, are the visible principle and foundation of unity in their particular churches, fashioned after the model of the universal Church, in and from which churches comes into being the one and only Catholic Church. 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 the 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, 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 (Mt. 1, 10), 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!

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. 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. 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. 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 fulfillment of the commandments (cf. Mt. 28, 18; Mk. 16, 15-16; Acts 26, 17 sq.). 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 (Acts 1, 8; 2, 1 ff.; 9, 15). 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 (Acts 1, 17, 25; 21, 10; Rom. II, 13; 1 Tim. 1, 12).

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 same authority, or directly through the successor of Peter himself; and if that latter refuses or denies apostolic communion, such Bishops cannot assume any office.

25. Among the principal duties of Bishops the preaching of the Gospel occupies an eminent place.

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 (Mt. 13, 52), making it bear fruit and vigilantly warding off any errors that threaten their flock (2 Tim. 4, 1-4). 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. 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.

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 (cf. Lk. 22, 32), by a definitive act he proclaims a doctrine of faith or morals. And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled irreformable, 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 judgement. For then the Roman Pontiff is not pronouncing judgement 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. 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.

But when either the Roman Pontiff or the body of Bishops together with him defines a judgement, 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 is 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. 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; but a new public revelation they do not accept as pertaining to the divine deposit of faith.

26. A Bishop marked with the fullness of the Sacrament of Orders, is "the steward of the grace of the supreme priesthood," especially in the Eucharist, which he offers or causes to be offered, 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. For in their locality these are the new People called by God, in the Holy Spirit and in much fullness (cf. 1 Thes. 1, 5). 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.

In any community of the altar, under the sacred ministry of the Bishop, there is exhibited a symbol of that charity and "unity of the Mystical Body, without which there can be no salvation." 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. For "the partaking of the body and blood of Christ does nothing other than make us be transformed into that which we consume" (St. Leo Gt; Serm. 63, 7).

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 judgement 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

authority, they sanctify the faithful. They direct the power to those who believe unto salvation (cf. Rom. 1, 16), and through the sacraments, the regular and fruitful distribution of which they regulate by their 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.

27. Bishops, as vicars and ambassadors of Christ, govern the particular churches entrusted to them 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 (cf. Lk. 22, 26-27). 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 judgement on them and to moderate everything pertaining to the ordering or 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. Their power, therefore, is not destroyed by the supreme and universal power, but on the contrary it is affirmed, strengthened and vindicated by it, 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 (Mt. 20, 28; Mk. 10, 45), and to lay down his life for his sheep (Jn. 10, 11). Being taken from among men, and himself beset with weakness, he is able to have compassion on the ignorant and erring (Heb. 5, 1-2). 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, 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, 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, and abound to the glory of God (2 Cor. 4, 15).

28. Christ, whom the Father has sanctified and sent into the world, has through His Apostles, made their successors the Bishops partakers of His consecration and His mission. 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.

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. By the power of the Sacrament of Orders, in the image of Christ the eternal high Priest, 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. Partakers of the function of Christ the sole Mediator, on their level of ministry, they announce the divine word to all.

They exercise this function of Christ especially in the Eucharist liturgy or synaxis wherein, acting in the person of Christ and proclaiming His mystery, they join the offerings of the faithful to the sacrifice of their head and, until the coming of the Lord, they represent and apply in the Sacrifice of the Mass the one sacrifice of the New Testament, namely the sacrifice of Christ offering Himself once and for all to His Father as a spotless victim. 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 (Heb. 5, 1-4). Exercising within the limits of their authority the function of Christ as Shepherd and Head, they gather together God's family as a brotherhood all of one mind, 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 (Jo. 4, 24). Finally, they labor in word and doctrine, 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.

Priests, prudent cooperators with the episcopal order, its aid and instrument, called to serve the People of God, constitute one priesthood with their Bishop although bound by a diversity of duties. Associated with their Bishops 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 (Eph. 4, 12). 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 (Jn. 15, 15). 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 (1 Cor. 4, 15; 1 Pet. 1, 23). Becoming from the heart a pattern to the flock (1 Pet. 5, 3), 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 (1 Cor. 1, 2; 2 Cor. 1, 1). 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 (Lk. 15, 4-7), 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." 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 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."

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 Pontiffs, 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 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.

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" (Eph. 4:15-16).

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 shar-

ers 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" (Rom. 12:4-5). Therefore, the chosen People of God is one: "one Lord, one faith, one Baptism" (Eph. 4:5); 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" (Gal. 3:28; cf. Col. 3:11).

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 (cf. 2 Pt. 1:1). 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" (1 Cor. 12:11).

Therefore, from divine choice the laity have Christ for their brother, who though He is the Lord of all, came not to be served but to serve (cf. Mt. 20:28). 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" (St. Augustine, sermon 540, 1: pl. 38, 1,482.)

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 (cf. Pope Pius XI, encyclical *Quadragesimo Anno*, May 15, 1931: A.A.S. 23 [1931] pg. 221 ff. Pope Pius XII, allocution "De Quella Consolation," Oct. 14, 1951: A.A.S. 43 [1951] pg. 790 ff.). 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" (Eph. 4:7).

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 (cf. Pope Pius XII, allocution "Sixans se sont escaules," Oct. 5, 1957: A.A.S. 49 [1957] pg. 927. Concerning "the mandate" and the canonical mission, Cf. decree on

apostolate of the laity, ch. 4, 16, with notes 12 and 13.) This was the way certain men and women assisted Paul the Apostle in the Gospel, laboring much in the Lord (cf. Phil. 4:3; Rom. 16:3 ff.). 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.

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" (1 Pet. 2:5). 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 (cf. Act. 2: 17-18; Apoc. 19:10) 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 (cf. Eph. 5:16; Col. 4:5), and with patience await the glory that is to come (cf. Rom. 8:25). 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" (Eph. 6:12).

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 (cf. Apoc. 21:1), so too the laity go forth as powerful proclaimers of a faith in things to be hoped for (cf. Heb. 11:1), 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, that state of life which is sanctified by a special sacrament is 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 devoutly 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 (cf. Phil. 2:8-9), 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 (cf. 1 Cor. 15: 27-28). 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 (cf. Rom. 6:12). 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 (From the Preface for Feast of Christ the King). In this kingdom creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God (cf. Rom. 8:21). 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" (1 Cor. 3:23).

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 (Cf. Pope Leo XIII, encyclical *Immortale Dei*, Nov. 1, 1885; A.A.S. 18 [1885] pg. 166 ff. *Idem*, encyclical *Sapientiae Christianae*, Jan. 10, 1890; A.A.S. 22 [1889-1890] pg. 397 ff. Pope Pius XII, allocution "alla vostra filiale," March 23, 1958; A.A.S. 50 [1958] pg. 220; "The Legitimate and Healthy Lay Character of the State.")

37. The laity have the right, as do all Christians, to receive in abundance from their pastors the spiritual goods of the Church, especially the assistance of the word of God and of the sacraments (Code of Canon Law, canon 682). 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. (Cf. Pope Pius XII, Allocution "De Quelle Consolation," one. CCC., pg. 789; "Dans les batailles decisives, c'est parfois du front que partent les plus heurieuses initiatives..." *Idem*, Allocution "L'importance de la presse Catholique," Feb. 17, 1950; A.A.S. 42 [1950] pg. 256.) 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 and decisions of their pastors, 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 (cf. Heb. 13:17).

Let pastors 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 pastors 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. (Cf. 1 Thess. 5, 19; 1 John 4,1) However, let pastors 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 pastors: in the laity a strengthened sense of personal responsibility; a renewed enthusiasm; a more ready application of their talents to the projects of their pastors. 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 the fruits of the Spirit (cf. Gal. 5:22). They must dif-

fuse in the world that spirit which raises up the poor, the meek, the peace makers — those whom the Lord in the Gospel proclaimed blessed (cf. Mt. 5:3-9). In a word, "as the soul is in the body, so let this spirit be in the Christian world." (Epistle to Diognetus, 6: Funk edition, 1, pg. 400. Cf. St. John Chrysostom, homily, on Matt. 47, 2: pg. 58, 478, "Le fermento in massa" ["concerning the yeast in the dough"])

CHAPTER V

The Universal Call (Vocation) To Holiness in the Church

39. Foreward. The Church, whose mysteries 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," loved the Church as His bride, delivering Himself up for her. He did this that He might sanctify her (Cf. Eph. 5, 25-26). 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" (1 Thess. 4,3; Eph. 1,4). 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 Universal Call to Holiness.

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: "You therefore are the perfect, even as your heavenly Father is perfect" (Mt. 5,48). 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 (cf. Mc. 12,30) and that they might love each other as Christ loves them (cf. Jo. 13,34; 15,12).

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" (Eph. 5,3), and to put on "as God's chosen ones, holy and beloved, a heart of mercy, kindness, humility, meekness, patience" (Col. 3,12), and to possess the fruit of the Spirit in holiness (cf. Gal. 5,22; Rom. 6,22). Since truly we all offend in many things (cf. Jac. 3,2) we all need God's mercies continually and we all must daily pray: "Forgive us our debts" (Mt. 6,12).

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; 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 Many and Varied Forms of Practicing This Same Holiness.

In the various classes and differing duties of life, one and the same holiness 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 through charity.

In the first place, the shepherds of Christ's flock ought to holly 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 of their 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 is exercised in every form of episcopal care and service, be it prayer, sacrifice or preaching. By this same sacramental grace, they are given the courage necessary to lay down their lives for their sheep, not to mention the ability of promoting greater holiness in the Church by their daily example — a pattern to their flock (1 Pet. 5,3).

Priests who resemble Bishops to a certain degree in their participation of the Sacrament of Orders, form the spiritual crown of the Bishops. 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.

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, 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 Bishops 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, should keep themselves free from every vice and stand before men as personifications of goodness and friends of God (cf. 1 Tim. 3, 8-10 and 12-13). 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 pastors, are bound to bring their hearts and minds into accord with this special election (which is theirs). They will accomplish this by their constance in prayer, by their burning love, and by their unremitting recollection or 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 lay-folk, chosen of God and called by the Bishop. These lay-folk spend themselves completely in apostolic labors, working the Lord's field with success.

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 unweariness 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 delivered Himself up for her. 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 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" (1 Pet. 5:10).

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. The Way and Means to Holiness

"God is love, and he who abides in love, abides in God, and God in Him" (1 Jn. 4:16). But, God pours out his love into our hearts through the Holy Spirit, who has been given to us (cf. Rom. 5:5); 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, rules over all these same means. It is charity which gives life 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 (cf. 1 Jn. 3:16; Jn. 15:13). 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. An eminent position among these is held by virginity or the celibate state (cf. 1 Cor. 7: 32-34). This is a precious gift of divine grace given by the Father to certain souls (Mt. 19: 11; 1 Cor. 7: 7), whereby they may devote themselves to God alone the more easily, due to an undivided heart. 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" (Phil. 2: 7-8), and because of us "being rich, he became poor" (2 Cor. 8:9). 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 Savior 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.

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 (cf. 1 Cor. 7:31ff).

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 commended by the Apostles and Fathers of the Church, as well as by the learned doctors and pastors of souls. The counsels are a divine gift, which the Church received from its Lord and which it will always observe 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 solitary 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. 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.

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.

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. 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 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 offer them abundant possibilities of spiritual growth. 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. 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 furthermore necessary 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. In like manner, these institutes may be freed from 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.

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.

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 virginal 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.

Finally, 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.

47. Let each of the faithful, therefore, carefully see to it that he persevere and ever grow in whatever 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 font and the source of all holiness.

CHAPTER VII

Eschatological Nature of Pilgrim Church And Its Union With 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 (Acts 3, 21). 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 re-established in Christ (Eph. 1, 10; Col. 1, 20; II Pet. 3, 10-13).

Christ, having been lifted up from the earth has drawn all to Himself (Jn. 12,32). Rising from the dead (Rom. 6,9) 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 (Phil. 2,12).

Already the final age of the world has come upon us (I Cor. 10,11) 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, 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 (Rom. 8,22 and 19).

Joined with Christ in the Church and signed with the Holy Spirit "who is the pledge of our inheritance" (Eph. 1,14), truly we are called and we are sons of God (I Jo. 3,1) but we have not yet appeared with Christ in glory (Col. 3,4), in which we shall be like to God, since we shall see Him as He is. (I Jo. 3,2). And therefore "while we are in the body, we are exiled from the Lord (II Cor. 5,6) and having the first-fruits of the Spirit we groan within ourselves (Rom. 8,23) and we desire to be with Christ" (Phil. 1,23). By that same charity however, we are urged to live more for Him, who died for us and rose again (2 Cor. 5,15). We strive therefore to please God in all things (2 Cor. 5,9) 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 (Eph. 6,11-13).

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, we may merit to enter into the marriage feast with Him (Mt. 25, 1-13) and to be numbered among the blessed (Mt. 25, 31-46) and that we may not be ordered to go into eternal fire (Mt. 25,41) like the wicked and slothful servant (Mt. 25,26), into the exterior darkness where "there will be the weeping and the gnashing of teeth" (Mt. 22,13 and 25,30). 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" (2 Cor. 5,10) 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" (Jo. 5,29; 25,46).

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" (Rom. 8,18; 2 Tim. 2,11-12). Strong in faith we look for the "blessed hope and the glorious coming of our great God and Savior, Jesus Christ" (Tit. 2,13) "who will refashion the body of our lowliness, conforming it to the body of His glory (Phil. 3,21) and who will come "to be glorified in His saints and to be marveled at in all those who have believed" (2 Thess. 1,10).

49. Until the Lord shall come in His majesty, and all the angels with Him (Mt. 25,31) and death being destroyed, all things are subject to Him (I Cor. 15, 26-27), 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"; 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 (Eph. 4,16). 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 a communication of spiritual goods. 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 (1 Cor. 12, 12-27). For after they have been received into their heavenly home and are present to the Lord (11 Cor. 5,8), through Him and with Him and in Him they do not cease to intercede with the Father for us, showing forth the merits which they won on earth through the one Mediator between God and man (1 Tim. 2,5), serving God in all things and filling up in their flesh those things which are lacking in the sufferings of Christ for His Body which is the Church (Col. 1,24). 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, and "because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins" (2 Mach. 12,46), 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. 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, and finally others whom the outstanding practice of the Christian virtues and the divine charisms recommended to the pious devotion and imitation of the faithful.

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 (Heb. 13, 14; 11,10) 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. In the lives of those who, sharing in our humanity, are however more perfectly transformed into the image of Christ, God vividly manifests His presence and His face to men. He speaks to us in them, and gives us a sign of His kingdom, to which we are strongly drawn, having so great a cloud of witnesses over us (Heb. 12,1) 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 (Eph. 4, 1-6). 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. It is supremely fitting, therefore, that we love those friends and co-heirs of Jesus Christ, who are also our brothers and extraordinary benefactors, that we render due thanks to God for them 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 Savior." 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," and through Him, in God who is wonderful in His Saints and is magnified in them.

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; then all those from every tribe and tongue and people and nation (Apoc. 5, 9) 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.

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, the Council of Florence and the Council of Trent. 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 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." 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 laetific worship we give to God the Father, through Christ, in the Spirit.

For all of us, who are sons of God and constitute one family in Christ (Heb. 3, 6), 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 the liturgy of the consummate glory. 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 (Apoc. 21, 24). Then the whole Church of the saints in the supreme happiness of charity will adore God and "the Lamb who was slain" (Apoc. 5, 12), 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" (Apoc. 5, 13-14).

CHAPTER VIII

The Blessed Virgin Mary, Mother of God, In the Mystery of Christ and the Church

I. Introduction

52. On the Place of the Blessed Virgin in the Mystery of Christ.

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" (Gal. 4, 4).

"He for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit from the Virgin Mary." 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" (Gal. 4, 4-5).

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." Wherefore she is hailed as a preeminent 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.

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 Savior 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 (cf. Gen. 3, 15). Likewise she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel (cf. Is. 8, 14; Mich. 5, 2-3; Mt. 1, 22-23). 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 Zion, 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 Fa-

thers 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. 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" (Lk. 1, 28), and to the heavenly messenger she replies: "Behold the handmaid of the Lord, be it done unto me according to thy word" (Lk. 1, 38).

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." 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, Mary loosened by her faith." Comparing Mary with Eve, they call her "the Mother of the living," and still more often they say: "death through Eve, life through Mary."

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 (cf. Lk. 1, 41-45). This union is manifest also at the birth of Our Lord, who did not diminish His mother's virginal integrity but sanctified it, 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 (cf. Lk. 2, 34-35). 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 (cf. Lk. 2, 41-51).

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 (cf. Jn. 2, 1-11). 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 (cf. Mk. 3, 35; Lk. 11, 27-28) those who heard and kept the word of God, as she was faithfully doing (cf. Lk. 2, 19, 51). 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 (cf. Jn. 19, 25), 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" (Jn. 19, 26-27).

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" (Acts 1, 14), and Mary by her prayers implored 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, on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, 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 and the conqueror of sin and death.

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 Christ Jesus, who gave Himself a redemption for all" (1 Tim. 2, 5-6). 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 Savior 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. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, 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. 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.

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. 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. 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 (cf. Rom. 3, 29), 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 and entire faith, a firm hope and a sincere charity.

65. But while in the most holy Virgin the Church has already reached that perfection whereby she exists without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin (cf. Eph. 5, 27). 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.

Since she has entered intimately into the history of salvation, Mary, who unifies and re-echoes in a certain way the greatest teachings of the faith in herself, when she is being preached 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. 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" (Lk. 1, 48).

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 (cf. Col. 1, 15-16) and in whom it has pleased the Father that all fulness should dwell (cf. Col. 1, 19), 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. But it exhorts theologians and preachers of the divine word to abstain zealously both from false exaggerations as well as from a too great narrowness of mind in considering the singular dignity of the Mother of God.

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 transi-

tory 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 the Mother of Jesus in the glory which she possesses body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth, until the day of the Lord shall come (cf. II Pet. 3, 10), a sign of sure hope and solace to the wandering People of God.

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 Savior, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin. 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 Savior, may be happily gathered together in peace and harmony into one People of God, for the glory of the Most Holy and Undivided Trinity.

DECREE ON ECUMENISM

INTRODUCTION

1. The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communities present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but differ in mind and go their different ways, as if Christ Himself were divided (cf. I Cor. 1, 13). Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature.

But the Lord of Ages wisely and patiently follows out the plan of grace on our behalf, sinners that we are. In recent times more than ever before, He has been rousing divided Christians to remorse over their divisions and to a longing for unity. Everywhere large numbers have felt the impulse of this grace, and among our separated brethren also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of unity among all Christians. This movement toward unity is called "ecumenical." Those belong to it who invoke the Triune God and confess Jesus as Lord and Savior, doing this not merely as individuals but also as corporate bodies. For almost everyone regards the body in which he has heard the Gospel as his Church and indeed, God's Church. All however, though in different ways, long for the one visible Church of God, a Church truly universal and set forth into the world that the world may be converted to the Gospel and so be saved, to the glory of God.

The sacred council gladly notes all this. It has already declared its teaching on the Church, and now, moved by a desire for the restoration of unity among all the followers of Christ, it wishes to set before all Catholics the ways and means by which they too can respond to this grace and to this divine call.

CHAPTER I

Catholic Principles on Ecumenism

2. What has revealed the love of God among us is that the Father has sent into the world His only-begotten Son, so that, being made man, He might by His redemption give new life to the entire human race and unify it (cf. I Jn. 4, 9; Col. 1, 18-20; Jn. 11, 52). Before offering Himself up as a spotless victim upon the altar, Christ prayed to His Father for all who believe in Him: "that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be one in us, so that the world may believe that thou has sent me" (Jn. 17, 21). In His Church He instituted the wonderful Sacrament of the Eucharist by which the unity of His Church is both signified and made a reality. He gave His followers a new commandment to love one another (cf. Jn. 13, 34), and promised the Spirit, their Advocate (cf. Jn. 16, 7), who, as Lord and life-giver, should remain with them forever.

After being lifted up on the cross and glorified, the Lord Jesus poured forth His Spirit as He had promised, and through the Spirit He has called and gathered together the people of the New Covenant, who are the Church, into a unity of faith, hope and charity, as the Apostle teaches us: "There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one baptism" (Eph. 4, 4-5). For "all you who have been baptized into Christ have put on Christ. . . for you are all one in Christ Jesus" (Gal. 3, 27-28). It is the Holy Spirit, dwelling in those who believe and pervading and ruling over the Church as a whole, who brings about that wonderful communion of the faithful. He brings them into intimate union with Christ,

so that He is the principle of the Church's unity. The distribution of graces and offices is His work too (cf. I Cor. 12, 4-11), enriching the Church of Jesus Christ with different function "in order to equip the saints for the work of service, so as to build up the body of Christ" (Eph. 4, 12).

In order to establish this His holy Church everywhere in the world till the end of time, Christ entrusted to the College of the Twelve the task of teaching, ruling and sanctifying (cf. Mt. 28, 18-20, collato Jn. 20, 21-23). Among their number He selected Peter, and after his confession of faith determined that on him He would build His Church. Also to Peter He promised the keys of the kingdom of heaven (cf. Mt. 16, 18, collato Mt. 18, 18), and after His profession of love, entrusted all His sheep to him to be confirmed in faith (cf. Lk. 22, 32) and shepherded in perfect unity (cf. Jn. 21, 15-18). Christ Jesus Himself was forever to remain the chief cornerstone (cf. Eph. 2, 20) and shepherd of our souls (cf. I Petr. 2, 25; Conc. Vaticanum I, Sess. IV (1870), Constituto Pastor Aeternus: Collac 7, 482 a).

Jesus Christ, then, willed that the Apostles and their successors — the Bishops with Peter's successor at their head — should preach the Gospel faithfully, administer the sacraments, and rule the Church in love. It is thus, under the action of the Holy Spirit, that Christ wills His people to increase, and He perfects His people's fellowship in unity: in their confessing the one faith, celebrating divine worship in common, and keeping the fraternal harmony of the family of God.

The Church, then, is God's only flock; it is like a standard high lifted for the nations to see it (cf. Is. 11, 10-12): for it serves all mankind through the Gospel of peace (cf. Eph. 2, 17-18, collato Mc. 16, 15) as it makes its pilgrim way in hope toward the fatherland above (cf. I Petr. 1, 3-9).

This is the sacred mystery of the unity of the Church, in Christ and through Christ, the Holy Spirit energizing its various functions. It is a mystery that finds its highest exemplar and source in the unity of the Persons of the Trinity: the Father and the Son in the Holy Spirit, one God.

3. Even in the beginnings of this one and only Church of God there arose certain rifts (cf. I Cor. 11, 18-19; Gal. 1, 6-9; I Jn. 2, 18-19), which the Apostle strongly condemned (cf. I Cor. 1, 11 sqq; 11, 22). But in subsequent centuries much more serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church — for which, often enough, men of both sides were to blame.

The children who are born into these communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church looks upon them as brothers, with respect and affection. For men who believe in Christ and have been truly baptized are in real communion with the Catholic Church even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church — whether in doctrine and sometimes in discipline, or concerning the structure of the Church — do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it remains true that all who have been justified by faith in Baptism are members of Christ's body (cf. Conc. Florentinum, Sess. VIII (1439), Decretum Exultate Deo: Mansi 31, 1055 A), and have a right to be called Christian, and so are with solid reasons accepted as brothers by the children of the Catholic Church (cf. S. Augustinus, In Ps. 32, Enarr. II, 29: Pl 36, 299).

Moreover, some and even most, of the significant elements and endowments which together go to build up and give life to the Church itself, can exist outside the visible boundaries of the Catholic Church: the written word of God; the life of grace; faith, hope and charity, with the other interior gifts of the Holy Spirit, and visible elements too. All of these,

which come from Christ and lead back to Christ, belong by right to the one Church of Christ.

The brethren divided from us also use many liturgical actions of the Christian religion. These most certainly can truly engender a life of grace in ways that vary according to the condition of each church or community. These liturgical actions must be regarded as capable of giving access to the community of salvation.

It follows that the separated churches (cf. Conc. Vaticanense IV (1215) Constitutio IVa; Mansi 22,990; Conc. Lugdunense II (1274), Professio fidei Michaelis Palaologus; Mansi 21,71 E; Conc. Florentinum, Sess. VI (1439), Definitio Laetentur caeli; Mansi 31, 1026 E.) and communities as such, though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the Holy Spirit has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church.

Nevertheless, our separated brethren, whether considered as individuals or as communities and churches, are not blessed with that unity which Jesus Christ wished to bestow on all those who through Him were born again into one body, and with Him quickened to newness of life — that unity which the Holy Scriptures and the ancient Tradition of the Church proclaim. For it is only through Christ's Catholic Church, which is "the all-embracing means of salvation," that they can benefit fully from the means of salvation. We believe that Our Lord entrusted all the blessings of the New Covenant to the apostolic college alone, of which Peter is the head, in order to establish the one body of Christ on earth to which all should be fully incorporated who belong in any way to the People of God. This People of God, though still in its members liable to sin, is ever growing in Christ during its pilgrimage on earth, and is guided by God's gentle wisdom, according to His hidden designs, until it shall happily arrive at the fullness of eternal glory in the heavenly Jerusalem.

4. Today, in many parts of the world, under the inspiring grace of the Holy Spirit, many efforts are being made in prayer, word and action to attain that fullness of unity which Jesus Christ desires. The sacred council exhorts all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism.

The term "ecumenical movement" indicates the initiatives and activities planned and undertaken, according to the various needs of the Church and as opportunities offer, to promote Christian unity. These are: first, every effort to avoid expressions, judgments and actions which do not represent the condition of our separated brethren with truth and fairness and so make mutual relations with them more difficult; then, "dialogue" between competent experts from different churches and communities.

At these meetings, which are organized in a religious spirit, each explains the teaching of his communion in greater depth and brings out clearly its distinctive features. In such dialogue, everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both communions. In addition, the way is prepared for cooperation between them in the duties for the common good of humanity which are demanded by every Christian conscience; and, wherever this is allowed, there is prayer in common. Finally, all are led to examine their own faithfulness to Christ's will for the Church and accordingly to undertake with vigor the task of renewal and reform.

When such actions are undertaken prudently and patiently by the Catholic faithful, with the attentive guidance of their Bishops, they promote justice and truth, concord and collaboration, as well as the spirit of brotherly love and unity. This is the way that, when the obstacles to perfect ecclesiastical communion have been gradually overcome, all Christians will at last, in a common celebration of the Eucharist, be gathered into a single Church in that unity which Christ bestowed on His Church from the beginning. We believe that this unity subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.

However, it should be evident that, when individuals wish for full Catholic communion, their preparation and reconciliation is an undertaking which of its nature is distinct from ecumenical action. But there is no opposition between the two, since both proceed from the marvelous ways of God.

Catholics, in their ecumenical work, must assuredly be concerned for their separated brethren, praying for them, keeping them informed about the Church, making the first approaches toward them. But their primary duty is to make a careful and honest appraisal of whatever needs to be done or renewed in the Catholic household itself, in order that its life may bear witness more clearly and faithfully to the teachings and institutions which have come to it from Christ through the hands of the Apostles.

For although the Catholic Church has been endowed with all divinely revealed truth and with all means of grace, yet its members fail to live by them with all the fervor that they should, so that the radiance of the Church's image is less in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is delayed. All Catholics must therefore aim at Christian perfection (cf. Iac. 1,4; Rom. 12,1-2) and, each according to his station, play his part that the Church may daily be more purified and renewed. For the Church must bear in her own body the humility and dying of Jesus (cf. 2 Cor. 4,10; Phil. 2,5-8), against the day when Christ will present her to Himself in all her glory without spot or wrinkle (cf. Eph. 5,27).

All in the Church must preserve unity in essentials. But let all, according to the gifts they have received enjoy a proper freedom, in their various forms of spiritual life and discipline, in their different liturgical rites, and even in their theological elaborations of revealed truth. In all things let charity prevail. If they are true to this course of action, they will be giving ever better expression to the authentic catholicity and apostolicity of the Church.

On the other hand, Catholics must gladly acknowledge and esteem the truly Christian endowments from our common heritage which are to be found among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of all praise.

Nor should we forget that anything wrought by the grace of the Holy Spirit in the hearts of our separated brethren can be a help to our own edification. Whatever is truly Christian is never contrary to what genuinely belongs to the faith; indeed, it can always bring a deeper realization of the mystery of Christ and the Church.

Nevertheless, the divisions among Christians prevent the Church from attaining the fullness of catholicity proper to her, in those of her sons who, though attached to her by Baptism, are yet separated from full communion with her. Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all her bearings.

This sacred council is gratified to note that the participation by the Catholic faithful in ecumenical work is growing daily. It commends this work to the Bishops everywhere in the world to be vigorously stimulated by them and guided with prudence.

CHAPTER II

The Practice of Ecumenism

5. The attainment of union is the concern of the whole Church, faithful and clergy alike. This concern extends to everyone, whatever his talent, whether it be exercised in his daily Christian life or in his theological and historical research. This concern itself reveals already to some extent the bond of brotherhood between all Christians and it helps toward that full and perfect unity which God in His kindness wills.

6. Every renewal of the Church is essentially grounded in an increase of fidelity to her own calling. Undoubtedly this is the basis of the movement toward unity.

Christ summons the Church to continual reformation as she goes her pilgrim way. The Church is always in need of this, in so far as she is an institution of men here on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in Church discipline, or even in the way that Church teaching has been formulated — to be carefully distinguished from the deposit of faith itself — these can and should be set right at the opportune moment.

Church renewal has therefore notable ecumenical importance. Already in various spheres of the Church's life, this renewal is taking place. The biblical and liturgical movements, the preaching of the word of God and catechetics, the apostolate of the laity, new forms of religious life and the spirituality of married life, and the Church's social teaching and activity — all these should be considered as promises and guarantees for the future progress of ecumenism.

7. There can be no ecumenism worthy of the name without a change of heart. For it is from renewal of the inner life of our minds (cf. Eph. 4,24), from self-denial and an unstinted love that desires of unity take their rise and develop in a mature way. We should therefore pray to the Holy Spirit for the grace to be genuinely self-denying, humble, gentle in the service of others, and to have an attitude of brotherly generosity towards them. St. Paul says: "I, therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and meekness, with patience, forbearing one another in love, eager to maintain the unity of the spirit in the bond of peace" (Eph. 4,1-3). This exhortation is directed especially to those raised to sacred orders precisely that the work of Christ may be continued. He came among us "not to be served but to serve" (Mt. 20, 28).

The words of St. John hold good about sins against unity: "If we say we have not sinned, we make him a liar, and his word is not in us" (1 Jn. 1,10). So we humbly beg pardon of God and of our separated brethren, just as we forgive them that trespass against us.

The faithful should remember that the more effort they make to live holier lives according to the Gospel, the better will they further Christian unity and put it into practice. For the closer their union with the Father, the Word, and the Spirit, the more deeply and easily will they be able to grow in mutual brotherly love.

8. This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name, "spiritual ecumenism."

It is a recognized custom for Catholics to have frequent recourse to that prayer for the unity of the Church which the Savior Himself on the eve of His death so fervently appealed to His Father: "That they may all be one" (Jn. 17, 20).

In certain special circumstances, such as the prescribed prayers "for unity," and during ecumen-

ical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren. Such prayers in common are certainly an effective means of obtaining the grace of unity, and they are a true expression of the ties which still bind Catholics to their separated brethren. "For where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18, 20).

Yet worship in common (communicatio in sacris) is not to be considered as a means to be used indiscriminately for the restoration of Christian unity. There are two main principles governing the practice of such common worship: first, the bearing witness to the unity of the Church, and second, the sharing in the means of grace. Witness to the unity of the Church very generally forbids common worship to Christians, but the grace to be had from it sometimes commends this practice. The course to be adopted, with due regard to all the circumstances of time, place, and persons, is to be decided by local episcopal authority, unless otherwise provided for by the Bishops' Conference according to its statutes, or by the Holy See.

9. We must get to know the outlook of our separated brethren. To achieve this purpose, study is of necessity required, and this must be pursued with a sense of realism and good will. Catholics, who already have a proper grounding, need to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and general background. Most valuable for this purpose are meetings of the two sides — especially for discussion of theological problems — where each can treat with the other on an equal footing — provided that these who take part in them are truly competent and have the approval of the authorities. From such dialogue will emerge still more clearly what the situation of the Catholic Church really is. In this way too the outlook of our separated brethren will be better understood, and our own belief more aptly explained.

10. Sacred theology and other branches of knowledge, especially of an historical nature, must be taught with due regard for the ecumenical point of view, so that they may correspond more exactly with the facts.

It is most important that future pastors and priests should have mastered a theology that has been carefully worked out in this way and not polemically, especially with regard to those aspects which concern the relations of separated brethren with the Catholic Church.

This importance is the greater because the instruction and spiritual formation of the faithful and of religious depends so largely on the formation which their priests have received.

Moreover, Catholics engaged in missionary work in the same territories as other Christians ought to know, particularly in these times, the problems and the benefits in their apostolate which derive from the ecumenical movement.

11. The way in which the Catholic Faith is expressed should never become an obstacle to dialogue with our brethren. It is, of course, essential that the doctrine should be clearly presented in this entirety. Nothing is so foreign to the spirit of ecumenism as a false irenicism, in which the purity of Catholic doctrine suffers loss and its assured genuine meaning is clouded.

At the same time, the Catholic Faith must be explained more profoundly and precisely, in such a way and in such terms as our separated brethren can also really understand.

In ecumenical dialogue, when Catholic theologians join with separate brethren in common study of the divine mysteries, they should, while standing fast by the teaching of the Church, pursue the work with love for the truth, with charity, and with humility. When comparing doctrines with one another, they should remember that in Catholic doctrine there exists a "hierarchy" of truths, since they vary in their relation to the fundamental Christian faith. Thus the way will be opened whereby this kind of "fraternal rivalry" will incite all to have a clearer awareness and a deeper realization of the unfathomable riches of Christ (cf. Eph. 3, 8).

12. Before the whole world let all Christians confess their faith in God, one and three in the incarnate Son of God, our Redeemer and Lord. United in their efforts, and with mutual respect, let them bear witness to our common hope which does not play us false. In these days when cooperation in social matters is so widespread, all men without exception are called to work together, with much greater reason all those who believe in God, but most of all, all Christians in that they bear the name of Christ. Cooperation among Christians vividly expresses the relationship which in fact already unites them, and it sets in clearer relief the features of Christ the Servant.

Such cooperation, which has already begun in many countries, should be developed more and more, particularly in regions where a social and technical evolution is taking place. It should contribute to a just evaluation of the dignity of the human person, to the establishment of the blessings of peace, the application of Gospel principles to social life, and the advancement of the arts and sciences in a truly Christian spirit.

Cooperation among Christians should also employ every possible means to relieve the afflictions of our times such as famine and natural disasters, illiteracy and poverty, lack of housing and the unequal distribution of wealth. All believers in Christ can, through such cooperation, be led to acquire a better knowledge and appreciation of one another, and so is made smooth the road which leads to the unity of Christians.

CHAPTER III

Churches and Ecclesial Communities

Separated From the Roman Apostolic See

13. We now turn our attention to the two chief types of division as they affect the seamless robe of Christ.

The first divisions occurred in the East, when the dogmatic formulae of Ephesus and Chalcedon were challenged, and later when ecclesiastical communion between the Eastern Patriarchates and the Roman See was dissolved.

Other divisions arose more than four centuries later in the West, stemming from the events which are usually referred to as "The Reformation." As a result, many communions, national or confessional, are separated from the Roman See. Among those in which Catholic traditions and institutions in part continue to exist, the Anglican communion occupies a special place.

These various divisions differ greatly from one another not only by reason of their origins, place and time, but still more in the serious matters of belief and church orders. Therefore, without minimizing the differences between the various Christian bodies, and without overlooking the bonds between them which exist in spite of these differences, the council proposes the following considerations for prudent ecumenical action.

I. Special Position of the Eastern Churches

14. For many centuries the Church of the East and that of the West each followed their separate ways though linked in a brotherly union of faith and sacramental life; the Roman See by common consent acted as guide when disagreements arose between them over matters of faith or discipline. Among other matters of moment, it is a pleasure for this council to remind everyone that there exist in the East many particular or local churches, among which the Patriarchal churches hold first place, and many of which trace their origins back to the Apostles themselves. Hence a matter of primary concern and care among the Easterns, in their local churches, has been, and still is, to preserve the family ties of common faith and charity which ought to exist between sister churches.

Similarly it must not be forgotten that from the beginning the Churches of the East have had a treasury from which the Western Church has drawn extensively — in liturgical practice, spiritual tradition, and law. Nor must we undervalue the fact that it was the ecumenical councils held in the East that defined the basic dogmas of the Christian faith, on the Trinity, on the Word of God, who took flesh of the Virgin Mary. To preserve this faith these churches have suffered and still suffer much.

However, the inheritance handed down by the Apostles was received with differences of form and manner, so that from the earliest times of the Church it was explained variously in different places, owing to diversities of genius and conditions of life. All this, quite apart from external causes, prepared the way for divisions arising also from a lack of charity and mutual understanding.

For this reason the council urges all, but especially those who intend to devote themselves to the restoration of full communion between the Churches of the East and the Catholic Church, to give due consideration to this special feature of the origin and growth of the Eastern Churches, and to the character of the relations which obtained between them and the Roman See before separation. They must take full account of all these factors and, where this is done, it will greatly contribute to the dialogue in view.

15. Everyone knows with what great love the Christians of the East celebrate the sacred liturgy, especially the eucharistic mystery, source of the Church's life and pledge of future glory, in which the faithful, united with their Bishop, have access to God the Father through the Son, the Word made flesh, suffering, and glorified, and so, in the outpouring of the Holy Spirit, they enter into communion with the most holy Trinity, being made "sharers of the divine nature" (2 Petr. 1, 4). Hence, through the celebration of the Holy Eucharist in each of these churches, the Church of God is built up and grows in stature (cf. S. Ioannes Chrysostomos, in Joannem Homelia XLVI, PG 59, 260-262.) and through consecration, their communion with one another is made manifest.

In their liturgical worship, the Christians of the East pay high tribute, in beautiful hymns of praise, to Mary ever Virgin, whom the ecumenical Synod of Ephesus solemnly proclaimed to be the holy Mother of God, so that Christ might be acknowledged as being truly son of God and Son of Man, according to the Scriptures. Many also are the saints whose praise they sing, among them the Fathers of the Universal Church.

These churches, although separated from us, yet possess true sacraments and above all, by apostolic succession, the priesthood and the Eucharist, whereby they are linked with us in closest intimacy. Therefore some worship in common (communicatio in sacris), given suitable circumstances and the approval of Church authority, is not merely possible but to be encouraged.

Moreover, in the East are to be found the riches of those spiritual traditions which are given expression especially in monastic life. From the glorious times of the holy Fathers, monastic spirituality flourished in the East, then later flowed over into the Western world, and there provided the source from which Latin monastic life took its rise and has drawn fresh vigor ever since. Catholics there are earnestly recommended to avail themselves of the spiritual riches of the Eastern Fathers which lift up the whole man to the contemplation of the divine.

The rich liturgical and spiritual heritage of the

Eastern Churches should be known, venerated, preserved and cherished by all. They must recognize that this is of supreme importance for the faithful preservation of the fullness of Christian tradition, and for bringing about reconciliation between Eastern and Western Christians.

16. From the earliest times the Eastern Churches followed their own forms of ecclesiastical law and custom, which were sanctioned by the approval of the Fathers of the Church, of synods, and even of ecumenical councils. Far from being an obstacle to the Church's unity, such diversity of customs and observances only adds to her comeliness, and is of great help in carrying out her mission, as has already been stated. To remove, then, all shadow of doubt, this holy synod solemnly declares that the Churches of the East, while remembering the necessary unity of the whole Church, have the power and duty to govern themselves according to the character of their faithful, and more for the good of their souls. The perfect observance of this principle which, for all its periodical neglect, is sanctioned by longstanding tradition, is one of the essential prerequisites for any restoration of unity.

17. What has just been said about the variety that can exist in the Church must also be taken to apply to the differences in theological expression of doctrine. In the study of revelation East and West have followed different methods, and have developed differently their understanding and confession of God's truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage.

In such cases, these various theological expressions are to be considered often as mutually complementary rather than conflicting. Where the authentic theological traditions of the Eastern Church are concerned, we must recognize the admirable way in which they have their roots in Holy Scripture, and how they are nurtured and given expression in the life of the liturgy. They derive their strength too from the living tradition of the apostles and from the works of the Fathers and spiritual writers of the Eastern Churches. Thus they promote the right ordering of Christian life and, indeed, pave the way to a full vision of Christian truth.

All this heritage of spirituality and liturgy, of discipline and theology, in its various traditions, this holy synod declares to belong to the full Catholic and apostolic character of the Church. We thank God that many Eastern children of the Catholic Church, who preserve this heritage, and wish to express it more faithfully and completely in their lives, are already living in full communion with their brethren who follow the tradition of the West.

18. After taking all these factors into consideration, this sacred council solemnly repeats the declaration of previous councils and Roman Pontiffs, that for the restoration or the maintenance of unity and communion it is necessary "to impose no burden beyond what is essential" (Acts 15, 28). It is the council's urgent desire that, in the various organizations and living activities of the Church, every effort should be made toward the gradual realization of this unity, especially by prayer, and by fraternal dialogue on points of doctrine and the more pressing pastoral problems of our time.

Similarly, the council commends to the pastors and faithful of the Catholic Church to develop closer relations with those who are no longer living in the East but are far from home, so that friendly collaboration with them may increase, in the spirit of love, to the exclusion of all feeling of rivalry or strife. If this cause is wholeheartedly promoted, the council hopes that the barrier dividing the Church between East and West will be removed, and that at last there may be but the one dwelling, firmly established on Christ Jesus, the cornerstone, who will make both one (cf. Conc. Florentinum, Sess. VI (1439), *Definitio Laetentur caeli*: Mansi 31 1026 E.)

II. Separated Churches and Ecclesial Communities in the West

19. In the great upheaval which began in the West toward the end of the Middle Ages, and in later times too, churches and ecclesial communities came to be separated from the Apostolic See of Rome. Yet they have retained a particularly close affinity with the Catholic Church as a result of the long centuries in which all Christendom lived together in ecclesiastical communion.

However, these churches and ecclesial communities have different origins, and different convictions in matters of doctrine and the spiritual life. Since they vary considerably not only with us, but also among themselves, the task of describing them at all adequately is extremely difficult; and we have no intention of making such an attempt here.

Although the ecumenical movement and the desire for peace with the Catholic Church have not yet taken hold everywhere, it is our hope that ecumenical feeling and mutual esteem may gradually increase among all men.

It must however be admitted that in these churches and ecclesial communities there exist important differences from the Catholic Church, not only of an historical, sociological, psychological and cultural character, but especially in the interpretation of revealed truth. To make easier the ecumenical dialogue in spite of these differences, we wish to set down some considerations which can, and indeed should, serve as a basis and encouragement for such dialogue.

20. Our thoughts turn first to those Christians who make open confession of Jesus Christ as God and Lord and as one mediator between God and men, to the glory of the one God, Father, Son and Holy Spirit. We are aware indeed that there exist considerable divergences from the doctrine of the Catholic Church concerning Christ Himself, the Word of God made flesh, the work of redemption,

and consequently, concerning the mystery and ministry of the Church, and the role of Mary in the plan of salvation. But we rejoice to see that our separated brethren look to Christ as the source and center of Church unity. Their longing for union with Christ inspires them to seek an ever closer unity, and also to bear witness to their faith among the peoples of the earth.

21. A love and reverence of Holy Scripture which might be described as devotion, leads our brethren to a constant meditative study of the sacred text. For the Gospel "is the power of God for salvation to every one who has faith, to the Jew first and then to the Greek" (Rom. 1, 16).

While invoking the Holy Spirit, they seek in these very Scriptures God as it were speaking to them in Christ whom the prophets foretold, who is the Word of God made flesh for us. They contemplate in the Scriptures the life of Christ and what the Divine Master taught and did for our salvation, especially the mysteries of His death and resurrection.

But while the Christians who are separated from us hold strongly to the divine authority of the Sacred Books, they differ from ours — some in one way, some in another — regarding the relationship between Scripture and the Church. For, according to Catholic belief, the authentic teaching of the Church has a special place in the interpretation and preaching of the written word of God.

But Sacred Scriptures provide for the work of dialogue an instrument of the highest value in the mighty hand of God for the attainment of that unity which the Savior holds out to all.

22. Whenever the Sacrament of Baptism is duly administered as Our Lord instituted it, and is received with the right dispositions, a person is truly incorporated into the crucified and glorified Christ, and reborn to a sharing of the divine life, as the Apostle says: "You were buried together with Him in baptism, and in Him also rose again — through faith in the working of God, who raised Him from the dead" (Col. 2, 12) (cf. Rom. 6, 4).

Thus baptism establishes a sacramental bond of unity which links all who have been reborn by it. But of itself baptism is only a beginning, an inauguration wholly directed toward the fullness of life in Christ. Baptism, therefore, envisages a complete profession of faith, complete incorporation in the system of salvation such as Christ willed it to be, and finally completeness of unity which eucharistic communion gives.

Though the ecclesial communities which are separated from us lack the fullness of unity with us which should flow from baptism, and though we believe they have not retained the proper reality of the eucharistic mystery in its fullness, especially because of the absence of the Sacrament of Orders, nevertheless when they commemorate His death and resurrection in the Lord's Supper, they profess to His coming in glory. For these reasons, the subjects which should be subjects of dialogue are those of the Lord's supper and the other sacraments, of worship, and of the Church's ministry.

23. The daily Christian lives of these brethren are nourished by their faith in Christ. They are strengthened by the grace of Baptism and by hearing the word of God. This shows itself in their private prayer, their meditation on the Bible, in their Christian family life, and in the worship of a community gathered together to praise God. Moreover, this form of worship not seldom displays notable features of the liturgy which they shared with us of old.

Their faith in Christ bears fruit in praise and thanksgiving for the good things received from the hands of God. Among them, too, is a strong sense of justice and a true charity toward others. This active faith has been responsible for many organizations for the relief of spiritual and material distress, the furtherance of the education of youth, the improvement of the social conditions of life, and the promotion of peace throughout the world.

While it is true that many Christians understand the moral teaching of the Gospel differently from Catholics, and do not accept the same solutions to the more difficult problems of modern society, nevertheless they share our desire to stand by the words of Christ as the source of Christian virtue, and to obey the command of the Apostle: "And whatever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3, 17). For that reason an ecumenical dialogue might start with discussion of the application of the Gospel to moral conduct.

24. Now that we have briefly set out the conditions for ecumenical action and the principles by which it is to be directed, we look with confidence to the future. This sacred council exhorts the faithful to avoid superficial and imprudent zeal, for these could only hinder real progress toward unity. Their ecumenical action must be fully and sincerely Catholic, that is to say, faithful to the truth which we have received from the apostles and Fathers of the Church, in harmony with the faith which the Catholic Church has always professed, and at the same time directed toward that fullness to which Our Lord wills His Body to grow in the course of time.

It is the urgent wish of this holy council that the measures undertaken by the sons of the Catholic Church should in practice develop in step with those of our separated brethren. No obstacle must be placed to the ways of divine Providence or any limit set to the future inspirations of the Holy Spirit. The council moreover professes its awareness that human powers and capacities cannot achieve this holy objective — the reconciling of all Christians in the unity of the one and only Church of Christ. It is because of this that the council rests all its hope on the prayer of Christ for the Church, on our Father's love for us, and on the power of the Holy Spirit. "And hope does not disappoint, because God's love has been poured into our hearts through the Holy Spirit, who has been given to us" (Rom. 5, 5).

On Eastern Churches

1. The Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions and the established standards of the Christian life of the Eastern Churches, for in them, distinguished as they are for their venerable antiquity, there remains conspicuous the tradition that has been handed down from the Apostles through the Fathers and that forms part of the divinely revealed and undivided heritage of the Universal Church. This sacred ecumenical council, therefore, in its care for the Eastern Churches which bear living witness to this tradition, in order that they may flourish and with new apostolic vigor execute the task entrusted to them, has determined to lay down a number of principles, in addition to those which refer to the Universal Church; all else is remitted to the care of the Eastern synods and of the Holy See.

The Individual Churches or Rites

2. The Holy Catholic Church, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government and who, combining together into various groups which are held together by a hierarchy, form separate churches or rites. Between these there exists an admirable bond of union, such that the variety within the Church in no way harms its unity; rather it manifests it, for it is the mind of the Catholic Church that each individual church or rite should retain its traditions whole and entire and likewise that it should adapt its way of life to the different needs of time and place.

3. These individual churches, whether of the East or the West, although they differ somewhat among themselves in rite (to use the current phrase), that is, in liturgy, ecclesiastical discipline, and spiritual heritage, are, nevertheless, each as much as the others, entrusted to the pastoral government of the Roman Pontiff, the divinely appointed successor of St. Peter in supreme government over the Universal Church. They are consequently of equal dignity, so that none of them is superior to the others as regards rite and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world (cf. Mark 16,15) under the guidance of the Roman Pontiff.

4. Means should be taken therefore in every part of the world for the protection and advancement of all the individual churches and, to this end, there should be established parishes and a special hierarchy where the spiritual good of the faithful demands it. The Ordinaries of the different individual churches with jurisdiction in one and the same territory should, by taking common counsel in regular meetings, strive to promote unity of action and with common endeavor to sustain common tasks, so as better to further the good of religion and to safeguard more effectively the ordered way of life of the clergy.

All clerics and those aspiring to sacred orders should be instructed in the rites and especially in the principles that must be applied in inter-ritual questions. The laity, too, should be taught as part of its catechetical education about rites and their rules.

Finally, each and every Catholic, as also the baptized of every non-Catholic church or denomination who enters into the fullness of the Catholic communion, must retain his own rite wherever he is, must cherish it and observe it, without prejudice to the right in special cases of persons, communities or areas, of recourse to the Apostolic See, which, as the supreme judge of inter-church relations, will, acting itself or through other authorities, meet the needs of the occasion in an ecumenical spirit, by the issuance of opportune directives, decrees or rescripts.

Preservation of the Spiritual Heritage

5. History, tradition and abundant ecclesiastical institutions bear outstanding witness to the great merit owing to the Eastern Churches by the Universal Church. The sacred council, therefore, not only accords to this ecclesiastical and spiritual heritage the high regard which is its due and rightful praise, but also unhesitatingly looks on it as the heritage of the Universal Church. For this reason it solemnly declares that the Churches of the East, as much as those of the West, have a full right and are in duty bound to rule themselves, each in accordance with its own established disciplines, since all these are praiseworthy from their venerable antiquity, more harmonious with the character of their faithful and more suited to the promotion of the good of souls.

6. All Eastern Rite members should know and be convinced that they can and should always preserve their legitimate liturgical rite and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement. All these, then, must be observed by the Easterners themselves. Besides, they should attain to an even greater knowledge and a more exact use of them, and, if in their regard they have fallen short owing to contingencies of times and persons, they should take steps to return to their ancestral traditions.

Those who, by reason of their office or apostolic ministries, are in frequent communication with the Eastern Churches or their faithful should be instructed according as their office demands in the knowledge and veneration of the rites, discipline, doctrine, history and character of the Easterners. To enhance the efficacy of their apostolate, congregations and associations of Latin Rite working in Eastern countries or among eastern faithful are earnestly counseled to found houses or even provinces of Eastern Rite, as far as this can be done.

Eastern Rite Patriarchs

7. The patriarchate, as an institution, has existed in the Church from the earliest times and was recognized by the first ecumenical councils.

By the name Eastern Patriarch, is meant the Bishop to whom belongs jurisdiction over all Bishops, not excepting metropolitans, clergy and people of his own territory or rite, in accordance with canon law and without prejudice to the primacy of the Roman Pontiff.

Wherever an Ordinary of any rite is appointed outside the territorial bounds of the patriarchate, he remains attached to hierarchy of the patriarchate of that rite, in accordance with canon law.

8. Though some of the patriarchates of the Eastern Churches are of earlier and some of later date, nonetheless all are equal in respect of patriarchal dignity, without however prejudice to the legitimately established precedence of honor.

9. By the most ancient tradition of the Church the Patriarchs of the Eastern Churches are to be accorded exceptional respect, seeing that each is set over his patriarchate as father and head.

This sacred council, therefore, determines that their rights and privileges should be re-established in accordance with the ancient tradition of each of the churches and the decrees of the ecumenical councils.

The rights and privileges in question are those that obtained in the time of union between East and West; they should, however, be adapted somewhat to modern conditions.

The Patriarchs with their synods are the highest authority for all business of the patriarchate, including the right of establishing new eparchies and of nominating Bishops of their rite within the territorial bounds of the patriarchate, without prejudice to the inalienable right of the Roman Pontiff to intervene in individual cases.

10. What has been said of Patriarchs is valid also in harmony with the canon law, in respect to major Archbishops, who are over the whole of some individual church or rite.

11. Seeing that the patriarchal office in the Eastern Church is a traditional form of government, the sacred ecumenical council ardently desires that new patriarchates should be erected where there is need, to be established either by an ecumenical council or by the Roman Pontiff.

The Discipline of the Sacraments

12. The sacred ecumenical council confirms and approves the ancient discipline of the sacraments existing in the Oriental Churches, as also the ritual practices connected with their celebration and administration and ardently desires that this should be re-established if there be need.

13. (The Minister of Confirmation) The established practice in respect of the minister of Confirmation that has obtained from most early times among the Easterners should be fully restored. Therefore, priests validly confer this sacrament, using chrism blessed by a Patriarch or a Bishop.

14. All Eastern Rite priests, either in conjunction with Baptism or separately from it, can confer this sacrament validly on all the faithful of any rite including the Latin; licitly, however, only if the regulations both of the common and the particular, local law are observed. Priests, also, of Latin Rite, in accordance with the faculties they enjoy in respect of the administration of this sacrament, validly administer it also to the faithful of Eastern Churches; licitly if the regulations both of the common and of the particular law are observed.

15. (The Most Holy Eucharist) The faithful are bound to take part on Sundays and feast days in the Divine Liturgy or, according to the regulations or custom of their own rite, in the celebration of the Divine Office. That the faithful may be able more easily to fulfill their obligation, it is laid down that the period of time within which the precept should be observed extends from the vespers of the vigil to the end of the Sunday or the feast day. The faithful are earnestly exhorted to receive Holy Communion on these days, and indeed more frequently — yes, even daily.

16. (The Minister of Penance) Owing to the fact that the faithful of the different individual churches dwell intermingled with each other in the same area or territory, the faculties for hearing confessions duly and without restriction given to priests of any rite by their own Ordinaries extend to the whole territory of him who grants them and also to the places and faithful of any other rite in the same territory, unless the Ordinary of the place has expressly excluded this for places of his rite.

17. (The Diaconate and Minor Orders) In order that the ancient established practice in the Eastern Churches may flourish again, this sacred council ardently desires that the office of the permanent diaconate should, where it has fallen into disuse, be restored. The legislative authorities of each individual church should decide about the subdiaconate and the minor orders and the rights and obligations that attach to them.

18. (Mixed Marriages) To obviate invalid marriages when Eastern Catholics marry baptized Eastern non-Catholics and in order to promote fidelity in and the sanctity of marriage, as well as peace within the family, the sacred council determines that the canonical "form" for the celebration of these marriages is of obligation only for licitly; for their validity the presence of a sacred minister is sufficient, provided that what is by law to be observed is observed.

Divine Worship

19. (The Sacred Seasons) It belongs only to an ecumenical council or to the Apostolic See to determine, transfer or suppress feast days common to all the Eastern Churches. On the other hand, to determine, transfer or suppress the feast days of any of the

individual churches is within the competence not only of the Apostolic See but also of the patriarchal or archiepiscopal synod, due regard being had to the whole area and the other individual churches.

20. Until such time as all Christians are agreed on a fixed day for the celebration of Easter, with a view meantime to promoting unity among the Christians of the same area or nation, it is left to the Patriarchs or supreme authorities of a place to come to an agreement by the unanimous consent and combined counsel of those affected to celebrate the Feast of Easter on the same day.

21. Individual faithful dwelling outside the area or territory of their own rite may follow completely the established custom of the place where they live as regards the law of the sacred seasons. In families of mixed rite it is permissible to observe this law according to one and the same rite.

22. (Divine Office) Eastern clerics and religious should celebrate in accordance with the prescriptions and traditions of their own established custom the Divine Office, which from ancient times has been held in high honor in all Eastern Churches. The faithful too should follow the example of their forebears and assist devoutly as occasion allows at the Divine Office.

23. (The Use of the Vernacular) It belongs to the Patriarch with his synod, or to the supreme authority of each church with the counsel of the Ordinaries, to regulate the use of languages in the sacred liturgical functions and, after reference to the Apostolic See, of approving translations into the vernacular of texts.

Relations With Separated Brethren

24. The Eastern Churches in communion with the Apostolic See of Rome have a special duty of promoting the unity of all Christians, especially Eastern Christians, in accordance with the principles of the decree, "About Ecumenism," of this sacred council, by prayer in the first place, and by the example of their lives, by religious fidelity to the ancient Eastern traditions, by a greater knowledge of each other, by collaboration and a brotherly regard for objects and feelings.

25. If any separated Eastern Christian should, under the guidance of the grace of the Holy Spirit, join himself to the unity of Catholics, no more should be required of him than what a bare profession of the Catholic faith demands. Eastern clerics, seeing that a valid priesthood is preserved among them, should be permitted to exercise the Orders they possess on joining the unity of the Catholic Church, in accordance with the regulations established by the competent authority.

26. (Communicatio in sacris: Common participation in things sacred) Such "communicatio in sacris" as harms the unity of the Church or involves formal acceptance of error or the danger of aberration in the faith, of scandal and indifference, is forbidden by divine law. On the other hand, pastoral experience shows clearly that, as regards our Eastern brethren, there should be taken into consideration the different cases of individuals, where neither the unity of the Church is hurt nor are there verified the dangers that must be avoided, but where the needs of the salvation of souls and their spiritual good are compelling motives. For that reason the Catholic Church has always adopted and now adopts rather a mild policy, offering to all the means of salvation and an example of charity among Christians, through participation in the sacraments and in other sacred functions and things. With this in mind, "lest because of the harshness of our judgment we be an obstacle to those seeking salvation" and in order more and more to promote union with the Eastern Churches separated from us, the sacred council lays down the following policy.

27. Without prejudice to the principles noted earlier, Eastern Christians who are in fact separated in good faith from the Catholic Church, if they ask of their own accord and have the right dispositions, may be admitted to the Sacraments of Penance, the Eucharist and the Unction of the Sick. Further, Catholics may ask for these same sacraments from those non-Catholic ministers whose churches possess valid sacraments, as often as necessity or a genuine spiritual benefit recommends such a course and access to a Catholic priest is physically or morally impossible.

28. Further, without prejudice to the truth of those same principles, common participation by Catholics with their Eastern separated brethren in sacred functions, things and places is allowed for a good reason.

29. This conciliatory policy with regard to "communicatio in sacris" (participation in things sacred) with the brethren of the separated Eastern Churches is put into the care and control of the local Ordinaries, in order that, by combined counsel among themselves and, if need be, after consultation also with the Ordinaries of the separated churches, they may by timely and effective regulations and directives direct the intercourse of Christians.

30. The sacred council feels great joy in the fruitful zealous collaboration of the Eastern and the Western Catholic Churches and at the same time declares: All these directives of law are laid down in view of the present situation till such time as the Catholic Church and the separated Eastern Churches come together into complete unity.

Meanwhile, however, all Christians, Eastern as well as Western, are earnestly asked to pray to God fervently and assiduously, nay, indeed daily, that, with the aid of the most holy Mother of God, all may become one. Let them pray also that the strength and the consolation of the Holy Spirit may descend copiously upon all those many Christians of whatsoever church they be who endure suffering and deprivations for their unwavering avowal of the name of Christ.

"Love one another with fraternal charity, imitating one another with honor" (Rom. 12,10).